GRAPHIC & HISTORICAL

Description

of the

CATHEDRALS of GREAT BRITAIN.

Vol. III.

West door Lichfield Cathedral.

HISTORY AND ANTIQUITIES

OF THE

Cathedral Churches

OF

GREAT BRITAIN.

ILLUSTRATED WITH

A SERIES OF HIGHLY-FINISHED ENGRAVINGS,

Exhibiting general and particular Views, Ground Plans, and all the architectural Features and Ornaments in the various Styles of Building in our

Ecclesiastical Edifices.

BY JAMES STORER.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Carlisle.

All the records of the original foundation of Carlisle, and the introduction of Christianity here, have perished in the lapse of ages. It has been a border habitation from time immemorial. In so fine a situation, at the confluence of three rivers, and the grand estuary of the Frith, it was probably a place of some strength and distinction before the Roman invasion; hence it must have had a name * long prior to the building of Severus's wall, or the vallum of Hadrian. In the Chronicle it is stated that this city was built by a British prince called Luell, or Lu-all, and as the Romans afterwards made it a place of residence, there can be no doubt that it received a knowledge of the Christian faith about the same period, and in a similar manner to that of other cities occupied by those conquerors. Its situation, however, on the departure of the Romans, rendered it the first victim of the northern marauders; and it had been desolated many years when Egfrid, king of Northumberland, caused it to be rebuilt, and fortified with a wall. It appears, from Simeon Dunelm. that he repaired the church, restored divine worship, and placed in it a college of secular priests. When visited by the famous St. Cuthbert, according to Bede, the citizens carried this prelate to see the walls of their city, and a well of admirable workmanship, built by the Romans. Several "writers of Cuth-

* Leland denominates it *Leil, alias Luel, filius Bruti, cog. viridi, scutis condidit Caerliel.* The Irish, he observes, "call *bale* a town, and so peradventure did the old Scottes; thus might be said that *Lugabalia* soundeth Luel's town." The Romans called it *Lugovallium* or *Luguballum*, from its situation on Severus' wall; the Saxons and Bede *Luel;* Nennius *Caer Lualid.* Dr. Burn derives it from the British *Llu-gyda-gwul*, i. e. an *army by the wall*, from which he supposes both the Roman and Saxon names were derived. But whatever may be thought of this name, its etymon is certainly wrong, as it assumes the incredible and almost impossible fact, that the Britons denominated the city from the Roman works, and that the Romans afterwards adopted the British name, instead of using one of their own. Others derive it from the Celtic *Lagus*, or *Lucus*, a tower; and hence *Lugovallum*, a tower on the vallum or wall. To the Saxon *Luel* was added the British *Caer*, city, and hence *Caer Leuel*, Carleolum, and Car-lisle. Dr. Gale derives it from *lle* an army, and *gual* the wall, as *Lugdunum* from *llu* and *dun* a hill. Camden admits that this city "flourished in the time of the Romans, from the several evidences of antiquity dug up in it, from the frequent mention made of it by the writers of those times, and that even after the ravages of the Picts and Scots it retained something of its ancient splendour, and was accounted a city." He derives the termination *vallum* and *callia* from the Roman *vallum* or wall.

bert's life tell us of that holy man's founding here, in 686, a convent of monks, a school, and an abbey of nuns;" yet from Bede's* life of this prelate, it seems as if the "monastery here, to which queen Emenburga retired, was in being long before Cuthbert's coming to Carlisle." But the prosperity, civil and religious of Caer-luel, was of short duration; as the merciless Danes murdered the citizens, and left the city an entire ruin, in which state it remained near 200 years, till the Norman invasion, without an inhabitant, except some few Irish, who lodged themselves among the ruins. The very foundations of the city were so buried in the earth, that large oaks grew upon them. "This is not only attested by our historians (observes Todd), but also demonstrated by the discovery of large unhewn oak trees, 10 or 12 feet below ground. Such round timber could be no other but some of the old monumental oaks that stood upon the walls, as marks and witnesses of their utter ruin and destruction." To Henry I. the merit of re-edifying Carlisle † has generally been attributed; but its importance did not escape the artful William, who particularly ordered it to be subject to the spiritual jurisdiction of Durham. In 1082 the bishop of Durham considered it as a part of his diocese ‡, when Walter, a Norman priest, and follower of William, assisted, it is alleged, by some Flemish settlers, had commenced the restoration of the ecclesiastical buildings, and dedicated the renovated monastery to the Virgin Mary. The laudable exertions of Walter were amply rewarded; he became prior of the religious establishment, was made governor of the city, which William Rufus caused to be fortified and otherwise repaired. Hen. Huntington explicitly states, that this king, in the third year of his reign, re-edified the city of Caerluel, and placed in it inhabitants, chiefly husbandmen, from the south of England *(ex australibus Angl. partibus illuc habitatores trans-*

* The same venerable writer, according to the Todd MSS. states, "that Northumberland, and the Picts, Scots, and Britons in the northern parts, were in perfect peace, one with another, in 731; and that there was such respect and reverence given to religion, that persons of the best quality desired to be admitted to the offices of the church. Not long after this the Britons, or Cumbees, who had been scattered in these parts ever since the recess of the Roman legions, began to unite themselves under a government of their own, calling their province, or kingdom, *Cumberland*, or the land of the Cumbri."

† Leland in his Itinerary observes, "the holy site of the towne is sore changed. For whereas the stretes were, and great edifices, now be vacant and garden plottes. The cite of Caerluel standeth in the forest of Ynglewood. The cite ys yn compase scant a myle, and ys walled with a right fayre and stronge wal, *ex lapide quadrato subrufo*. In diggyng to make new buildyngs yn the towne, often times hath bene, and now alate fownd diverse foundations of the old cite, as pavimentes of stretes, old arches of dores, coyne, stones squared, paynttted pottes, mony hid yn pottes, so hold and moulded, that when yt was stronly touched yt went almost to moulder.—In the feldes about Caerluel yn plewhyng hath be fownd diverse cornelines, and other stonys wel entayled for seals, and yn other places of Cumberland yn plewhyng hath be fownde brickes conteynyng the prints of antique workes."

‡ By some careless historians it has been considered as an appendage to the see of Lindisfarne, from the days of Cuthbert till 1130, almost three centuries after that see had ceased to exist, as it merged into that of Chester-le-street, and Durham, in the latter end of the ninth century.

missit). But it was not till 1133, about 32 years after the foundation of the priory, that it attained its ecclesiastical pre-eminence, when Henry I. raised it to episcopal dignity, made it the see of a bishop, and appointed prior Ethelwald, or Adeluph, the first bishop. How much of the building was the work of Walter it is now impossible to determine: but many writers affirm, with much probability, that the works were unfinished at the time of his death, that Henry I. took it under his protection, endowed and placed in it regular canons of the order of St. Augustin in 1101, making his confessor and chaplain Athelwald, or Ethelwald, its first prior, who was afterwards its first bishop. Denton gives the following account of the religious foundations in Carlisle:

"When the city was replenished with inhabitants, to maintain better policy and to inform the people, instead of a nunnery which was there, and which William Rufus translated to Ainstaplighe (or rather in recompense for the lands belonging to it, founded and endowed another there), Henry I. founded a college of secular priests, in the second year of his reign, and made Athelwald, his confessor or chaplain (prior of St. Botolph's), first prior of Carlisle, dedicating the church to the honour of the blessed Virgin Mary, and endowed them with the tithes of the churches then founded in the forest of Englewood; but being hindered by the tumults and troubles of his time, he could not perfect all things before the 33d year of his reign, and then strucken with grief for the loss of his children, that were drowned coming from Normandy, by the counsel of prior Athelwald, and to appease God for his sins, as he thought, he erected a bishop's see at Carlisle, and made the said Athelwald first bishop thereof, whom Thurston, archbishop of York, consecrated in 1133. In his stead Walter, another chaplain of the king, was made second prior of that house; a little before his election he had taken, by the king's license, a religious habit of a regular canon there; the bishop, on his consecration, having banished the secular priests and established an order of regular canons." Prior Walter gave to the church of Carlisle, for ever, several lands and the rectories of St. Cuthbert in Carlisle and Staynwings, and his grants were confirmed by the king * and bishop Athelwold. "The rectory of St. Cuthbert in Carlisle was founded by the former inhabitants, before the Danes overthrew the city, and by them dedicated to the honour of St. Cuthbert of Duresm, who in ancient times was lord of the same for 15 miles about Carlisle. At the first foundation of the church every citizen offered a piece of money, which was a coin of *brass* then current, which they buried under the foundation of the church steeple, as was found to be true at the late re-edifying of St. Cuthbert's steeple, A. D. **** (writ-

* The honour of knighthood was here conferred on Henry II. when a youth of 16, by his uncle David king of Scotland, which was performed before the high altar on Whitsunday, 1149.

ten about 1600) for when they took up the foundation of the old steeple they found well near a bushel of that money." On these facts Mr. Hutchinson observes, that when the foundations (about 1776) were making for the present church of St. Cuthbert, the workmen, on sinking beneath the foundation of the old church, "discovered the remains of a still more ancient erection, and took up several pieces of broken sculpture, among which was the figure of a nun with her veil or hood, well cut and in good preservation, so that it should seem the old nunnery stood there. It seems that Walter's foundation was entirely a new one, and not a revival of St. Cuthbert's institution; for in Tanner we find 'here was a house of Gray or Franciscan friars before A. D. 1390, 'and also a house of Black friars founded here, 53 Henry III.'" The same historian makes the supposititious assumption, that the coins mentioned by Denton, "were most probably concealed treasure, intended to be secured against the Danes," and not offerings to St. Cuthbert. Burn and Gough, in his additions to Camden, call them *silver* coins; but as Denton lived above a century before either of these antiquaries, his statement of a fact is most worthy of attention. It is indeed unquestionable, that there were more than one religious edifice in Carlisle before the Danish desolations; and there cannot be a doubt that both the cathedral church, and that of St. Cuthbert, existed during the reign of the Saxons. Dr. Heylin, with much probability, considered Carlisle as having been originally subject to the jurisdiction of the bishop of *Candida Casa*, or Whitherne in Scotland, and that it was afterwards given to Cuthbert and the see of Lindisfarne. The circumstance also of its being exposed to the frequent ravages of war, likewise sanctions the opinion of its having several religious establishments; as fatal experience has sufficiently demonstrated, that luxury, ease, and affluence, are less favourable to the developement of religious sentiment than poverty, suffering, and impelled activity. As to its having gray or black friars in the 14th century, this cannot be adduced to prove, as Hutchinson alleges, that Walter's foundation was entirely original. On the contrary, the traditional record is, that Walter only repaired some dilapidated religious structure; and the few massy pillars which still remain in the nave, 17½ feet in circumference, and only 14 high, are physical evidence of being the work of those English philosophers, or their immediate successors, who instructed Charlemagne, and civilized the French. But whatever may have been the origin of the present cathedral, it is admitted that the priory originally possessed very considerable property*, and as it was so soon raised to episcopal dignity,

* "The priory," observes Denton, "wanted not for reliques of saints, for Waldeive the son of Gospatrick, earl of Dunbar, brought from Jerusalem and Constantinople a bone of St. Paul, and another of St. John Baptist, two stones of Christ's sepulchre, and part of the holy

it must be inferred that it was derived from Saxon devotion. The property * indeed of the prior and bishop was so involved, that Gualo, the pope's legate, was called upon to arbitrate between them †. This community of interest is, perhaps, no less singular than the fact remarked by Tanner, and others, that "Carlisle is the only episcopal chapter in England of the order of St. Augustin." The Augustins, however, were no less turbulent and ambitious than the Benedictines; but it is remarkable, that their conduct evinces much less devotion to the pope. After the death of Bernard, the second bishop, in 1186, the see continued vacant ‡ 32 years; during which time the monks publicly announced their contempt of the papal authority and the censure of the legate, and in defiance of all the interdicts and sentences denounced to the contrary, they persisted in performing divine service and all the holy offices of the sacraments. Unhappily they did not stop here; they swore fealty to the king of the Scots, an avowed enemy to the crown of England, and one in open opposition to the authority of the Roman see; they elected an interdicted and excommunicated clerk for their bishop, contrary to the will of their lawful sovereign, and that of the papal legate, and seizing the revenues of the bishopric, applied them according to their own will. In consequence of this treason Henry III. applied to pope Honorius III. to remove those canons, and put prebendaries in their place; with this he complied; the canons

cross, which he gave to the priory, together with a mansion near St. Cuthbert's church, where, at that time, stood an ancient building, called Arthur's chamber, taken to be part of the mansion house of king Arthur, the son of Uter Pendragon, of memorable note for his worthiness in the time of ancient kings. Waldeive also gave other ancient buildings, called Lyons Yards, often remembered in the history of Arthur, written by a monk; the ruins whereof are still to be seen, as it is thought, at Ravenglass, distant from Carlisle, according to that author, 50 miles, placed near the sea, and not without reason thought, therefore, to be the same."

* At the dissolution, which took place in 1540, prior Salkeld having surrendered it in 1538, the whole priory was estimated, according to Dugdale, at 418*l.* 3*s.* 4*d.* and by Speed at 481*l.* 8*s.* 1*d.* In 1542 the new establishment was instituted, consisting of a dean, an archdeacon, four canons or prebendaries, eight minor canons, a sub-deacon, six lay-clerks or singing-men, a master of grammar, six choristers, a master of the choristers, six almsmen, one verger, two sextons, &c. the king granting it the site of the priory and its principal revenues. At this protestant institution the cathedral was denominated "The church of the holy and undivided Trinity, Father, Son, and Holy Ghost."

† According to Denton, Waldeive gave the castle of Lynstock to the church of Carlisle, but the same writer also states, that Henry I. gave it to the prior. This contradiction may be obviated by the circumstance that the bishop's and prior's "lands were holden *pro indiviso*, as in common," till Gualo, during the reign of king John, assigned the castle of Lynstock to the bishop. Another division of their property took place by legate Bardolph, in the time of Henry III. Lynstock continued a long time to be the chief country mansion of the bishops, and Halton entertained here in 1293, Romanus archbishop of York, with his retinue amounting to upwards of 300 persons, for a considerable time, while on his visitation.

‡ The see was not only beset with turbulent monks and domestic pillage, but was also so poor, that "no able and loyal man would accept of the bishoprick." When Henry II. was at Carlisle he offered it to "Paulinus de Leedes, and (as such was even an early instance in the ecclesiastical affairs) proposed to augment the income with 300 marks out of the churches of Banbrough and Scarbrough, with the chapel of Tickhill, and two manors adjacent to Carlisle; yet Paulinus refused it. In 1203 the pope granted its revenues to the expelled archbishop of Regula, and king John gave them to support the archbishop of Sclavonia. Such applications of the episcopal revenues tend to extenuate the offences of the monks in their seizure of them. In 1188 the king, holding the temporalities, was charged for oil and carriage from London to Carlisle, at Easter, 14*l.*; for work at the great altar 27*l.* 9*s.* and in the dormitory of the canons 22*l.* 19*s.* 2*d.*

were expelled, and Hugh, abbot of Belieu, consecrated bishop; but neither religion nor patriotism gained much by the change. Infidelity and disloyalty were fomented by the lawless rapacity of the Roman pontiff, and the weakness of the sovereign. The sordid despotism of the pope was too shocking even to the most ignorant, and the extravagance of his domination had surpassed the march of superstition, and left the uninformed clergy and laity in doubt of every thing except that of indulging their natural propensities. If bishop Hugh was deficient in the energy of moral rectitude and the heroism of true religion, his successor, Walter, was little more fortunate in being so ignorant as to obtain the contemptuous appellation of *malclerk*. Nevertheless, the vicissitudes of his life, the political character which he attained in the history of the country, and the offices with which he was entrusted, sufficiently prove, that however illiterate he might be, he was by no means wanting in address and cunning. But it is not such characters that are destined to extend the interests of religion, or advance civilization. His immediate successors discovered more zeal in watching the interests, or rather in favouring the usurpation of their class; but we have few records of their services either to religion or their cathedral church, till its reputed conflagration in 1292. At this period an accidental fire (and there has been fewer of those fires* than in almost any other city of England) consumed the church and nearly half the town, amounting to 1300 houses. During the reign of Henry II. the Scots had ravaged Carlisle and burnt its public records, but the church remained, as it was finished by Henry Murdac, abbot of Fontanis, and afterwards archbishop of York, without experiencing any of those dreadful excesses which marked the career of hostile bands in other parts of the kingdom.

It is probable that the injury which the cathedral sustained by the fire alluded to, was very inconsiderable, as we do not find any extensive works mentioned till the reign of Edward III. when the edifice was thoroughly repaired by indulgential contributions†, or the sale of licences to withhold superstitious services and commit sin. The repairs of the cathedral and ecclesiastical buildings then commenced, during the prelacy of the active, vigilant, and decided John Kirby ‡, who was

* Some writers, by the mistake of a figure, have stated that a fire occurred at Carlisle in 1392, and others, not observing that all the other circumstances were the same as that in 1292, have been perplexed, and unable to solve the difficulty, which existed only in the mistake of the date, and a consequent mis-statement of the reign in which this event happened.

† "When the choir was rebuilt in the reign of Edward III. indulgences were issued, the common and most effectual claim of assistance, which were of 40 days penance [rather remission of penance] to such laity as should by money, materials, or labour, contribute to this pious work; the bishop's register abounds with letters patent and orders for the purpose." Hutchinson.

‡ It is extremely probable that the original designs and improvements of the eastern portion of the cathedral were given by Rob. Egglesfield, an eminent native of Carlisle, the founder of

prior and bishop of Carlisle about 25 years. This great man, whose character has been most miserably depicted by his dronish biographers, seems to have been admirably adapted to the age in which he lived, and the heroic prince whom he served; he was the hope of the good and the terror of the depraved. In 1337, according to his register, he was attacked by assassins in Penrith, several of his retinue were wounded, and he would have been murdered had he not, with equal fortitude and presence of mind, bravely defended himself. In October, this year, his palace of Rose castle was burnt by the Scots, the adjacent country swept of its cattle and flocks, the crops destroyed, and the lands laid waste. He was at variance with his clergy, we are told; it is true, he checked their ambition, repressed their licentiousness, and taught them their duty. He lived in troublous times; but he had energy to meet and virtue to overcome all his difficulties. While the conquering Edward was driving the French like chaff before the wind, those perfidious enemies were suborning treason, and raising secret enemies in Scotland, to harass the English borderers. In consequence of their marauding expeditions our upright prelate was often reduced to great pecuniary embarrassment, and the pope* excommunicated and suspended him for the non-payment of his tenths in Lincolnshire. In 1343 he again appears in the history of his country, as a commissioner with the bishop of Durham, and others, to arrange terms of peace and commerce with the Scots. The result of these negotiations, however, was not very propitious, as the Scots in 1345, under sir Wm. Douglas, attacked and plundered Carlisle, desolating the country wherever they appeared, till our heroic prelate assembled his trusty followers, and in conjunction with sir Robert Ogle and a handful of the king's troops, attacked and totally overthrew the enemy, driving them a considerable distance into the mountainous fastnesses of their own country. In this dreadful conflict the bishop was unhorsed, and in imminent danger of being made prisoner; but he fought with uncommon bravery, recovered his horse, returned to the charge, and led on his men with so much valour and skill, that the enemy, unable any longer to resist him, fled with precipitation. The tranquillity and security conquered on this memorable occasion,

Queen's college, Oxon. in 1340, and confessor to queen Philippa. A fanciful derivation of this great man's name from *aiguille* a needle, and *fil* a thread, has been adduced to explain a singular custom. It is a commemorative mark of respect for each member of queen's college to receive from the burser, on new-year's day, a needle and a thread, with the advice, "Take this and be thrifty." Hollingshed states, that when the prince of Wales, afterwards Henry V. who was educated at this college, went to court in order to remove some imputations of disaffection, he wore a gown of blue satin full of oilet holes, and at every hole a needle hanging by a silk thread. This, it has been conjectured, was the original academic dress, as such conceits were extremely common.

* Pope John XXII. was a Spaniard, which perhaps contributed to the remark of Platina, that he "fece molte cose, che dimostravano la sua stolidita & leggereza." See "Il Platina delle Vite et Fatti di tutti Sommi Pontifici Romani," Venice 1643; the real author was Bartholemy Sacchi, who often characterises the popes with great fidelity and truth.

enabled our prelate to direct his attention to objects more immediately the duty of a divine, and he commenced the re-edification of his cathedral, in the style and splendour which we now see it. Bishop Kirby accompanied the princess Joan to her consort Alphonso, king of Castile, in 1348; and about 1350 the chancel and east end of his cathedral was completed. To his suceessor, bishop Welton, indeed, the merit of re-modelling the choir has been assigned, and he no doubt contributed materially towards its execution; so did bishop Appleby; but in most cases the greatest merit rests with the original proposer. Of the precise extent, however, of these prelates' improvements there exists no definite record. The cathedral contained many chapels and chantries, only a few of which are now known. A singular circumstance of this nature is recorded by our historians: in 1356 the chapel of St. Alban was, on inquiry, found not to have been consecrated, in consequence of which bishop Welton prohibited the divine offices and sepulture in it. To a reasoning being, and more especially in an architectural divine, it would appear more judicious to have consecrated rather than interdicted this chapel. After the dissolution Edw. VI. granted the property with which it had been endowed to T. Dalston and W. Denton; he also transferred that in the chantry of the holy cross, the founder of which is unknown. The chapel of St. Catherine church, was founded by John de Capella, a citizen of Carlisle. In 1366 the endowments of this chapel were withheld, when bishop Appleby ordered their payment, under pain of excommunication with bell, book, and candle. Bishop Whelpdale founded a chantry, and endowed it with 200*l.* for holy offices for the souls of sir Thomas Skelton, knt. and Mr. John Dalston. The door, with its ornaments, on the south side of the choir, near the bishop's throne, is the work of prior Haythwaite; the opposite door is attributed to the meek prior Senhouse *, in consequence of the inscription on it, "vulnera quinque Dei sint medicina, mei," which was his common adage. The same prior also repaired the square tower of the priory, and on the beams of the middle room are inscribed many sentences with his familiar moral maxim, "loath to offend." The tabernacle work in the choir was executed at the expense of bishop Strickland, who also built the belfry,

* This well-meaning prior's tomb is at the west end of the church, a large plain altar tomb, called the blue stone, on which the tenants of the dean and chapter, by certain tenure, were obliged, says Pennant, to pay their rents. It was prior Senhouse who caused the paintings of the legendary histories of Saints Anthony, Cuthbert, and Augustin, to be placed in the aisles of the choir. Above every picture is a distich relative to the subject. Each legend commences thus:

"Of Anton story who lyste to here
In Egypt was he bornt as doyth aper.
"Her Cuthbert was forbid layks and plays
As S Bede i' hys story says.
"Her fader and modr of sanct Austyne
Fyrst put hym her to lerne doctrine."

furnished it with four bells, and repaired the chancel*. Prior Gondibour repaired and enlarged several parts of the abbey, as appears by the initials of his name in different places. Prior Slee built the west gate-house, which bears his name, with the usual request to pray for his soul, in 1528. The beauty of this building is confined to the choir and its aisles, which are in a fine taste, and devoid of superfluous ornaments. Its antique grandeur is in the fragment of the nave, which with the south end of the transept, and the basement story of the pillars that support the tower, have the true character of Saxon everlastingness. The pillars of the choir are clustered, and in excellent proportion; the arches are pointed, the inner mouldings of the capitals have figures and flowers in open work of light carving, and the inside of the arches are pleasingly ornamented. "Two galleries run above the aisles, but with windows in the upper only; that in the east end has a magnificent simplicity." The great east window, which is 48 feet by 30, is a beautiful piece of tracery. The transept is heavy, and the great north window having failed about 60 years ago, one of plain tracery was substituted. Such was our cathedral when the worse than vandal bands, in 1644, despoiled it of "its fair proportion," by destroying the west front and 92 feet of the nave, to erect guard-houses and batteries! Of all the infernal acts of delirious despotism, committed by those infuriate fanatics, this seems to have been the most laborious and expensive. The very idea, indeed, of taking down such a massy structure to make a guard-house, is worthy of the age and people. What was the general effect of the building we can now only conjecture. The contiguity of Carlisle to Scotland rendered it difficult to achieve any very extensive work before the Union. The country, incessantly harassed by marauders, could not support any liberal establishment for the purpose of erecting public buildings of great magnificence, consequently those that remain are calculated for strength rather than exhibiting traits of beauty, for use more than ornament. The present age, however, is making ample atonement for the deficiency of the past, and since 1808 near 100,000*l.* have been expended on building courts of justice and bridges over the river Eden, close to the city.

The choir of the cathedral continued in its pristine state till 1765, the east window was filled with painted glass, the roof† was framed with wood, not unlike Westminster-hall; and the divisions between pillar and pillar were made by tapestry. The rest of the spaces

* "Fecit," says Leland, Collect. "magnum campanile a medietate ad summum una cum 4 magnis campanis in eodem, et stalla perpulchra in choro, et co-operturam cancellæ ejusdem."

† The arms and devices of several contributors and patrons were delineated on the inner side of the roof which was removed. The old wood lining remains in the transept, and shows what were the former figures and ornaments of the choir. The whole expense of those improvements amounted to 1300*l.* of which bishop Lyttleton contributed 100*l.* dean Bolton 50*l.* the dowager countess Gower 200*l.* and the dean and chapter the remainder.

were occupied by stalls. "Here," observes Willis, "the decanal stall is on the left side of the choir entrance, that on the right hand belonging to the bishop, who has two seats here, as being antiently looked upon as principal or abbot of the church, so sat on the right hand of the prior when he pleased." About the same period the appearance of the choir was materially altered, and the cieling stuccoed to resemble groined vaulting. Bishop Lyttleton, who then filled the see, was a most successful student, and a great admirer of ancient architecture; he suggested to the dean and chapter the necessity of repairing the choir, and contributed liberally to defray the expense. It is matter of regret that a better taste had not been adopted in the wood work, by making the new assimilate more to the antique style of the old, which is beautiful in the extreme. An operative artist (Mr. Thos. Carlyle), of singular abilities, was employed, who finished the bishop's throne (see pl. 4), pulpit, altar-piece *, screens, and pews, nearly all with his own hands; but with a design furnished by the bishop's nephew (Thos. Pitt, lord Camelford), from which he could not safely depart, the suggestions of his own fertile imagination were fettered; yet, notwithstanding all these drawbacks, his work remains a rare instance of ingenuity and expertness in a provincial workman †. The present worthy dean and chapter have done every thing in their power to add to the appearance and elegance of this venerable pile; the rev. R. Markham, one of our prebendaries, and archdeacon of York, a man of refined taste, suggested many improvements, and a beautiful Gothic organ was built by Avery, and opened on Easter-day, 1806. The design for this instrument was made by Mr. Robert Carlyle, son of the above-mentioned artist, who likewise furnished the drawings which constitute this graphic illustra-

* This ingenious man, with abilities which would have adorned a higher station, has given many specimens in cabinet work, and sculptures, indicative of original genius, and is still living at Carlisle, in his 83d year, a venerable artist, whose abilities reflect honour on the city of which his family have been residents above two centuries. It is impossible to think of this artist's family without recollecting Plautus *sæpe summa ingenia in occulto latent*, or the elegiac reflection of our own classic bard, "Full many a flower is born to blush unseen,—And waste its sweetness on the desert air."

† In taking down the old hangings and ornaments of the high altar to make the late repairs, at the north corner was discovered a brass plate finely engraven, which had been put up to the memory of bishop Henry Robinson; the prelate is represented in his pontificals, kneeling before a quadrangular building, supposed to be Queen's college, Oxon, and his cathedral: on the former is inscribed, "Invenit destructum, reliquit extructum et instructum;" on the other, "Intravit per ostium, permansit fidelis, recessit beatus;" beneath are shepherd's dogs, implements of husbandry, and emblems of peace, a wolf playing with a lamb, &c. There is this remarkable entry in the parish register of Dalston, that this worthy bishop, who was born in Carlisle in 1556, and was "a most careful provost of Queen's college, Oxon," died at Rose-castle, the 19th of June, 1616, about three o'clock in the afternoon, and was buried in this cathedral the same evening, about eleven o'clock. The same register contains an account of another rapid interment. "Feb. 15, 1697, Reverend. in Christo, Johannes Mey, divina providentia Episcopus Carliolensis, hora octava matutina decimi quinti diei Februarii mortem oppetiit; et hora octava vespertina ejusdem die Carliolensi in ecclesia sepultus fuit; cujus justa celebrantur die sequente Dalstoni." The allegation of the plague cannot account for both these sudden interments, which almost equal if not surpass those of Spain.

tion of our cathedral. In 1813 the nave of the church, heretofore a blank space, but used for parochial purposes, was fitted up with neatness and elegance, separated from the internal part of the cathedral, and made a more commodious place of worship for the parish of St. Mary.

Having collected the imperfect records of the foundation, and various alterations of our church and its erection to an episcopal see, its few monuments, their position and origin will be found in the accompanying ground-plan.

Some of the more active prelates during the first centuries after the establishment of the bishopric, have already been mentioned. John Ross, who was imposed on this see by the arbitrary authority of the pope, directly contrary to the election of the chapter and the will of the sovereign, evinced himself truly worthy of his patron; and although he was wholly incapable of discharging any political duties, as was the custom for prelates in his age, yet few men are more remarkable, as he acquired permanent notoriety for his insatiable avarice and diabolical malignity. His incessant lawsuits, malevolence, revengeful application of excommunications, &c. have rendered it proverbial that this true papal bishop "would rather reign in hell than serve in heaven." He died at the palace of Rose Castle*, in 1332. Of a very different character was Thomas Merks, whose heroic fidelity to the ill-fated Richard II. has been worthily pourtrayed by our national bard†. There is something in disinterested integrity and inflexible rectitude, which awes even to forbearance the most depraved, and rivets the affections of the good in all ages and nations. Bishop Merks was almost the only advocate in parliament for the deposed monarch; and such was the independent, fearless, and upright spirit which ani-

* The name of this palace has been differently interpreted, some ascribing it to this worthless prelate, others, with equal improbability, to *roux*, from the red-coloured stone with which it is built. It is of no very great antiquity, and was probably conveyed to the ecclesiastical chiefs of Carlisle "per quoddam cornu eburneum," or the horn preserved in the cathedral as the symbol or instrument of grants to the priory. The most probable etymon of this name is the British *Rhos*, a valley, which is sufficiently descriptive. Edward I. resided here some time, during his expedition against the Scots; and his writs for calling a parliament at Lincoln were dated *apud le Rose*. Many of our expressions and phrases having the word *rose*, doubtless originated from this British term, and were not derived from the French, as vulgarly supposed. The palace being a favourite residence, was augmented and improved by bishops Strickland, Bell, Kyte, &c. but was destroyed by Oliver Cromwell; and since the reformation almost every successive prelate has been emulous to repair and improve it; and the names of Stern, Rainbow, Smith, Lyttleton, Law, &c. are recorded as having added to or beautified this delightful retreat.

† Shakespeare makes this prelate utter a sentiment which should never be forgotten: "The means that Heaven yields must be embrac'd—And not neglected." It is for the divines and friends of the established church, ere it be too late, to observe this safe maxim, when a junta of sceptical and superficial politicians have conspired to sap her foundations; when the legislature is called upon by this sordid band to grant political power and a monopoly of privileges to a particular and intellectually insignificant class, merely because it is composed of the most ignorant, and consequently the most vicious of his majesty's subjects, because they believe what not one legislator believes, and what no reasoning being could for a moment think of, and because they bear a satanic hatred and murderous antipathy to every human being, "black, brown, or fair," who does not worship images, and believe in all the silly superstitions, and incredible fooleries which constitute the religion of their sect. The same party also, who demand

(l)

mated him, that in the first session under Henry IV. he pronounced the severest condemnations on the measures and the men, by which the revolution was effected, and even told the usurping prince such pointed truths, that he was deprived of his bishopric, and committed for treason, but liberated. His predictions of national misery, however, were literally fulfilled in the civil wars which followed; and the events furnish another example of the truism, that if a government or a legislature knowingly commit one act of injustice, no matter from what motive, like that of telling a deliberate falshood, it will require ten thousand others to extenuate it. The successor of this noble champion of the inviolability of abstract right, was William Strickland, whose election in 1363 was violently annulled by the pope: Henry IV. now meanly petitioned the bishop of Rome in his favour, and he was accordingly appointed to our see in 1400. Of his political sentiments there can be no question, and although he was certainly a benefactor to his church, yet we find him acting in "a commission of blood," to arrest, imprison, and execute all persons who did not bow down to the powers that be, or who evinced the least sympathy or compassion either for the family or friends of the murdered king. Over the political conduct of bishop Strictland, religious charity would gladly draw the veil, were it not the bounden duty of the historian to develope and record the errors as well as the virtues of public characters, to stigmatize crimes and laud genuine merits *. From the consecrated, ambitious,

to be exempted, on their entry into political power, from taking oaths, not to endeavour to overthrow the established church, are equally hostile to the Bible as to protestants, and the wit and humour which have been good-naturedly directed to the bibliomania of literary antiquaries, has been malignantly levelled against those who would make the Scriptures familiar to the poor. This has been rudely attempted in an illiterate and obscure periodical publication, entitled "The (papal) Orthodox Magazine." Yet pitiably silly as this work is, every friend to true religion will rejoice in its existence, as whenever superstition and bigotry seek to arm themselves with argument and not authority, they inevitably take from Lychas the poisoned shirt of the Lernean hydra. The inadequacy likewise of the Scriptures and divine revelation is not only maintained, but their imperfectness is eagerly proved in the recital of new and more extraordinary miracles than are to be found in the inspired volume. When our Saviour and his Apostles had recourse to supernatural means, it was always either to establish divine truth and convert the unbelieving, or to serve the cause of humanity; and we are assured that enough was done by them to answer fully these objects. Nevertheless the trade in miracles is still most zealously advocated by Mr. John Milner, the vicar apostolic of the midland district, and bishop of Castabala. This would-be Thaumaturgus, in a letter dated Wolverhampton, August 1815, just after his return from Rome, addressed to the Editor of the above publication, speaks of the legendary farrago called "Butler's Lives of the Saints," as an "Encyclopœdia of theological knowledge," and laments that it contains no lives of saints deified since the pontificate of Benedict XIV. (1758), mentioning "the venerable Lignori, a late bishop of Apulia, the author of many pious treatises; at whose intercession, as has been *incontestibly and publicly demonstrated within these few months*, a woman whose BREAST HAD BEEN CUT OFF *for a cancer, and* BURIED *in the churchyard, had had it* SUDDENLY RESTORED TO HER, so that her infant drew milk from it in the same manner as from the other breast which had never been diseased!!!"

* The sentiments of the pious and enlightened Wicklif were now generally disseminated, and most of the virtuous and religious part of both clergy and laity were his followers. On the other hand the ignorant bigots, &c. the infidels (who were then also numerous), persecuted the unfortunate Wicklifites with "murderous hate." In 1401, the king, knowing the frail tenure by which he held his crown, gratified the papists by allowing them to burn the rev. William Sautre as a Wicklifite. This is the first recorded religious murder of the sanguinary papists in this country since the massacre of the Saxon bishops. "In political history," says d'Israeli, in

and ruthless politician we turn with pleasure to his successor, the meek, pious, and beneficent Roger Whelpdale, a native of Cumberland; much more memorable as a divine for his admirable deeds of charity and piety, than as a statesman for his political address. But for the existence of such characters it might be rendered questionable whether religion and piety were episcopal duties in those ages. His successor was thrust into the see by the pope; but bishop Lumley was above a year elected before he received the pontiff's consent. Bishop Close was not only great as a negociator but architect. His conduct in arranging the terms of peace with the Scot's king, and as a commissioner in investigating the wardens of the Marches, recommended him to the sovereign, and his episcopal character is a high eulogy on the king's judgment. Percy, son of the earl of Northumberland, next filled the see. The most remarkable trait in his successor's character was that of having first received the temporalities in payment of a royal debt, and afterwards being elected and consecrated bishop. The beneficent Edward Storey was consecrated here and translated to Chichester. But we now approach the dawn of the general reformation. John Kyte, a man of more talents and learning than religion and virtue, a native of London, who was Henry VII.'s ambassador to Spain, archbishop of Armagh in 1513, bishop of Carlisle in 1521, resigned the see of Armagh for that of Thebes in Greece. He was patronized and consulted by cardinal Wolsey, to whom he had virtue enough to remain faithful, administering comfort to this fallen prelate in his last days. With the king's scruples respecting his marriage he perfectly concurred, and indeed to all his majesty's opinions he evinced the most cordial respect, while his patron and friend, Wolsey, retained any power. He was also one of the four bishops who addressed pope Clement VII. on the subject of

his Inquiry into the literary and political Character of James I. "we usually find that the heads of a party are much wiser than the party themselves, so that whatever they intend to acquire, their first demands are small; but the honest souls who are only stirred by their own innocent zeal, are sure to complain that their business is done negligently. Should the party at first succeed, then the bolder spirit which they have disguised or suppressed through policy is left to itself; it starts unbridled and at full gallop. All this occurred in the case of the puritans with James I." And the same thing is occurring in the present day; the heads of a party obtained the repeal of a law to defend the doctrine of the trinity from scurrilous wit, ignorant vanity, and impious irreligion; the heads of a party are also aiming at a total change in the inalienable rights of property; are seeking to make justice and injustice, right and wrong, the mere creatures of political enactments and institutions, directing their revolutionary schemes first to vitalicious instead of hereditary property; the heads of a party also are meditating a still more general and complete reversement, with "universal philanthropy." They have obtained a law to prohibit parents from profiting by their children's labour, in order that youth under thirteen years of age may be allowed to attend schools where such words as "God," "Saviour," or "religion," are never once *tolerated*, and where what they think proper to call "truth and morality" only are inculcated. This most wise and great good (for a Christian or even theist must be embarrassed to describe it in known terms), has already been realized some time north of the Tweed, and is now about to be instituted and extended south of it. Such is the grandeur and omnipotence of this plan, that it is to make men more beautiful, and in every sense of the word *perfect*, and very probably even immortal!

the king's divorce; but he was nevertheless a true papist, and this fact furnishes an answer to one of the calumnies which the papists have heaped on Henry VIII. and his divines. To the reforming principles of the great and good Cranmer he opposed every possible obstruction in conjunction with the archbishop of York. Considering that the union of talents and servility is by no means a very common occurrence in nature, it is impossible to view the life and behaviour of Kyte with either pity or respect. Of a very similar character was his successor, Robert Aldridge, a poet and orator of no ordinary celebrity, whose youth was complimented by Erasmus, for "blanda eloquentiæ juvenis." Like Kyte he was servile to the king, a papist in devotion, and a tyrant to his fellow men. He encouraged Henry in his six articles against all the exertions of Cranmer, and in one case only, that of "the bishop's book," did he concur in the immortal labours of that great and true divine. Owen Oglethorp, like his two immediate predecessors, appears to have had no permanent principle, but selfishness. As a papist he betrayed his religion in almost every act of his life, yet he as tenaciously clung to its alleged dispensing power, its intolerance and superstition. He appears to have been a plausible but superficial, weak and unprincipled man. The sanguinary Mary heaped honours and emoluments upon him. By some strange fatality, or that inherent obliquity of intellect which marks the adherents of popery, he was chosen in 1554 one of the disputants against Cranmer, Latimer, and Ridley, in which he fully evinced his great malignity to the principles of the reformation (a sufficient recommendation to Mary and her paramour Pole), his barbarity and intolerance. He was consecrated bishop of Carlisle the following year, and in 1558, during the vacancy of the see of Canterbury, and in direct contradiction to all his former acts and principles, when all the bishops had refused to crown queen Elizabeth, "he only, the lowest of the tribe, the bitterest against the reformists, and the interests of the protestant church, could be found to place the crown on the head of that greatest of princesses." The conduct of Oglethorp on this occasion is marked by singular baseness or folly. The religious sentiments of the queen were well known, so were his own. At the coronation she would not suffer him to elevate the host for adoration, because she "did not like it;" and had he been actuated by any rational ambition he would have at least feigned conviction of protestant sentiments, and retained his honours by his compliancy. On the contrary, he most foolishly sought to regain the confidence of those he had betrayed, by his violent opposition in parliament to all the protestant laws. In 1559 he declined attending the challenge of Sewell to disputation, for which he was fined 250*l.* and

shortly after deprived of his bishopric, estimated at 268*l.* To incur the censure of so acute a judge of merit as Elizabeth, is alone a satisfactory proof of his turpitude; but his deposition proves that the malign effects of inveterate superstition, had equally divested him of rationality and of virtue. He died soon after of apoplexy or a broken heart.

We now come to prelates of a very different character, to divines and not political intriguers, men of learning and talents, who devoted their attention to the study of the sacred scriptures, the usages of the primitive churches, and the practical as well as theoretical display of Christian morality. John Best, an equally prudent and firm protestant was consecrated in 1560; but such was the fury and malignity of the murderous spirit which animated the popish mob, that he was obliged to have a commission to arm himself and dependents within his bishopric. Thus, when the worthy votaries of Rome, the "worshippers of gods the work of their own hands," could no longer use fire and faggot, they had recourse to the cup and dagger. Bishop Best was created D. D. by Dr. Humphreys, the queen's Oxford professor, at a private convention in London, when he subscribed the Saxon homilies. His successor, Barnes, a man of Christian disposition, was consecrated suffragan bishop of Nottingham, in 1567. Against the virtues and exalted character of our native bishop Robinson, calumny itself has never dared to whisper a murmur. His zeal and beneficence in patronizing learning and supporting literature do him the highest honour, especially as he was born in a country no little remarkable for producing men of genius, self-taught characters*, "who think much, and on deep subjects;" who have attained eminence in almost every department of human knowledge. Perhaps in no other county of Britain have so many of its natives become its prelates as in Cumberland, and it is not prejudice to say, that they were neither the least enlight-

* It is impossible in the short compass of a note to enumerate all the natives of Cumberland, who by the mere energy of their own minds have left works well known to posterity. The celebrated mechanician, George Graham, who so greatly improved our mathematical instruments, was born at *Horsgills* (not Gartrick), in the parish of Kirklinton, in 1675. His works are printed in the Transactions of the Royal Society. See vols. vi. vii. viii. & ix. abridgement by Dr. Hutton. The rev. William Graham, late rector of Stapleton, who "procured his education from the savings of his manual labour," is another example of the talent of poetry and metaphysics being united perhaps in a higher degree even than in Darwin. According to Hutchinson, Cumberland is also the county of the Addison family. The late rev. Jonathan Bouchier, one of the revivers of our Saxon literature, was also a Cumberland man. But there is a living author, philosopher, and artist, who may perhaps be considered as the fairest type of the Cumberland character, we mean Mr. James Sowerby, F. L. S. M. G. S. &c. one of the greatest benefactors to our national sciences which has yet appeared, whether considered as an artist, draughtsman and colourist, or as a scientific botanist, mineralogist and conchologist, his labours shed a lustre on his age and nation. His works on "English Botany, Mineralogy, Conchology, and Fossils," as well as his tracts on crystallography and the nature of colours, are the most correct and complete of their kind, and his general accuracy in most branches of natural history, like his admirable delineations and faithful portraitures, have become proverbial. The names of Dr. Brown, Dr. Paley; J. D. Carlyle, J. B.; W. and S. Gilpin, and G. Head, artists; J. Howard, mathematician, &c. might also be mentioned; as well as our present worthy dean Milner, whose writings are familiar to every Christian philosopher, and have often been quoted in this work.

ened nor meritorious of its dignitaries. Milburn and Senhouse were successively native prelates. Their successor, White, was employed by king James to observe the intrigues of the papists. Archbishop Usher being obliged to leave the rebellious Irish, found an asylum here till episcopacy was abolished, when Oliver Cromwell, who was imitated in this particular by Napoleon Buonaparte, feigning respect for great learning, talents, and virtue, assigned him a pension of 400*l.* a year, but never paid it. At the archbishop's death he gave 200*l.* for a public funeral to him. Next to Usher must be ranked our native prelate Nicholson, who first fully investigated our national literary antiquities, in his "Historical Libraries," in like manner as the present bishop has unfolded and elucidated our national botany, particularly cryptogamic plants. It is the glory of protestantism that it unites all the physical and natural sciences to divinity; that it considers all real knowledge as directly contributing to exalt revelation, extend religion, and thereby meliorate mankind. We might indeed challenge all the papal bishops in Europe to produce only one paper equal to any of those by Dr. Goodenough in the Transactions of the Linnean Society, of which he was one of the original founders and vice-president. As "knowledge is power," while that is directed to the support of genuine religion, our national establishment must be as permanent as it is founded in justice and truth.

DIMENSIONS OF THE CATHEDRAL.

Length of the nave 43 feet, the remains of 135; of the choir 137; of the transept 124. *Breadth* of the choir and its aisles 71 feet; of the transept 28. *Height* of cieling 75, of the tower 127 feet.

DESCRIPTION OF THE PLATES.

Plate 1. View of the cathedral from the prebendaries' garden, exhibiting the great East Window, the South Side and South Aisle of the choir, partly obscured by the shade of the innumerable trees which grow in abundance on all sides of this fabric.

Plate 2, Is the South of the cathedral from the abbey green, in which the great Window of the South Aisle, under which formerly rested sir Thomas Skelton's tomb, the present Vestry, St. Catherine's Chapel, attached to the south-east end of the transept, and the Tower, appear. In the upper story of the transept the remains of Saxon windows may still be traced. Round this part of the precincts a broad gravel walk was formed a few years ago, and the adjoining grounds embellished with shrubberies.

Plate 3. A view from the banks of the Caldew, containing the Cathedral, with part of the Western End, now the parish church of St. Mary, the Deanery-house, Chapter-house, and some of the prebendal Houses, with Part of the City Wall, and the woods on the banks of the Caldew, which after watering the meadows adjacent to the city falls into the Eden.

Plate 4, Is the Bishop's Throne, in rear of which are the south aisle and vestry.

Plate 5. South Side of the Chapter-house, with the windows lately repaired. The interior was recently fitted up in a magnificent style, and formed into three apartments, viz. a kitchen, dining or audit room, and library. The principal apartment contains two exquisite paintings by Paul Veronese, of the Resurrection and the preaching of St. John, each eleven feet high by eight broad. These were presented to the dean and chapter by the earl of Lonsdale.

Plate 6. The Choir, exhibiting the East Window, North Aisle, Pulpit, Governor's Pew, and opposite the Bishop's Throne and Pews.

Plate 7. North-east View, representing the East End with its Buttress, their Niches and Statues, the North Side of the Choir and Aisle, North end of the Transept, and the embattled Tower.

Plate 8. Interior View from the north aisle, shewing the style of architecture in the eastern part of the building, divested of the screens, stalls, &c. It was taken at this point to exhibit the excellent carving of the consols, all of which, as well as the capitals, are executed with much elegance.

View of Carlisle Cathedral

To the Revd Isaac Milner D.D. Dean of Carlisle

This Plate is most Respectfully inscribed

By his humble Servt J. Storer

A View of Carlisle Cathedral

To the Rev.d Samuel Goodenough D.D. &c. &c. &c.

Lord Bishop of Carlisle This Plate is most respectfully

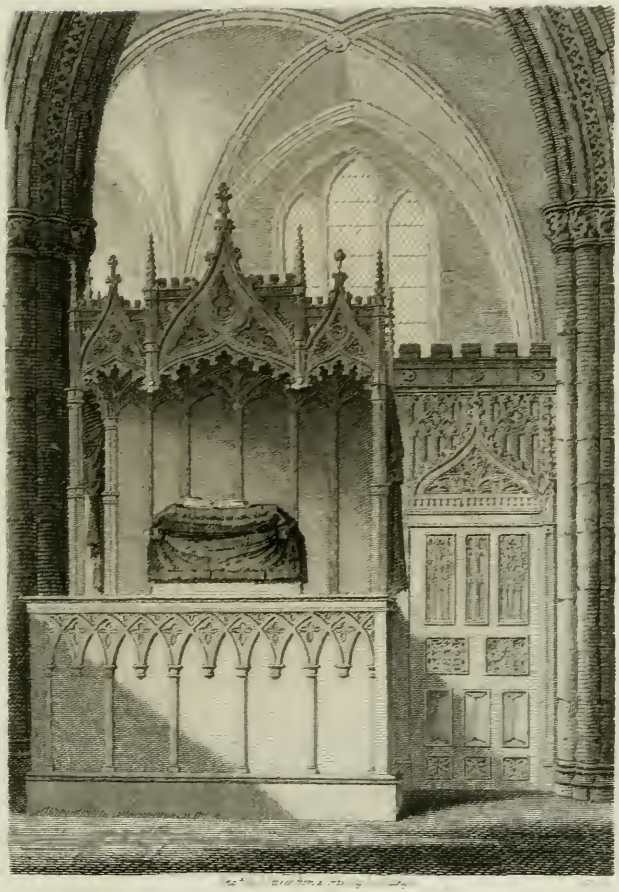
Inscribed by his Lordships humble Servt.

Engd by J. Storer from a Drawing by R. Garlyle

Pl

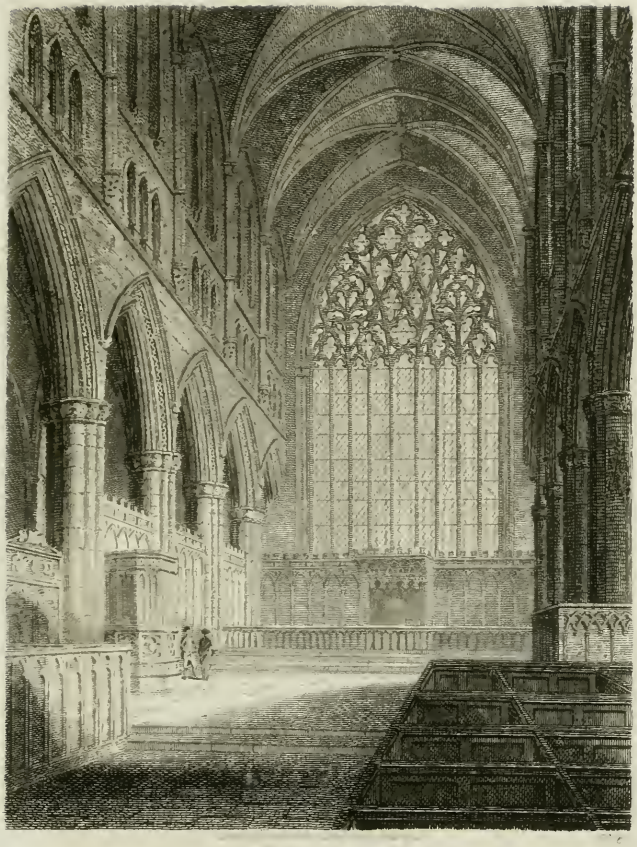
Carlisle Cathedral.

Published July 1, 1806 by Sherwood, Neely & Jones, Paternoster Row



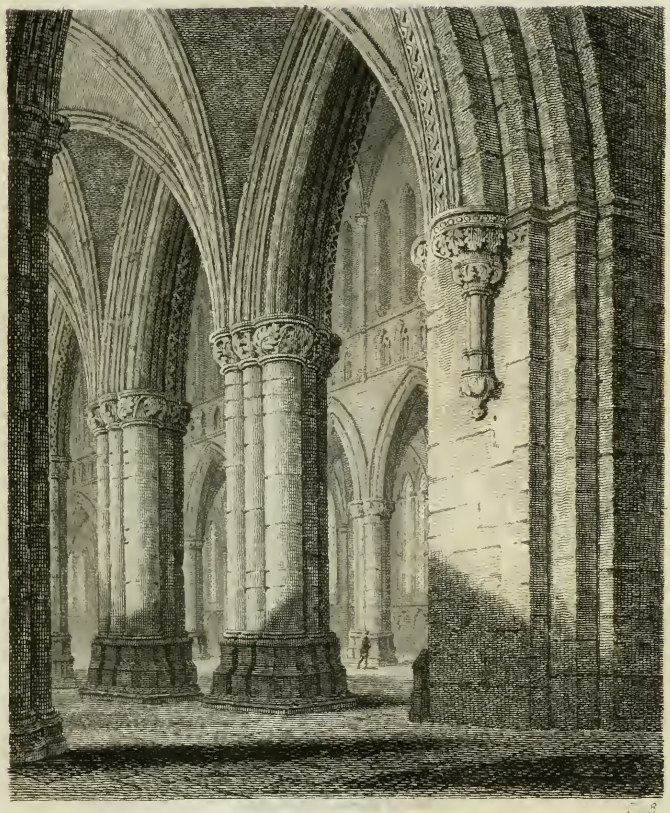
The Bishops Throne Durham Cathedral

Chapter House Carlisle Cathedral



The Choir, Carlisle Cathedral.

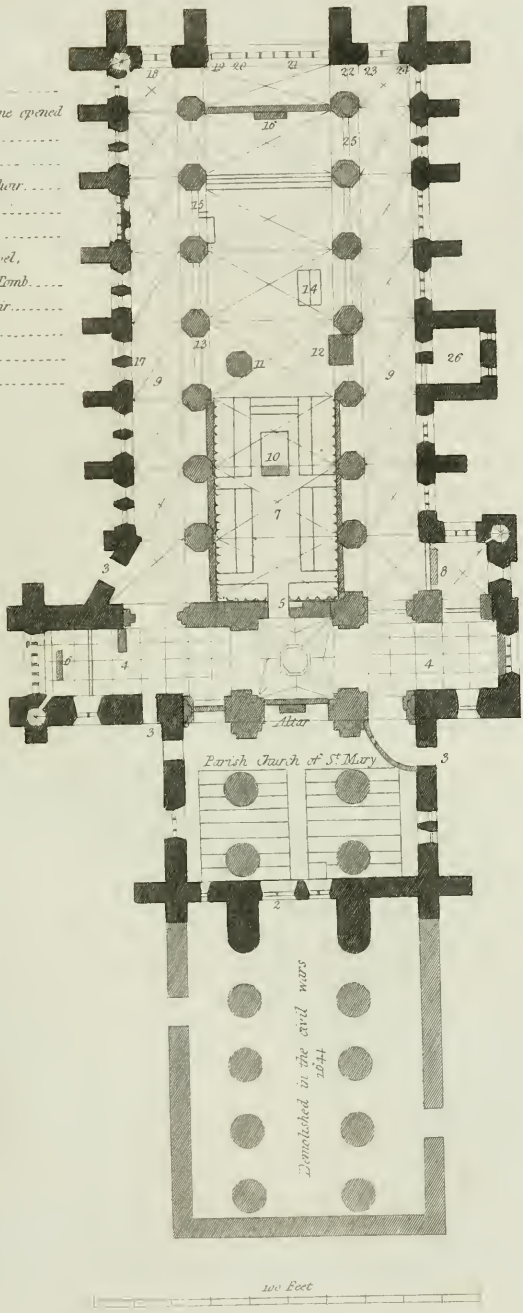
N.E. View of Carlisle Cathedral



Interior of Carlisle Cathedral from the N. Aisle.

CARLISLE CATHEDRAL.

Shewing the groining of the Roof.



West Window
Doors the South one opened into the Cloister
Transept
Entrance to the Choir
Consistory Court
Choir
St Catharines Chapel, with Bp Barrows Tomb
Aisles of the Choir
Bp Bells Grave
Pulpit
Bishop's Throne

13 *Bp Laws Mont.*
14 *Graves of Bp Smith & his Lady*
15 *Bp Robinsons Mont.*
16 *Altar*
17 *Bp Stricklands Tomb*
18 *Mr Tomlinsons Mon.*
19 *Mrs Bensons Dc.*
20 *Mrs Saundersons Dc.*
21 *Revd Mr Thompsons Dc.*
22 *Revd Archdeacon Flemings Dc.*
23 *Bp Flemings Dc.*
24 *His Ladys Dc.*
25 *Dean Wilsons Dc.*
26 *Vestry*

Drawn by B. Carlyle

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Bath, Somersetshire.

Of the first introduction of christianity into the City of Hot Springs, there exists no authentic intelligence. If the waters were discovered and the city founded by the supposed king Bladud, then doubtless this place, like others in Britain, was favoured with the light of revelation in the first century, as the christians always directed their attention to places having heathen temples. The peculiar amenity indeed of its situation gives some plausibility to its high antiquity; but those who have blended its origin with the fables about Troy [1], have added little to the science of history and less to the true interests of society. Mr. Warner, however, has swept away those cobweb fables, and adduced many circumstances to prove that the *Hædui* and *Belgæ*, who inhabited the country around Bath [2], were nothing better than nomade pastors, that

1 Were not the admixture of fable and fact always injurious to the progress of truth, the antiquarian legends respecting Bath would be highly amusing. Dr. Jones, in 1572, makes Bladud the thirtieth person in a direct line from Adam! his work is entitled "The Bathes of Bathes Ayde; wonderful and most excellent agaynst very many sicknesses; approved by authoritie: confirmed by reason, and dayly tried by experience; with the antiquitie, commoditie, property, knowledge, use, aphorismes, diet, medicine, and other thinges, there to be considered and observed." Mr. Wood connects king Bladud with the supposed Trojan Brutus, and observes that "the British prince (Bladud) appears to have been a *great prophet*, and the most eminent philosopher of all antiquity. He was the renowned Hyperborean high priest of Apollo that shined in Greece at the very time Pythagoras flourished. He was a disciple and colleague of that celebrated philosopher, and amongst the Grecians he bore the names of Aithrobates and Abaris, names implying the exalted idea which that learned race of people had of his great abilities. To this famous prince, priest, and prophet, the city of Bath owes its original. The chief seat of Apollo must of course become the chief seat of his priests, and the city of Bath must have been the metropolitan seat of the British Druids, whose university having been founded by king Bladud, the building so far exists within eight miles of our hot fountains, as to prove the work to have been a stupendous figure of the Pythagorean system of the planetary world." The author then gravely states, that Bath, like Alexandria, consisted of three principal parts, one at the hot springs, one at Stanton Drew, and another at Okey, forming a triangle whose base was 15 miles, consequently the magnitude of Bath could not be less than that of Babylon when taken by Cyrus!

2 Although this city has had various appellations in different ages, yet they appear to have had one common origin and import; its British historians, who adopt the legend of king Bladud, assert that it was called *Caer-Palladur*, *Caer-Badon*, *Caer-Bladin*, *Caer-Cran*, *Caer yn ennaint twymyn*; the Romans denominated it Ὑδατα θερμα (hot water), Βαδιζα, *Aquæ Solis*, and *Fontes Calidi*; the Saxons, Acemannes-ceastre, Acemanes-ceastre, Acemancs-beri, Hat-bæthūm, Bæthan-cester, &c.; in monkish latin we find *Achamannum*, *Thermæ*, *Bathonia*, *Badonia*, *Badonesse*, *Balnea*, &c. the latter seem all to be derived from Βαθυ, deep, in allusion to its situation.

such hardy and robust persons would naturally scorn the effeminate luxury of hot baths, that the discovery of the springs must be ascribed to Claudius or his physician Scribonius, and that the first buildings on the present site of Bath commenced about the year of our lord 44. The place was then denominated Υδατα θερμα. During the government of the emperor Septimus Severus, about A. D. 208, according to Musgrave, the emperor appointed his younger son Geta to be governor of South Britian, while Caracalla (supposed by Dr. Gale to be the same as Antoninus), accompanied the emperor in his expedition against the Caledonians. Geta is represented as spending much of his time at the hot springs, which then received the appellation of *Aquæ Solis,* or waters of the sun, and were solemnly dedicated to Apollo Medicus, the deity who was supposed to impart medical virtues to waters and plants. A magnificent bronze statue (the head of which still exists) was then erected to this god. The worship of sol probably began either in the reign of Caracalla or of his son Heliogabalus, who was priest of the sun, and received his name from having borne that sacred office. From this zeal in idolatry it is to be presumed that a corresponding sentiment also existed with respect to christianity, and although no authentic records remain of any British or Roman religious establishment in Bath prior to the domination of the Saxons, it is scarcely credible that the people were wholly ignorant of revelation till the mission of Augustin.

"The observance," says Warner, "of ridiculous ceremonies and nonsensical rites[3], the profession of unintelligible points of faith, and an unlimited submission to their priesthood, were the chief articles to be insisted on by Augustin and his companions from their Saxon converts; whilst the new religion was to be accommodated in some measure to the former superstitions, by permitting the heathen temples to be used as christian churches, by adapting their ceremonies as nearly as possible to their ancient worship, and by slaughtering on certain festivals the same sacrifices (as Gregory expresses it) to the glory of God, as were formerly immolated to the honour of the devil. In consequence of those instructions the pagan images were displaced, and the temples resounded with what were then denominated the doctrines of christianity. Bath, amongst other places, received the missionaries of Rome, and a christian church rose out of the falling fane that had been hitherto dedicated to Minerva. The practise of founding monasteries had

3 It must be remembered, however, that by far the greater part of them were devised some centuries subsequent to the age of Augustin, and that the most pernicious and infamous of these rites (auricular confession) is the work of the 13th century, not to speak of the modern invention of the inquisition.

already been adopted on the continent to a most pernicious extent[4], a mode of being *pious by proxy*, which the church of Rome warmly encouraged, as it tended to increase the power, as well as the riches, of that imperious see. The ruffian of the middle ages, whose hands were yet reeking from the field of slaughter, was taught to believe that he might atone for all his cruelties, and purchase not only the pardon but the favour of his Maker, by applying some small portion of his ill-acquired wealth in building a religious house, and immuring within it a certain number of unhappy beings, whose masses and orisons would be *put to the credit side of his own account* with the deity, and save him the trouble of irksome prayer or the pain of practical piety. Osric king of the Huiccii[5], one of the warlike Saxon chieftains of the 7th century, founded (with the consent of Kentwin king of Wessex) an institution of this kind at Bath, in the year of our Lord 676, granting to a female of the name of Bretana, one hundred *manentes*[6], in the neighbourhood of the city, to assist in the erection of a convent for a certain number of nuns. The pious deed is said, in the grant[7], to be performed for the redemption of his soul, and the atonement of his sins, and was doubtless considered by the founder, in the spirit of the times, as a sufficient expiation for all the acts of violence which he had already committed, or might heareafter be guilty of."

Osric's grant for the erection of a religious establishment at *Hat Bathun* was signed by Ethelred king of Mercia, archbishop Theodore, and five other bishops. Not long after Withard granted to abbess Bernguidi, "40 villains and their lands in Slepi." Athelstan granted, in 931, to St. Peter and the venerable family inhabiting the convent dedicated to him in Bath, a charter conveying fifteen small estates or mansions at Priston and Asetun (Batheaston), in the neighbourhood

4 There is as much declamation as historical accuracy or philosophical discrimination in this view of the state of religion in the seventh century. It is a gross abuse of terms to confound the religious establishments of the Saxons with modern monasteries and nunneries; the former were bound by no unnatural vows, followed no superstitious orders, obeyed no laws but those of reason, morality, and piety, worshipped no images, made no ridiculous processions, had no gods but the creator of the universe, both males and females lived under the same roof in apostolic community, and were really schools of learning, industry, virtue, and piety. These are historical facts; let us view them philosophically, and consider the state of society in those ages of incessant war, and then ask ourselves, could either religion or learning have been supported or propagated in such times without the political strength and power of self-defence, possessed by congregated bodies in cenobitic establishments? When all the men were soldiers and the women occupied in cultivating the soil, it is not to be supposed that isolated individuals could safely teach either religion or literature. Nay, even in the present age, we find that the protestant missionaries are obliged to live together in precisely the same manner as the Saxon religious did about the period above mentioned.

5 The *Jugantes* of Tacitus, who inhabited Worcester, Warwick, and the north of Gloucester. *Bede.*

6 "These were tenants of the prince, and included their families, chattels, aud the lands which they tilled."

7 "Osric rex pro remedio anime mea et indulgentia piaculorum meorum hoc privilegium impende ad laude nominis domini nri. decrevera. id. e. Bertane abbatisse que pro xtiana devotione et pro spe etne beatitudinis dei famula."

of the city, on the condition that the religious family were daily to offer masses for the king's safety, and with "their sacred strains[8] to counteract the deadly influence of his spiritual foes." To these possessions the unfortunate and barbarously treated king Edwy added, in 956, thirty mansions or estates at Dyddenham (out of which abbot Wlfgar was to have three cottages and their lands for his own private use), and in the following year gave ten estates at Bathford. In 965 king Edgar gave to the monastery of Bath an estate at Stanton. "But notwithstanding this mark of favour from the prince to its inhabitants, they soon had reason to withhold the sentiments of gratitude which it had awakened in them, since a revolution fatal to their interests was brought about by his exertions in 970." Hitherto the religious houses were chiefly filled with secular clergy, who were permitted to obey the laws of God, to marry, and mix in the commerce of active life. This system was too natural and rational for the ambitious tyranny of the popes, and the fanaticism of aspiring monks. The unprincipled and abandoned Edgar soon lent himself to the measures suggested by those who pardoned his almost incredible crimes, and he became the passive instrument of the "three ecclesiastical firebrands, Dunstan, Oswald, and Ethelwald," in robbing all the secular clergy to endow a new and distinct order of men, solemnly sworn to answer all the purposes of their master, the pope or his agents. The abbey of Bath was among the first to experience their power, and in the language of this ruthless monarch, "the abominable wretches who kept wives" were disinherited and expelled, and their property given to twenty Benedictine monks. Elphage, a native of Weston, near Bath, whom monkish writers have since elevated to the rank of one of their gods, was the first abbot of Edgar's Benedictines. So far as the practice of preposterous austerities and the observance of mere externals are to be considered, the monkish praises of Elphage may be merited; but whoever takes an extended view of human nature will discover, that it is much more difficult and more uncommon to pursue the right line of true christian virtue and piety, than to perform all the monkish mortifications and austerities, which are much less incompatible with a high degree of sensuality than is generally supposed. As to the silly miracles ascribed to this abbot, it would be a libel even on his memory to record them[9]. His industry, however, may be advantageously contemplated, as he abandoned the idle monks of Deerhurst, came to Bath, displayed his austerities, collected money, built "a very large house for his disci-

8 This monarch seems to have been particularly partial to psalmody, as in Spelman's *Concilia*, we find at the council of Gratantia, held 928, the 12th canon ordains that fifty psalms should be sung for the king every Friday, in every monastery and cathedral church.

9 Those who can be amused with such impious fables may consult *Anglia Sacra*

ples," who, as might be expected, "indulged themselves by night in eating, drinking, and other disorders!" In 972 Edgar gave the estate of Corston to the abbey, and the following year [10] received here his crown from Dunstan, who had sentenced him to go seven years without it, as a penance for his lawless debaucheries and violation of nuns. Edgar granted some privileges to the citizens of Bath on this occasion, which, according to Leland, who visited them in the early part of the 16th century, they annually commemorated; "they pray on all their ceremonies for his soule, and at Whitsonday tide, at the whych time men say that Edgar ther was crownid, ther is a king elected at Bath every yere of the townes men, in the joyful remembrance of king Edgar, and the privileges gyven to the town by him. This king is festid, and his adherentes, by the richest man of the towne."

Ethelred II. was also a benefactor to the abbey, granting it some property at Weston in 984, when Elphage became bishop of Winchester, and Ulward succeeded him as abbot. The same king also bequeathed it lands at Freshford. After the massacre of the Danes, Sueno visited this unfortunate island with all the fury of justly awakened vengeance, and in 1013 desolated Bath and all the south-west parts of the country. It does not appear that Edward the confessor, "a negative character, rather displaying the absence of every warm and natural emotion of the human heart, than exhibiting any one active virtue or benevolent affection," evinced any partiality to this abbey[11], although he certainly ordered a survey and valuation of all the lands in the kingdom, which gave birth to the Domesday [12] book. Stigand, a favourite of the duke of Normandy, was the next abbot; he died abroad when accompanying that prince, and was succeeded by Wlfold and Ælfsig, who appear together as first and second abbots. They granted leases and several manumissions of *villains* or slaves, of which the records still remain to illustrate the state of society in this country during the eleventh century, "when the lower classes of the people (like those of Russia at the present day) were the freehold property of the higher orders, and trans-

10 A. D. 973, hoc anno fuit Edgarus Anglorum gubernator, cum magno honore, in regem consecratus in veteri civitate *Acemannesceastre*; incolæ vero alio vocabulo (Bathon) appellant. *Sax. Chron.* "This is the first instance wherein we find Bath called by the very appropriate name *Acemancestre*, or Sick-Man's City, a name by which many of the subsequent chroniclers and historians, for three centuries, chose to designate it." Warner's *Hist. of Bath.* The same cause has been assigned for the great Roman road from Oxfordshire to Bath being called *Akemanstreet*. For the best analysis of Bath Waters, see that of Mr. R. Phillips, *Tilloch's Phil. Mag.* vol. 24, 1806.

11 Nevertheless, during part of the Confessor's reign, it was held by Editha, his amiable and unfortunate consort. Lib. Dom. Exon. *Hist. Somerset.* At this period it seems that Bath paid as *Danegelt*, or land-tax, about 2*l.* a year to the government.

12 According to this document, Bath abbey then held lands and property in Somersetshire, *Priston*, *Stantone*, *Wimedone*, *Westone*, *Forde*, *Cume*, *Cerlecume*, *Lincume*, *Estone*, *Hantone*, *Undewiche*, *Corstune*, *Evestic*, and *Escewiche* (Ashwick); in Gloucestershire it possessed *Actune*, *Alverson*, and *Tideneham*, besides property in the city of Bath worth 40*s.*, the whole estimated at upwards of 105*l.* a year, a sum equal to many thousands in the present age.

ferred by barter or sale from one master to another, in the same manner and with as little ceremony as any other species of possession."

We now approach the period when the abbey attained its episcopal honours. Ælfsig died in 1087, and in the following year John de Villula, bishop of Wells, obtained a grant (in pure and perpetual alms to augment the see of Somersetshire) of the abbey and whole city of Bath from the needy Rufus for 500 marks. This munificent prelate being bred a physician, very naturally selected Bath for his episcopal see. The city and abbey having suffered by fire [13] in 1087, bishop Villula commenced their re-edification; and from the continuance of his buildings, which were not finished at his death in 1122, he has been generally reputed their founder. The abbey was repaired or rebuilt by Elphage about 1010, but whether any of his erections remain cannot now be ascertained, the east end being all that bears any vestiges of high antiquity. About 1106 Henry I. renewed and extended the grant of his predecessor to the bishop, who was thus enabled to endow still more liberally this cathedral and monastery. He new modelled the government of the establishment, substituting a prior for an abbot, and granted by charter [14] several lands to him and his successors for ever. He also erected two new baths [15] within the precincts of the priory, and built himself a noble palace on the west side of it. As usual,

13 The abbey was burnt by the insurrection of Robert de Mowbray.

14 This charter is curious: "In the name of the Father, Son, and Holy Ghost, I John, by the grace of God, bishop of Bath, to all bishops my successors, and to all sons of the holy church, greeting. Be it known unto you all, that for the honour of God and of St. Peter, I have laboured, and at length effected, with all decent authority, that the head and mother church of the bishopric of Somerset shall be in the city of Bath, in the church of St. Peter; to which holy apostle and to the monks, his servants, I have restored their lands, which I formerly held unjustly in my own hands, in as free and ample manner as Alsius the late abbot held them before me; and if I have improved them, and whatsoever of mine shall be found thereon, I give to their own use and property. I also give them for farther supply of their food and clothing, and to increase the convent of the holy brethren serving God there, and to reimburse the treasury what I took from the church, those lands which I have acquired by my own travail, or bought with my money: to wit, those five hides in Weston which I purchased of Patricius de Caurcia, and the land of Hugh with the beard, to wit, Claferton, Docne, Mersfield, and Eston, together with Herley and Arnemude on the sea-coast, and whatsoever belongs to them, and one house in Bath, and one other house in Winchester. But as to the city of Bath, which first of all king William, and after him his brother king Henry, gave to St. Peter for their alms, I have, pursuant to my vows, determined that all issues and profits arising from it be laid out in perfecting the work I have begun. Besides, what I have acquired in church ornaments, in copes, palls, curtains, dorsals, tapestry, crucifixes, robes, chalices, and in phylacteries; and whatsoever of my own I have added in the episcopal chapel, my whole armory, my clothes, bowls, plate, and all my household furniture, I give to St. Peter and his monks for ever to their own use and property, for the remission of my sins. Whoever therefore shall infringe on this my gift, may the curse of God and of his holy apostles and saints light on him, and *by the authority of me*, though a sinner, let him be accursed and for ever cut off from the community of the church. Done A. D. 1106, in the reign of Henry, son of William duke of Normandy and king of England, Anselm being archbishop; of my ordination the 19th, and of the induction the 12th. And that this my deed may remain more firm and unshaken, I have, with my own hand signed it with the sign of the holy X." Wood's Essay, vol. i.

15 One of those was called the Abbot's Bath, and devoted to the use of the public; the other was appropriated to the prior. The king's bath supplied the former with water, the latter had a spring of its own. These baths continued in existence till the middle of the 16th century, but in the 17th an unsuccessful attempt was made to discover the prior's spring. Warner.

his example was followed by multitudes of devotees, who were emulous in bestowing their fortunes on this priory, in consequence of which it soon acquired immense wealth and influence, being amply supplied with sacred relics[16]. These however were always incombustible and indestructible, so that the fire which destroyed or damaged the buildings in 1137 had no effect on them. The injury sustained by this catastrophe was soon removed, and the convent and church were repaired and improved by bishop Robert, who at the same time endowed it with the manor of Southstoke. This grant and several others were confirmed by archbishop Theobald in 1140. Hitherto the bishops, it appears, had officiated as priors by deputy or appointed sub-priors, but in 1159 Peter was raised to this dignity. His successor Walter, sub-prior of Hyde, about 1178, associated the apostle St. Paul with St. Peter in the tutelage of the priory and church, which henceforth bore the names of those apostles. Walter's zeal and enthusiasm however greatly exceeded his resolution and piety: he began to fancy that his situation was too luxurious, that it was incompatible with the mortification and humility indispensably necessary to a christian, he abdicated the prior's chair and became a Carthusian monk. But his self-denial was only imaginary; "he quickly grew tired of his new situation, again sighed after the flesh-pots of Egypt, and quitted the austerities of his Carthusian friends for the comforts and enjoyments of the priory of Bath," where he presided till 1198, when he died on a visit at Wherwell. Gilbert, his immediate successor, has left nothing but a nominal record of his existence; but Robert, who was also abbot of Glastonbury, experienced a more bustling life; having quarrelled with the ambitious and refractory monks of that establishment, a separation of those two houses took place, and he returned to his priory in Bath, where he passed the remainder of his days. At this period (1225) the city of Bath (although transferred by its bishop to Richard I. in 1193) was still in the hands of the prior, who farmed it at the yearly rent of 30*l.* during the king's[17] pleasure. Edward I. in 1304, granted the priory

16 Among these may be mentioned, the bones of St. Peter, part of our Lord's garment, the heads of Sts. Bartholomew, Lawrence, and Pancras; the knee of Maurice, the ribs of St. Barnabas, arm of St. Simeon, part of the cross and napkin, Christ's vest, sandals, and the clean cloth in which his body was wrapped; the hair and milk of the Virgin Mary, fragments of her dress, part of the pillar to which Christ was bound, parts of St. Andrew's cross and our Lord's sepulchre, some of St. John Baptist's blood, ashes of the apostle John, clothes of St. James, relics of Sts. Lazarus, Clement, Samson, Martin, Ribert, Dionysius, Maurice, Benedict, Gregory, Swithun, Byrinus, Byrnstan, Ethelwold, Grumbald, Remigius, Elphege, &c. Saintesses Margaret, Juliana, Barbara, &c. and "many other articles," observes Warner, "equally valuable and useful."

17 King John founded a Benedictine priory at Waterford and another at Cork, in Ireland, and annexed them to that of Bath, in order that the monks and nuns might be decently clothed and enabled to maintain hospitality. This soon proved to be a most troublesome donation. The same monarch also gave to Bath priory his estate at Berthon, near the city, with a separate jurisdiction, in consideration of receiving 20*l.* At the same time he exempted the monks from the

liberty to hold two fairs, one at Lynchcomb and the other at Barton; the former was held on the vigil and festival of finding the cross[18], 2d and 3d of May, and the latter on the vigil and feast of St. Lawrence, the 9th and 10th of August. The selection of those occasions being evidently to profit by the superstitious assemblage of the people, and thereby augment the tolls and customs, it not unfrequently happened that the anniversaries of such deities, of papal erection, were celebrated in a manner no little congenial by "foul riot and misrule." These fairs, however, had become more necessary, as the Statute of Mortmain, prohibiting the alienation of property to the clergy or monasteries, which passed in 1279, had produced some obstruction to the rapacity of the monks, who had not yet devised the best means of eluding it. But it was not till the priorship of Robert de Cloppecote that the decay of the priory commenced. This prior, either from extreme avarice or incapacity, or perhaps both, suffered the church and abbey buildings to go to ruin, and even starved the monks, giving them inferior and inadequate food, till bishop Drokenford redressed their grievances. Yet, of all the monks in the kingdom, it appears that those of Bath were most meritorious, that they led lives of industry and inofsiveness. "It is to be recorded to their honours," observes one of their severest censors, "that they form a notable exception to that general character of indolence and inutility which so deservedly attaches to most of their brethren of the cowl. As if aware of the eternal truth, that no life can be pleasing to God which is not beneficial to man, they blended the cultivation of the necessary arts with the regular observance of devotional exercises. The shuttle and loom employed their attention; and, under their active auspices, the weaving of woollen cloth (which made its first appearance in England about 1330, and received the sanction of an act of parliament in 1337), was introduced, established, and brought to such perfection at Bath, as rendered this city one of the most considerable in the west of England for this manufacture." According to Leland and Wood, a shuttle, the emblem of the art, was incorporated into the arms of the monastery, and existed last century on the front of the abbey house, as a memorandum of the laudable and singular industry of the monks. As to their zeal in compelling Mrs. Agnes Cole to recant publicly some injurious remarks which she had passed on them in 1459; it has certainly been censured

payment of toll at Bristol, and united with them the dean and canon of Wells in the enjoyment of many privileges, such as having toll, *theame* (a right of taking and keeping bondmen, villains, and slaves, with their families, as mercantile property), and *infangentheof* (liberty to adjudge a thief taken in the jurisdiction), on all their property, together with the ordeals of water and fire, exemption from all suits, local jurisdictions, &c.

18 This notable discovery was made by St. Helena, virgin and queen, A. D. 326 or 327. The bishop of Coventry and Lichfield is the only ecclesiastical witness to Edward's charter.

with unmerited asperity. There is no species of illiberality more gross or more common than that of reviling people for being ignorant of what was only partially discovered some centuries later. It is equally uncandid and unjust to arraign the monks of bad designs, of a desire to "forge fetters for the minds and understandings of the laity," merely because they were anxious to support those principles and ceremonies which they undoubtedly believed necessary to the well being of society, but which succeeding ages have proved to be superstitious and foolish. They did not, like most other monks, practise any ferocious cruelties from which nature revolts; they betrayed no extraordinary ambition, left no grounds for accusing them of hypocrisy; and their errors claim our pity, while their virtuous industry commands our respect. In the fulness of time, however, they sunk into the indolence and sensuality which ultimately awaits the monastic life; and when bishop King (who was translated from Exeter to Bath in 1495) came to the see, he found the cathedral and abbey buildings in a state of utter decay, while sixteen monks and their prior were revelling on an income of 480*l.* 16*s.* 6*d.* a year. This worthy prelate, who was architect of the present edifice, assigned the prior 80 marks, and the monks 80*l.* and 30*l.* for servants' wages and repairing the estates belonging to the monastery; the remainder he appropriated to the re-edification of the cathedral. The bishop found an able assistant in prior Bird. Of this building, a committee of the Society of Antiquaries gives the following historical sketch, which is chiefly copied, even to the very words, from the History of Somersetshire, by Mr. Collinson:—

"Bishop Oliver King, who was principal secretary to Edward IV. and V. and Henry VII. in consequence of a vision [19] which he beheld, resolved to rebuild the church of St. Peter in the most correct manner, and with a magnificence becoming the greatest prince; but he did not live to see the work perfected, though he pursued it with all the activity in his power, and declared his disregard of any extraordinary expense, so that he could see it finished; he died before the south and west parts of the building were covered in, and before even all the walls were raised to their proper heights. The priors of Bath carried on the work of the church after this bishop's death in 1502; they, in about thirty years, completed it, though not in that elegant manner

19 Sir John Harrington gives the following account of this vision:—"The bishop having been at Bath, imagined, as he one night lay meditating in bed, that he saw the Holy Trinity, with angels, ascending and descending by a ladder, near to which there was a fair *olive* tree, supporting a crown; the impression was so strong, that the bishop thought he heard a voice, which said, 'Let an *Olive* establish the crown, and let a *King* restore the church.' This had such an effect on the good prelate, that he instantly formed a design to rebuild the church of St. Peter, set the work immediately in hand, and (as sir John Harrington concludes) caused his vision to be represented on the outside of it, under the title of *De sursum est*, it is from on high." Fuller relates some other particulars:—"It was begun," observes this worthy histo-

intended by the founder. Prior Bird, who first engaged in the work, expended on it so much money as to impoverish him, and he died very poor: his successor, prior Gibbs, alias Holeway, spent likewise a great sum in perfecting the fabric, which was scarcely finished before he, with John Pitt, sub-prior, Thomas Bathe, canon, and fourteen others, subscribed to the supremacy on the 22d September, 1534; and on the 27th of January, 1539, prior Holeway [20] divested himself of the whole monastery, by surrendering it to the crown. After this the king's commissioners made an offer of St. Peter's church to the city of Bath for 500 marks, which they refused; whereupon certain merchants bought all the glass, iron, and lead of the fabric, and so left nothing but the skeleton remaining, which, with the monastery, were sold to Humphrey Colles, in 1542; the year after which, an act of parliament passed for the dean and chapter of Wells to make one sole chapter for the bishop. The site of the monastery was soon afterwards sold by H. Colles to Matthew Coulthurst, whose son Edmund made a pre-

rian, " by Oliver King, bishop of this diocese, in the reign of Henry VII. and the west end most curiously cut and carved with angels climbing up a ladder to heaven; but this bishop died before the finishing thereof. His death obstructed this structure, so that it stood a long time neglected, and gave occasion for one or two to write on the church-walls, with charcoal,

' O church, I wail thy woful plight!
Whom *King*, nor *Cardinal*, *Clark*, nor *Knight*,
Have yet restor'd to antient right.'

Alluding herein to bishop King, who began it, and his four successors in thirty-five years, viz. cardinals Adrian and Wolsey, bishops Clark and Knight, contributing nothing to the effectual finishing thereof. The decay and almost ruin thereof followed, when it felt in part the hammers which knocked down all abbies. True it is, the commissioners profferred to sell the church to the townsmen under 500 marks. But the townsmen, fearing if they bought it so cheape, to be thought to cozin the king, so that the purchase might come under the compasse of concealed lands, refused the proffer. Hereupon the glass, iron, bells, and lead (which last amounted to 480 tons), provided for the finishing thereof, were sold, and sent over beyond the seas, if a shipwreck (as some report) met them not on the way. For the repairing thereof, collections were made all over the land in the reign of queen Elizabeth, though inconsiderable either in themselves or through the corruption of others. Only honest Mr. Billet (whom I take to be the same with him who was designed executor of William Cecil lord Burleigh), disbursed good sums to the repairing thereof. (The great cast window is a memorial of him, the glass being painted chequer or Billet-wise, in allusion to his name.) A stranger, under a feigned name, took the confidence thus to play the poet and prophet on this structure:—

' Be blithe, fair kirk—when *Hempe* is past,
Thine *Olive*, that ill winds did blast,
Shall flourish green for age to last.' *Cassidore.*

By Hempe understand Henry VIII. Edward VI. queen Mary, king Philip, and queen Elizabeth. The author, I suspect, having a *tang of the cask*, and being parcel popish, expected the finishing of this church at the return of their religion; but his prediction was verified in another sense, when this church was finished by bishop Montague, who, by his mines at Mynedep, did but remove the lead from the bowels of the earth to the roof of the church, wherein he lies interred in a fair monument."—*Worthies of Somerset.*

[20] At the dissolution, when the establishment had existed 863 years, the neat revenue of the abbey was 617*l.* 2*s.* 3½*d.* a year. Here, however, as elsewhere, the monks were very handsomely provided for by annuities: prior Holloway was allowed 80*l.* besides houses and perquisites from the bath; sub-prior John Pitt, 9*l.* Richard Griffith (prior of the cell of Dunster), Thomas Bathe, Nicholas Bathe, 8*l.* each; Alexander Bristow, J. Beckington, 6*l.* 13*s.* 4*d.* Richard Lincoln, J. Arleston, Thomas Powell, J. Browne, Richard Bygge, 6*l.* Richard Gilles, Thomas Worcester, William Clement, J. Edgar, Edward Edwaye, Patrick Vertue, J. Hamylyte, J. Gabriel, William Bowachyn, J. Bennet, J. Style, Patrick Archer, Thomas Stylbond, J. Barnet, J. Bentham, 5*l.* 6*s.* 8*d.* Thomas Powell, 5*l.* James Pacyence, J. Long, 4*l.* 13*s.* 4*d.*—*Willis's Mitred Abbies.*

sent of the carcase of the church to the mayor and citizens of Bath, for their parochial church; the rest of the monastic buildings he sold to Falk Morley, 1569, from whose descendants they came to the duke of Kingston. Of these no remains at present exist. Mr. Peter Chapman was the first person who began to repair the abbey church about 1572, at the east end, so as to secure it from the inclemency of the weather. Queen Elizabeth enabled the citizens to raise money to restore it; and Thomas earl of Sussex, lord chamberlain to her majesty, set on foot a subscription towards completing the building; he was followed by Walter Callcut, of Williamscote, in Oxfordshire. Afterwards the repairs ceased, until William lord Burleigh, lord high treasurer to queen Elizabeth, and Thomas Bellot, esq. steward to her household, revived it; they completed the choir for divine service, previous to which the church was consecrated and dedicated to the names of St. Peter and St. Paul. Afterwards, the side aisles of the choir and the transepts were repaired by various persons. The west part of the nave was uncovered in 1609, when doctor James Montague, bishop of Bath and Wells (afterwards bishop of Winchester), set the example of repairing this part, and was followed by divers noblemen and gentlemen; sir Henry Montague, knt. lord chief justice of the king's bench, brother to the munificent bishop, beautified the great west door; and sir Nicholas Salterns, knt. of London, built the vestry. Thus, by the assistance of these benefactors, the church was restored to what we now behold it. The buildings of the monastery extended over a large space of ground: they consisted of the church, cloisters, chapter-house, prior's house, monks' lodgings, and dormitory, built by bishop Beckington. The prior's house, with some of the apartments of the monks, stood on the south side of the conventual church. Soon after the dissolution it was repaired, and again made habitable; some parts, however, of the old house were left in their pristine state, and were never occupied after their being taken from the monks. On pulling down part of these buildings, in the beginning of the last century, one of the apartments, which had been walled up and never explored, discovered a very curious and interesting sight: round the walls, upon pegs, were hung copes, albs, chesibles, and other garments of the religious, which, on the admission of the air, became so rotten as to crumble into powder. There was also found the handle of a crosier; and on the floor lay two large chests without any contents, as it was alleged by the workmen; one of whom, however, grew rich upon the occasion, and retired from business."

But the architecture of this cathedral is particularly interesting, as being one of the last ecclesiastical edifices raised in this country in the

pointed style, and just before the general introduction of the more monotonous Grecian architecture. It has also some advantages over the king's college chapel in Cambridge, and Henry VII.'s chapel in Westminster, which were erected about the same period. Its ornaments in particular are singularly appropriate and congruous with a religious structure. The noble west front is very little disfigured by preposterous heraldic monsters, like those in king's chapel at Cambridge; nor by repeated portcullises or other horrid implements of war, like as in Westminster; even the very worst representation of angels is incomparably superior to the emblems of human vanity or of sanguinary vengeance. It has, however, been minutely described by the Society of Antiquaries[21].

21 "The grand entrance in the centre (speaking of the west front) is filled with a rich ornamented door, given in 1617 by sir Henry Montague, brother to the bishop; it is charged with the arms of the see, impaling those of Montague, and round the shield is the device of the order of the garter, *Honi soit qui mal y pense*. In two other shields are the arms of Montague only; under the two upper shields, on a label, is this inscription, *Ecce quam bonum et quam jucundum*, &c. Above the shields is a profile helmet, with a crest of a griffin's head; behind is hung a flowing mantle, and at the bottom of the door are two ornamented bosses. This design strongly marks the decorative taste of the above date. The architrave round the entrance is composed of a number of mouldings, and a sub-architrave diverges from it, and forms a square head over the arch; the spandrels of the arch are filled with labels inclosing wounded hearts, crowns of thorns, and wounded hands and feet, figurative of the (alleged) five wounds of our Saviour. On each side there are rich canopied niches, inclosing the statues of St. Peter and St. Paul, the apostolic patrons of the church; they stand on brackets. On that under St. Peter is the blended white and red rose and a crown, and on the corresponding bracket, under St. Paul, is the portcullis, with a crown likewise; the attributes of the two saints are partly destroyed. A very small cornice runs over the head of the arch, supporting an elegant open battlement, which is divided in the centre by a niche, once filled, it may be supposed, by a statue of Henry VII. as his arms and supporters remain perfect at the bottom of it. The lower parts of the first division over the impost to the turrets, which are of square forms, have simple narrow openings to light the staircases within them. On the upper begins the representation of the bishop's vision: here the ladders take their rise from a kind of undulating line, expressive of the surface of the ground, and here the angels begin their ascension, though much damaged. On each side of the ladders are remains of figures which have some distant resemblance to shepherds; over them are labels, the inscriptions on which are not legible; other openings for light appear under the rounds of the ladders. The second divisions take octangular forms, and on their fronts is seen the continuation of the ladders and the angels. On the tops of the ladders are the busts of two saints, each holding a book. On each side of the front cant of the turrets are three tiers of statues, standing on pedestals, and finishing with pinnacled canopies; they represent the twelve apostles, among which St. John and St. Andrew are conspicuous. The third divisions are filled with compartments, as are the battlements to them, and finish with open spires. The west window is of extreme richness; it consists of two sub-arches, and a large division between them, each sub-arch having three divisions, which are likewise seen in the heads of the sub-arches; the spandrels between the heads and the large division in the centre have each three divisions; the heights from the bottom of the window to the springing of the arch have also three divisions; in the heads of the sub-arch three divisions, and the large division in the centre has also three divisions. The curious observer must at leisure follow, in the more minute parts, this mystic architectural design. In the centre of the tracery, near the head of the window, is an angel issuing from a cloud, bearing a shield, once charged, it may be presumed, with the arms of the see; an architrave forms the whole line of the window, and its arched head is bounded by a sub-architrave, beginning with the springing of the arch. The spandrels of this arch are filled with an angelic choir, who, in attitudes of adoration, are chaunting forth the praises of the Holy Trinity, which was once more conspicuous in the fine niche in the centre of the battlements; there now only remains of it the statue of the Father, whose feet rest on a bracket. Below this bracket are two shields charged with the arms of the see, surmounted by the supporters to the arms of Henry VII. which supporters hold the united white and red roses, surmounted with a crown. Among the angels appear two shields of arms, now so nearly effaced as not to be distinguished by the naked eye from below, but a telescope shews them to be charged with two bandlets dexter-embattled and counter embattled, and surmounted by a cardinal's hat. This bear-

(m)

The interior is equal in elegance to the west front. The cieling of the nave, which is flatter than that of the choir, and which being thirty feet ten inches wide with an elevation of only three feet in the centre, forms a kind of elliptic arch, most probably the work of the munificent bishop Montague[**]. The nave and choir are separated from their aisles[*3] by clustered pillars. The ribs composing the tracery of the cieling are the only solid parts, the intermediate spaces being originally open, but were filled up with lath and plaster. The groining of the choir is loftier and forms a sharper arch than that of the nave. The

ing is probably that of cardinal Adrian di Castello, of whom B. Willis (History of Cathedrals, i. 519) says, 'Adrian di Castello, bishop of Hereford in 1502, and two years after translated to 'Bath and Wells, bestowed much money in vaulting the choir of Bath, as may be seen by his arms 'under a cardinal's hat, on the roof on each side of the choir.' The coat as above described, but without the hat, and with three bandlets instead of two, is now visible in the centre of the second division of the vault of the choir. The upper part of the shields in the west front is so decayed as to render it possible that a third bandlet formerly existed in them, and that the bearing is the same as that in the choir; if so, it proves that this front was only completed in the reign of Castello. The cornice above the spandrels is pedimental, as are the lines of the battlements; the latter are wrought with open tracery of the same elegant work as those below.

"We will now particularise the buttresses on each side of the aisle windows. They are ornamented with rolls containing inscriptions not legible, but are said to contain the following allegorical allusion to the founder's name, taken out of the book of Judges, chap. ix. ver. 8. *Jerunt ligna ut ungerent se regem—Dixeruntque Olivæ impera nobis.* 'Trees, going to choose their 'king—Said, be to us the Oliver king.' Over the rolls are small arched heads, and on their points are the supporters of the arms of Henry VII. bearing on their heads the regal crown, from the rays of which spring olive-trees, in allusion to the name of the bishop and his vision; over them are bishops' mitres. Here the small arched heads occur again. Still higher are small shields despoiled of their arms. Here the small arched head is introduced a third time, and, as at this part of the buttress the square of it is seen complete, this arched head is repeated on each square, finishing with open spires corresponding with those of the turrets. The small entrances to the side aisles are in unison, as well as the enrichments of the five wounds of our Saviour on the spandrel, with the centre entrance. The windows have a resemblance to the great one, and on the mullions of each is a statue; that on the left is designed for our Saviour, who is pointing to the wound in his side with his one hand, and with the other holding some deeds with seals appendant; probably signifying that through his merits the bounty of the righteous in gifts of lands was applied towards rebuilding of the church*. The statue on the right hand is that of the king, holding a bag of money, as appropriating it to the same holy purpose. These statues stand on pedestals, on the front of which are shields, whereon are just discernible the arms of the see, &c. over their heads are canopies finishing with shields; on that over our Saviour is a griffin. On each side of the arch of the windows are placed small brackets for statues, and over the points of the window heads are inscriptions very perfect; over the left is *Domus Mea*, over the right *Domus Orationis*. The title of the whole design of the work on this front, as describing the vision, *De sursum est*, is now no where to be perceived. The cornices above these windows take, like that over the centre part of the building, a pedimental direction, and unite with those on the turrets, as do likewise the open battlements in these parts, which, though of more simple workmanship than those in the centre part, are still replete with beauty." *Account of the Abbey Church of Bath*, p. 7.

22 This prelate's arms with those of Bath appear in the cieling; but when the cathedral was constructed it did not belong to the city.

23 On the south side of the south aisle is a vestry (which, though attached to the church, is in St. James's parish), with a small library, began by bishop Lake, and afterwards augmented by several other benefactors. It contains Walton's Polyglot Bible. In the window over the entrance are the arms of the merchant-taylors' company, with an inscription, saying, "This window was repaired and continually kept by the Taylors, 1641."

* "This," justly observes Mr. Warner, "seems to be an unnecessary refinement, and attributes to the architect an idea that probably never entered into his head. The two figures are only sculptural representations of the great benefactors to Bath and its monastery, Offa and Edgar. That on the right hand is Offa, in the succinct garb of the soldier, with a bag of money in his hand, who, having taken the city, restored the monastery founded by Osric, and enriched it with new donations. The other represents Edgar, with the charter in his hand, which he conferred on his favourite city of Bath."

tower deviates so much from a square as to arrest attention; but it is singularly elegant and light; the whole building indeed is so remarkable in this respect, that it has been denominated *the lantern of England*, having fifty-two windows, many of them of considerable dimensions. The choir however is devoid of those curious works of art which decorate most other cathedrals, such as stalls, &c. and is fitted up merely like a common parish church, with the addition only of an episcopal throne. Prayers are read in it twice every day; but should good sense and sound policy ever unite with a little rational piety, the city will either establish the usual cathedral service here or resign its patronage to those who would introduce that impressive and pleasing worship, to console the minds and spirits of the numerous invalids who annually visit Bath, and who really want such necessary consolation. It does indeed appear almost incredible that such a measure has not been already adopted in this populous city; where piety is weak policy is generally strong, and both equally support its adoption. The introduction of choir service would require no expensive alterations in the building; the choir is now separated from the nave by a wooden screen supported by stone pillars, over which is an organ of most exquisite tone. The altar-piece, representing the wise mens' offering, was given by general Wade. The elegant chantry of prior Bird, somewhat similar to, but more elegant than that of Henry IV. in Canterbury, consists of two arched divisions, impost, embattled, and octangular buttresses, all finely decorated with fanciful tracery and ornaments. Unfortunately this delightful little structure has been impaired in order to make room for the clumsy erection designed for the bishop's throne.

The monuments, which abound in all parts of this sacred edifice, have justly attracted general attention, and a kind of traditional celebrity has been acquired by the sculptor's art and muse's praise. It would indeed have been as becoming had reason always prevailed over feeling in these mortuary records, and urnal tablets to infants given place to the monuments of divines, philosophers, statesmen, or heroes. The altar-tomb, which commemorates the beneficent bishop Montague (who gave 1000*l.* towards roofing the church), justly claims the first consideration. It contains an effigy of the prelate in his pontificals; but it is to be regretted that the Grecian instead of the pointed style of architecture should have been adopted. The Latin inscription is equally remarkable for its modest simplicity and veracity. The next monument which awakens emotion, according to the predisposition of the spectator, is that of the well-known sir William Waller, in the south end of the transept. The design is trite, a knight in armour reclining on his arm under corinthian pillars. "There is a tradition," says Warner, "that

king James II. passing through the church, and casting his eye on Waller's obnoxious effigy, instantly drew his sword, and, with an air of wanton despite, hacked off the poor knight's nose, in which mutilated state his face still continues, a testimony of that act of heroism. An instance also of James's bigotry, as well as of his impotent vengeance displayed in the abbey church, is preserved to us. Shortly after his accession to the crown he visited Bath, and, amongst his attendants, brought the famous father Huddlestone, his confessor and friend. This friar, by James's order, went to the abbey church and exhibited on the altar the mummery [24] of the Romish ritual, closing the farce with a heavy denunciation of wrath against the heretics, and an exhortation to an immediate change from the errors of protestantism to the true faith, from which the country had apostatized. In the number of his auditors was Kenn, bishop of Bath and Wells, who had ever been a firm friend of the reformed church, and a defender [25] of its rights. Justly fired with indignation at this ill-judged display of blind zeal, the prelate, as soon as Huddlestone concluded his discourse, mounted a stone pulpit which then stood in the body of the church, and desiring the congregation (who were retiring) to remain, he pronounced extempore a discourse in answer to Huddlestone, exposing his fallacies and displaying the errors of his church and the absurdity of its doctrines, in a strain of such impressive eloquence as astonished and delighted his congregation, and completely confounded Huddlestone and the royal bigot." Among the monuments in the south side of the cathedral, the following will attract particular attention: those to the memories of John Wall, D. D.; governor Pownall, a much better antiquary than politician; the mellifluent Melmoth, the amiable and elegant author of Fitzosborne's Letters, and the best classic translator of his age; Miss Sarah Fielding, the writer of David Simple, and sister of the celebrated H. Fielding; sir William Draper, the eloquent opponent of the nervous but caustic, malign, and ruthless writer under the

24 To be convinced of the unchangeable and pestiferous nature of papal superstitions, the reader may consult Forsyth's "Remarks on Antiquities, Arts, and Letters, during an excursion in Italy, in 1802 and 1803," 2d edition. This original writer has furnished some salutary facts in opposition to the apologetical praises of Eustace in behalf of brutalizing superstition.

25 Such characters were necessary here, as it appears by the register of St. Peter and St. Paul's, which commenced in 1569, that in 1633, Theophilus Webbe, curate, "Edward Read, esq. now resident in Bath, by reason of his infirmity and sicknesse, hath (according to the statutes in this kind ordained) received a licence from his parochial minister *for the moderate eating of flesh* for his *health sake* only; and continuing still in his infirmity and weaknesse, desiring (according to the statute) the registering of his licence, we, the minister and church-wardens, considering the justnesse of his desire, have registered it." This curious licence was again registered for the same causes, and also several others. This register likewise contains the induction of rectors, &c. In 1653, banns were published three times in this church, and the parties afterwards married by the mayor; in 1658, the pious Cromwellians had improved on this expedient by having the proposals of marriage proclaimed three market-days in the market-place of Bath, and the parties afterwards were married by the mayor, Mr. John Parker.

signature of Junius. Whoever considers how much more difficult it is to defend than attack, cannot hesitate in allowing to this justly denominated "vir summis cum animi, tum corporis dotibus egregie ornatus," the meed of superior genius. H. Katencamp, esq. consul-general of the Two Sicilies, who died in 1807, is admirably commemorated by the chissel of Bacon, junior, in an elegant female figure leaning on an urn decorated with flowers, exquisitely executed. The tribute to lady Miller, whose Letters from Italy still amuse, must attract the sympathetic; nor can the obelisk and urn with a very fine infant figure and hour glass in high relief, most modestly inscribed to C. M. escape the observation of the tasteful inquirer, who will naturally contrast it with the tablet to Rebecca Leyborne, the wife of the Rev. Dr. Leyborne, whose panegyric on his deceased consort does honour to the affectionate husband. But the admirers of the fine arts will naturally turn to the monument of Mr. Walsh Porter, who contributed to methodize the public taste for paintings, while the naturalist will regard with rational respect the tablet to Dr. Sibthorpe. On every hand, indeed, the visitor will find something congenial which appeals to his feelings, his taste, or his reason. As to the dignified prelates who have filled this see, but few of them having been interred in Bath, their characters will be found either in the history of Wells or in the list of bishops appended to this history.

DIMENSIONS OF THE CATHEDRAL.

External Length from west to east 235 feet; ditto from north to south, 139; according to William of Worcester's survey, temp. Henry VI. it was upwards of 300 feet long. *Internal Length*, 210: ditto of the transept, 122; of the nave, 135; of the choir, 74. *Breadth* of the nave and choir, with their aisles, 72 feet; of the transept, 22 feet. *Height* of the ceiling in the nave, 73; in the choir, 78; of the tower, 162 feet, which is 30 feet from north to south, and only 20 feet from west to east; it contains a peal of ten large bells.

DESCRIPTION OF THE PLATES.

Plate 1, Represents part of the North Transept, the Tower, with part of the Nave. On the left appears the Town Hall. The view is taken near the corner of Bond-street.

Plate 2. A distant View of the Cathedral, the East End, Transept, and Tower, as seen from the banks of the Avon.

Plate 3, Shews the whole West Front, richly ornamented. See note, 21, p *m*.

Plate 4, A South-east View, in which are seen the Transept, the Tower, and Choir, with the elegant Fly Butments which support it.

Plate 5. The Interior of the South Aisle of the Choir, in which, on the left, is seen prior Bird's Chantry. At the extremity of the view above the window is a circular arch, the only one remaining of the ancient abbey buildings. In the fore-ground, under a Grecian canopy, is a large sarcophagus, containing the embalmed bodies of Thomas Lychefield, who was lutanist to queen Elizabeth, and of Margaret his wife; the bodies are enveloped with a kind of cere-cloth, and are withered almost to skeletons. Originally there was another sarcophagus above the present, containing the woman's body; but as it obstructed the light to the mayor's seat, it was removed about sixty years ago and laid with the man. See Gough's *Sepulchral Monuments*.

Plate 6. The East End of the Cathedral, from Orange Grove.

Plate 7. A view from the great west door, shewing the Nave, the Organ, and Screen, with part of the Choir.

Plate 8. An Interior View of the South Transept, taken from the aisle of the nave; in the distance are seen the South Aisle of the Choir, and the Staircase leading to the gallery.

A View of Bath Cathedral

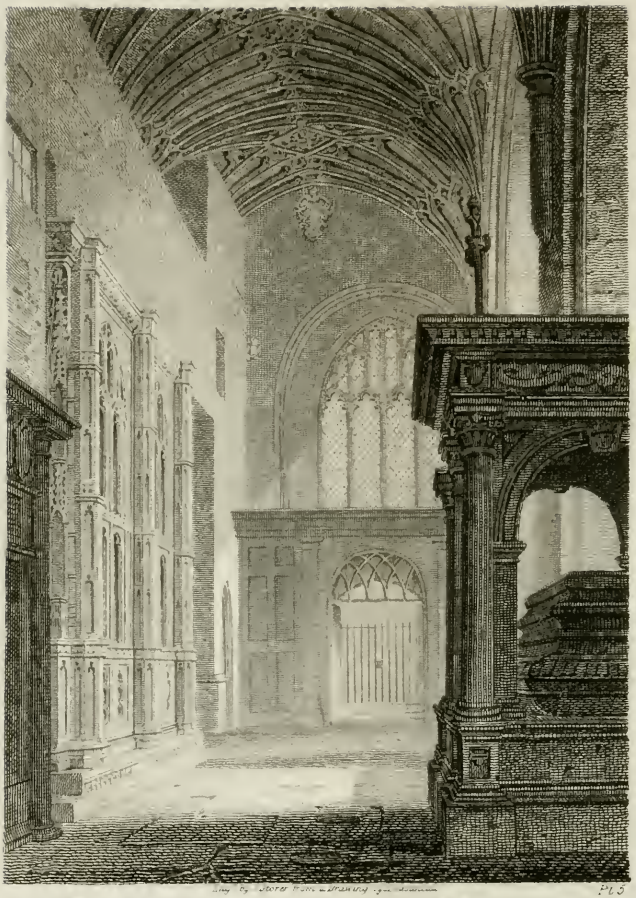
Engd by Hibbert from a Drawing by E. Easterman

Pl. 2

East View of Bath Cathedral

Published 1st. 1816 by Sherwood Neely & Jones Paternoster Row

View of Bath Cathedral



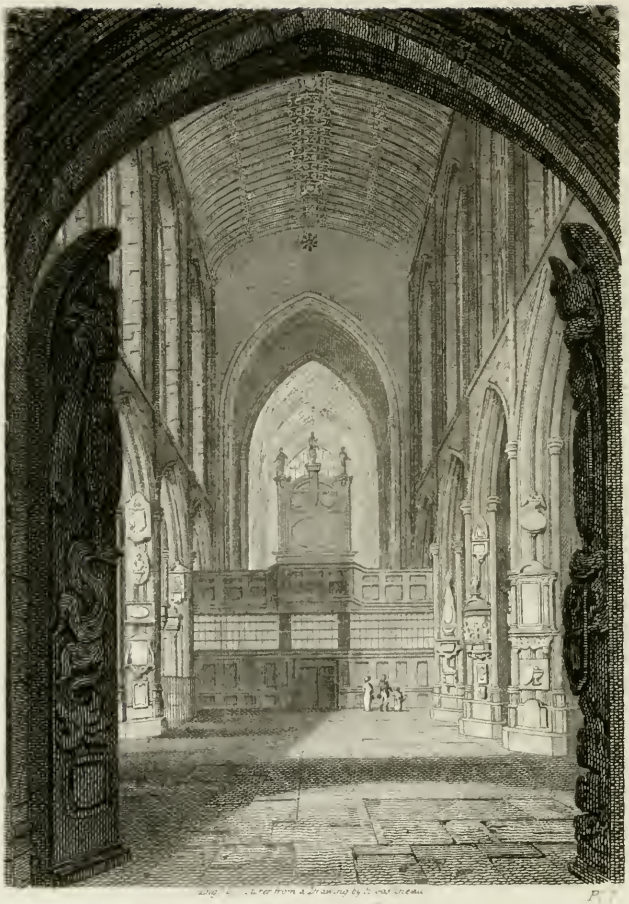
Prior Bird's Chapel, Bath Cathedral.

Published 1st Oct. 1818 by Sherwood, Neely & Jones, Paternoster Row.

Pl 6

N.E. View of Bath Cathedral.

Published ... by Harwood, Piccadilly & Otridge, Paternoster Row.



Engd. by ... after from a Drawing by S. ... Sheeles

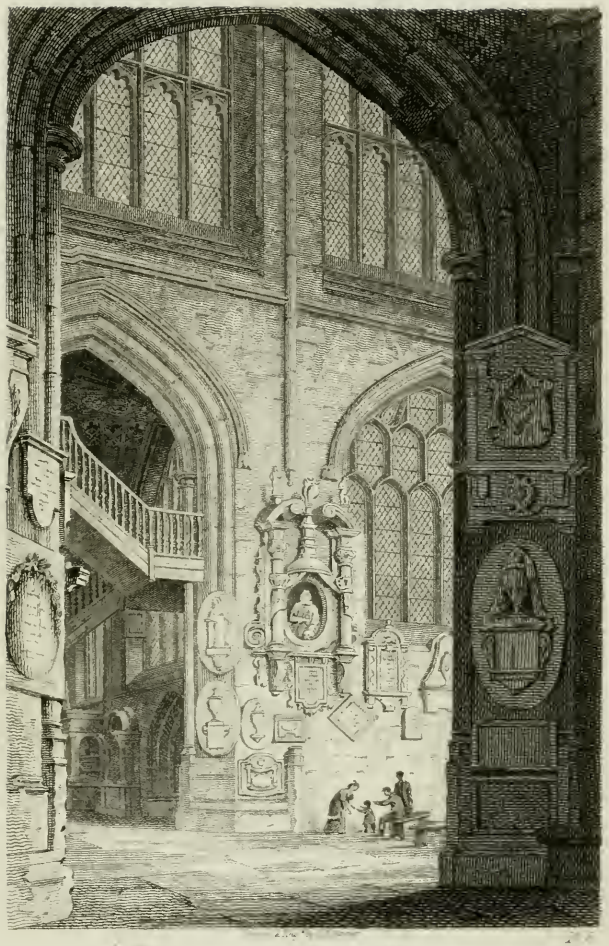
Pl. 1

Interior of Bath Cathedral.

To the Revd. Geo. Trevelyan D.D. Archdeacon of Bath.

This Plate is Respectfully inscribed

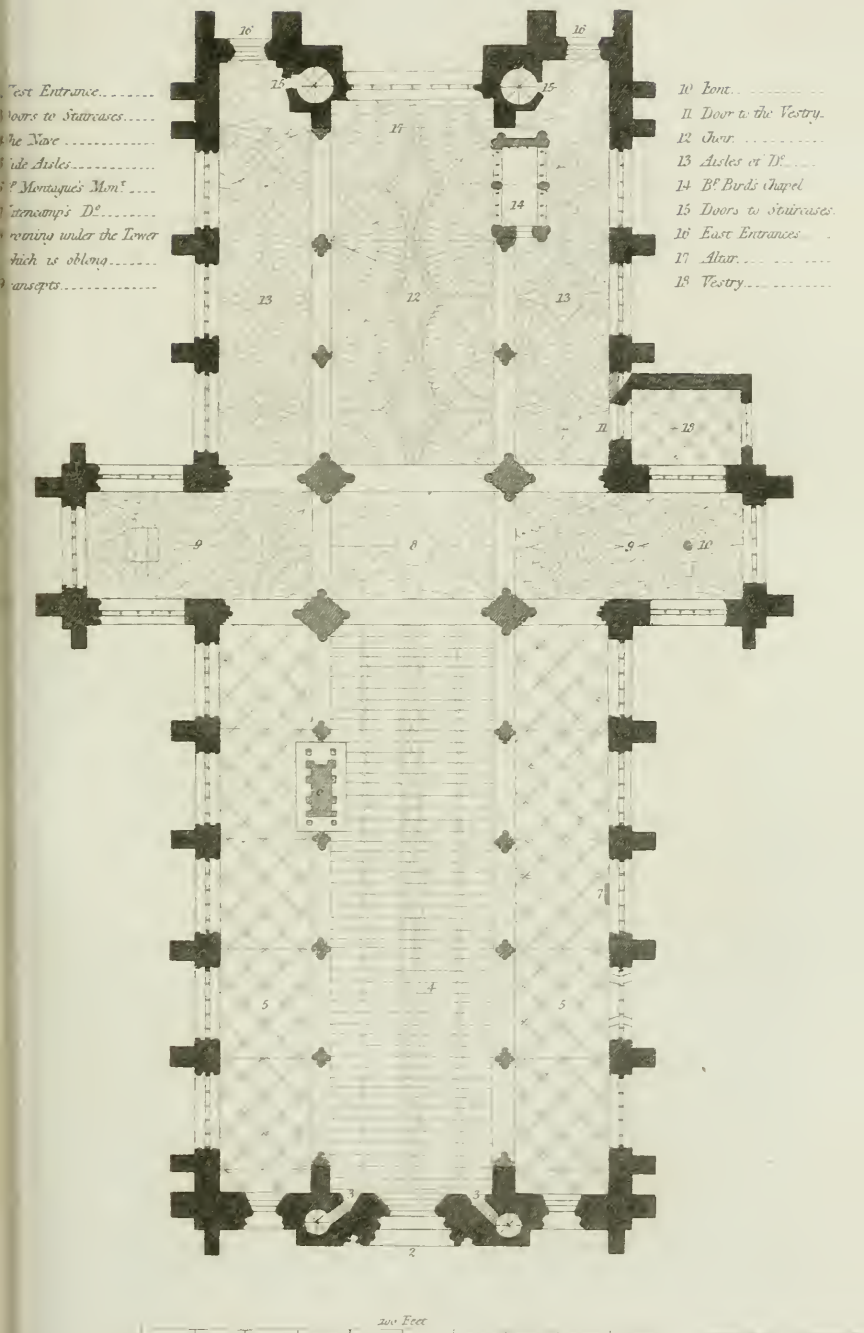
By his Humble Servt. J. Storer



S. Transept Bath Cathedral

BATH CATHEDRAL.

Shewing the ground or the Floor



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Landaff, Glamorganshire.

The desolating hand of time has swept away all authentic records of the first foundation of Landaff cathedral. Tradition ascribes its origin to the British king Lucius, about A. D. 180; and could we found a legitimate conclusion on the dubious data developed by the fatuous light of Welsh etymology, we should concur in the common opinion. If the name of the place were really derived from *Llan Taffi*, i. e. the church on the Taff, it would sanction a presumptive argument in favour of its traditional antiquity: but, unfortunately, in the vague and ever varying orthography of the Welsh, the name is nearly as applicable to bishop Teliau[1], Tileau, Taleu, &c. as to that of the river Taff, and may be just as reasonably called the church of Teliau as the church on the Taff. Nevertheless, it must be admitted that there are several circumstances which contribute to confirm the ancient tradition, particularly the dimensions and form of the original church, which was still extant till the beginning of the 12th century. Its simple structure, diminutive size, and without being erected in the form of a cross, are all evidences of its high antiquity. It bore evidently a strong analogy to the form of the Jewish synagogues[2], and it is natural to suppose that

1 In the *Liber Landavensis*, and other books, this name is often written Telian, Teleau, Teleavus, &c. which have been corrupted into Teleau. In South Wales many churches are dedicated to St. Teilo, and they are known by the parish to which they belong bearing the name of *Landilo, Lantelo*, i. e. the church of St. Telio. Some writers allege, that *Landaff* is a corruption of *Llan-er-daf*, i. e. the church on the banks of the Taff, as the walls of the church-yard were in part washed by a branch of that river.

2 In the early ages of Christianity a distinction was made, similar to the practice in conversion to Judaism, between the Jew, the Pagan, and the person or hearer under instruction to become a Christian. We also know that the faithful always avoided any great familiarity or intimate conversation with criminal or excommunicated persons, except to reform them, as directed 1 Cor. v. Hence the places of assembly, or first Christian churches, had four partitions similar to the four courts of the temple. In front was an area or cloistered court, east of it was the building consisting of three parts. 1st, The porch, antechurch or narthex; the west end of this part was appropriated to common auditors for idle curiosity or serious inquiry, and its east end to catechumens and candidates. 2d, The inner narthex or church, properly so called, the place of the faithful, consisting of a choir, chancel, solea or presbyterium, and ambo; the west end of this part on its north and south sides was appropriated to the use of women, while the east end contained the deacons, presbyters, and elders of the church, with the pulpit or reading desk. 3d. The east end occupied by the altar, the communion instruments, and the episcopal throne. In the south or south-east of the narthex, or nave, was generally placed the

the first houses of Christian worship had more resemblance to the Jewish than pagan edifices. But the earliest authentic information respecting Landaff commences at the period when Dubricius, a native of West Wales, was ordained and consecrated bishop of Landaff, by Germanus, bishop of Auxerre, and Lupus, bishop of Troyes. His ordination and name prove that Christianity must have been then known and professed on the banks of the Taff, otherwise it would be difficult to account for his assumption of such a title. The Pelagian heresy was also overcome, and the new see of Landaff, by the permission and authority of king Mouric, or Meiric, was established, and the diocess extended over a very considerable region, containing 500 parishes. This monarch endowed it with large possessions, giving fisheries and other liberties and immunities, free from all secular service, only daily prayers for the king. Several other kings likewise gave many churches with their appurtenances to the church of Landaff. All liberties and possessions were secured to it by apostolical authority, with a sufficient quantity of curses and excommunications against any one that should infringe them. After this, the king arose, and went round all the territory or diocess, performing the ceremonies mentioned in the note, [3] while the bishop, pro-

baptistery. Such, we may conclude, was the disposition of the little cathedral of Landaff during the reigns of the Britons till the Norman invasion. See a curious "Discourse concerning Lent, shewing that most of our Christian Ordinances are derived from the Jews," 12mo. 1695. In Yaverland church, Isle of Wight, are the remains of a staircase evidently leading to a pulpit, which brings "to remembrance the ambones or reading desks attached to the choirs or absides of the earliest Christian churches." See sir H. C. Englefield's "Description of the Antiquities and Geological Phenomena of the Isle of Wight," 1816, where the author, aided by the talents and science of T. Webster, esq. has furnished many very judicious remarks on Saxon architecture, as well as some valuable illustrations of British geology.

3 The following is a brief specimen of the legends which our historians have recorded respecting the miracles and life of Teliau, Telio, or Eliud:—"King Idon, son of Yugr-guent, to purchase eternal life, gave one of his houses, called *Lanngaith*, with all its territories and immunities, to archbishop Teliau, performing the ceremony of going round all the territory, and carrying the gospel on his back, the clergy with crosses and relics in their hands, walking over all the bounds of the said territory, sprinkling holy water with dust of the pavement of the church, blessing all those who should preserve the said alms, and denouncing a curse on those that should violate them. The same king also gave *Lann-maur* i. e. *Lann Teliau port halauc*. In the days of this king Idon, the Saxons came into this country to plunder, whom he pursued with his army, and in his way came to St. Teliau, then residing with his clergy at Lanngarth, and entreated them to pray for him. St. Teliau went with him to a mountain in the midst of Christinie, near Trodi, where he stopped and prayed to God to assist his plundered people; and his prayers being heard, the king returned with much joy, having routed his enemies and recovered the booty: and he then gave to St. Teliau and his church for ever, three measures of land of 100 feet square each, about that hill, with a curse upon the infringers and a blessing on the preservers thereof. In the same manner he then gave *Lann Teliau nant Senu*, *Lan Teliau Garth Tevir*, townships on the banks of Cothi, and several other places.—King Margetud, the son of Rein, king of the western part of Wales, in a rage slew *Gufrir*, a man belonging to St. Teliau, in God's and his sanctuary, and before the altar; but afterwards repenting, with prayer and fasting, and promises of amendment, he gave to the church of *Landaff* in alms, *Mainer Brunus*, with the church and fishery and woods, as also *Trem cantus*, with immunities, curses, and blessings as usual.—In the reign of *Aircol Lauhir*, son of Tryfan, king of West Wales, when he resided at Liscastell, the chief place of that country, it happened that every night, when the king's officers distributed meat and drink, through the instigation of the devil and too much plenty of liquor, one of the soldiers of the king's family was killed. The king observing these frequent murders, was convinced that there was no remedying the same but by alms and fasting, and prayers of holy men; and therefore he sent for St. Teliau, then residing at Pennalun, to come and bless him and his court, that such daily murders might not happen. St. Teliau coming, blessed him and

fiting by the wealth placed at his disposal, founded several new churches, consecrated David bishop of Bangor, and divided his faithful assistants in the manner best calculated to diffuse the light of religion amongst a people who had hitherto made but slender advances in civilization. This prelate placed the crown on the heads of Ambrosius and the celebrated Arthur, whose son, Nod, gave certain lands by the river Taff to the church of Landaff. Dubricius [4] was promoted to the archbishopric of Caerleon in 512, and was succeeded by Teilo, who founded the cathedral church under the direction of Dyvrig. "It is often," observes sir R. C. Hoare, "in old writings, called Eglwys Teilo, Plwy Teilo, and Esgobaeth Teilo, the church, the see, the bishopric of Teilo. In the Triads, Teilo is joined with Dewi (St. David) and Padarn, under the appellation of the three holy visitors of Britain, because they went about preaching the Christian faith, without accepting any kind of reward; but on the contrary expended their patrimonies in

his court, and appointed two of his disciples, Lovil and the faithful, to serve the court, distributing meat and drink to all by measure, and sufficient, with the grace of the Holy Ghost, and that night and afterwards there was no murder committed in the court. The king being sensible that the evil had been removed by the prayers of St. Teliau, gave to him three towns of his own patrimony. It fell out one day, that the swine belonging to a man of Pennalun broke into a rich man's corn, whose name was Tutuc, who finding the swineherd at Pennalun, and going about to wound him with his party, he slew a child called Tiphe, nephew to St. Teliau, who interposed. Afterwards repenting, he begged pardon of St. Teliau, and, with the consent of king Aircol, gave himself and his two towns of Ciltutuc and Penclecir in perpetual servitude to the church of Landaff.—One Cynguain, of Douclediff, nobly born, but poor and married, made so much use of his wife, that he had every year a child; and whereas they ought to have rejoiced, they were more grieved at it, because of their poverty, and frequent child-bearing, insomuch that they asked advice of St. Teliau, in their simplicity, about their many children and want, and what to do in that case. St. Teliau told them he saw no other remedy but that they should abstain from carnal society. Accordingly they abstained seven years, till, being in despair with it, they came together again, the woman conceived and brought forth seven sons; and thus as they were still unchristened, they carried them towards St. Teliau, saying, "In an ill hour we took St. Teliau's advice; we are ill burdened; let us either drown or give them to him to take care of them." St. Teliau being abroad, found this man at *Ryt-sinetri*, by the river *Taf*, drowning his children, whom he took from him half dead, baptized and brought them up, placing them afterwards at Lann Teliau, otherwise called *Landyfrguyr*, because they lived upon nothing but fish, for they daily found seven fishes upon a rock or stone, provided by God, and therefore they were called *Dufugrguyr*, because they had been found in the water and fed with fish, *Dibruguyr*, in the British language, signifying watery men. St. Teliau coming to visit them, they there found the usual seven fishes upon the rock, and an *eighth* larger than any of the seven, which they perceived had been preserved by God, to entertain their guest. These brothers dying at *Cenard-maur*, gave all the land of Marthux and Cenard-maur, given them by king Aircol, on account of their sanctity, to the church of Landaff." How these miraculous powers accord with another story, the reader may determine. "It is said that a strange disease having raged in his country, Telio fled to France, and after staying there seven years returned to his diocess," where he is reported to have wrought many miracles, and was stiled archbishop of Landaff.

4 The Britons had so great a dread of Vortigern, and of the Saxons whom he had associated as tributaries for their destruction, "in omnium Britonum detrimentum et excidium," that they fled from them like wax from the fire, "quorum terror Britonibus tantus erat, quod Britones ab eis fugerunt sicut cera a facie ignis," and amongst them was Dubricius. Inter ceteros sanctus episcopus Dubricius Caerguriensis in Kambriam natale solum recessit, ubi factus est primus episcopus Landavensis, et abinde non multo post translatus est ad archipræsulatum Urbis legionum in Suth Wallia per regem Aurelium Ambrosium, et duravit vir longevus in sede ipse archiepiscopali usque ad tempora nobilissimi regis Britonum Arthuri, quem manu propria coronavit et coronatione benedixit. *Ross. Warwick.* Hoare. Dubricius was buried in the island of Enli, but his ashes were removed to Landaff cathedral in 1120, by Urban. He lived to a

alleviating the wants of the poor: he was one of the most distinguished saints of the British church, and lived in the latter part of the 5th and beginning of the 6th century."

From this period till after the Norman invasion, very little is correctly known respecting the see or prelates of Landaff, except that its bishop was one of the seven British prelates who attended the synod of Augustine, held at Oke, in Worcestershire.

In 1107, Urban, archdeacon of Landaff, was raised to this see, and consecrated by archbishop Anselm. He found the bishopric in so deplorable a condition, and its revenues so reduced by the bad management of his predecessor (Herwald), that instead of affording a sufficient competency for the maintenance of twenty-four canons, they were scarcely adequate to the support of two; and the church having suffered much during the incursions of the Normans in those parts, had nearly fallen to the ground. Stating this grievance to pope Calixtus II. at the council of Rheims, in 1119, he obtained from him circular letters to the king, the archbishop, and his own diocesans, earnestly exhorting them to contribute towards the necessary repairs of the church, which was only twenty-eight feet long, fifteen broad, and twenty high. Having raised a considerable sum of money, he pulled down the old ruins, and commenced, in April 1120, a new structure, which was 300 feet in length, eighty in breadth, and thirty in height. It was built with hewn stone, adorned with two lofty turrets on the western side, and a most splendid chapel, dedicated to our Lady. When the fabric of the cathedral was completed, he added residentiary houses for himself and his canons, and then devoted his attention towards the recovery of the immense estates which had been unjustly usurped and alienated from the see by Bernard the Norman, bishop of St. David's, and Richard, bishop of Hereford: but during the prosecution of these suits, he died on his journey to Rome, in 1133, where sentence had been pronounced by the pope in his favour. It does not appear that the church received any very considerable addition after the demise of this prelate for several centuries.

Respecting the erection of Landaff cathedral, a question has arisen which merits some attention. It seems to have been taken as an unquestionable fact, either in consequence of their military cruelties [5] or their obstinate nationality, that the Welsh have always been deficient

great age, being 80 years a bishop, and finally, having resigned his archbishopric of Caerleon, retired from the world to solitude and prayer in the island of *Enlhi*, now Bardsey. He left behind him some Latin declamations.

5 It is admirably observed by sir R. C. Hoare, bart. that "the history of a brave people struggling for liberty and independence, must be interesting to every Briton; but when, on perusing the annals of this nation, we find them stained with a continued detail of the most barbarous acts of rapine, murder, and devastation, that interest and sympathy which we should

in native genius and skill in the arts, that they were incapable of erecting any splendid edifice, and that they were, and are, people of very limited intellectual powers. Such general inferences, founded on supposed measures of human intellect, are invariably false and injurious to all parties; they detract from merit and obstruct improvement on the one hand, while, on the other, they minister only to the weakest prejudices, and retard the progress of independent reason. It requires but little knowledge of man to discover that the Welsh have been and are in precisely the same state, with respect to intellectual endowments, as all other countries which have had but little commerce with their neighbours or distant nations. Diversity of character amongst every people is the result of foreign intermarriages, and not the exclusive endowment of one race or nation more than another; it is a consequence of social civilization, which the propagation of the Christian religion has exalted in Europe to a point unknown in the other quarters of the world. Hence we may discover the baseless fancy on which an entire system of moral, political, civil, and architectural history has been founded. The rev. William Harris,[6] prebendary of Landaff, in 1763, ascribed the building of the present cathedral, under the direction of Urban, to the Flemings, and the hon. Daines Barrington considered the Welsh as unable to construct any work of defence beyond a rampart of sods, before king Edward the first taught them the art of fortification. In this opinion he has been implicitly and blindly followed by nearly all the tourists and writers (except Malkin) on Wales. And Pinkerton, in his various compilations, has fancied himself wondrous wise in giving caricature representations of this nation, and pronouncing dogmatically on the alleged stupidity of the Celts. The conclusion is so illogical, so irreconcileable with well-known facts, and altogether so contemptible, that it would be unworthy of notice did it not minister to the indolence of the thoughtless scribbling tourist, and foster the most injurious prejudices. "If (says Malkin) the ignorance of the people was so profound, and the population so scanty, that no native prince or lord could have built Caerphilly[7] castle in the 13th cen-

otherwise feel for their cause, if guided by justice and humanity, is considerably lessened; and we no longer lament that a cause conducted on principles so revolting to human nature, should not have been attended with more prosperous success." Introduction to Giraldus de Barri's Itinerary of Archbishop Baldwin through Wales, in 1188.

6 This gentleman, in a learned and ingenious paper on the Roman stations in South Wales, observes, "In those ages (about 1217) the Flemings were the best master builders; and they were concerned in the present work (Caerphyli castle), as appears from some thin brass Flemish pieces which were lately found here, as well as at the late repairing of Landaff cathedral. This is confirmed by Godwin, who, in his Lives of the Bishops, mentions bishop Poor, of Salisbury, sending abroad for workmen to erect the present stately beautiful cathedral much about the same time; and when the old free-school of Leicester was taken down, within these 20 years, they found under the foundation great numbers of Flemish brass coins." Archaeologia, ii. 12.

7 South Wales was divided into Lordships Marchers; the lordship of Glamorgan was subdivided into a great many petty lordships, in every one of which their lords exercised *jura regalia*,

tury, where were the workmen found to design and execute the cathedrals of Landaff and St. David's so long before? Yet skill in constructing works of defence may be supposed, in a warlike and turbulent age, to have preceded the less obvious and more recondite taste for edifices of pious magnificence. If the church drew its architects and labourers from England or the continent, to perform what the natives were incapable of accomplishing, surely the state must have possessed some power to command or some opulence to entice the assistance it required." This silly imputation on the Welsh seems analogous to the once common notion, that there were no stone edifices in England before the Norman invasion, and that the Saxons, a warrior race like the Britons, could do nothing but fight. Many illiterate pretenders to a knowledge of antiquities have triumphed in proclaiming this absurd assertion, in the same manner as the talents of the Welsh have been unjustly and ignorantly depreciated. An investigation of the Saxon annals has disabused the public in one important point, and no doubt a liberal publication of the Welsh antiquities will equally illustrate another.

John Marshall, elected bishop in 1478, decorated the cathedral with a new altar-piece of free-stone, painted with roses and hyacinths alternately. The northern tower was built by Jasper, created duke of Bedford in 1485, and is the only one now remaining entire. (See pl. 1.) "The last alterations (observes the learned baronet above cited,) and innovations, I may add, took place about 1751,[8] when a Grecian temple

reserving however to the subject a right of appeal to the court of the chief lord, or, as he was termed, the lord paramount. They, as independent sovereigns, had their parliaments, courts of justice, and other executive and jurisprudential offices, in which they, and not the king of England, were supreme. They did not hold of the crown, but *per gladium*, and were generally, for their greater safety, in close alliance with the king of England, but not his subjects, excepting where they held baronies or estates in England. King Edward had no jurisdiction at that time in Glamorgan. He could not possess an acre of land there but as a subject to the lord of the country. In subsequent ages, indeed, in consequence of intermarriages, the lordship of Glamorgan devolved on the king of England, who of course disposed of it at his pleasure. By Henry VII. it was united with others to the crown, which enabled Henry VIII. to incorporate Wales and England. Edward I. conquered North Wales and the estates of Dinevowr in South Wales; but the lordships marchers of Glamorgan and Pembroke, with those of Denbigh and Flint, and parts belonging to the earls of Chester and Shrewsbury, continued independent of the crown till incorporated by Henry VIII. These circumstances prove that it could not be Edward I. who built Caerphilly castle. From the historical documents deduced by Welsh authors, it appears that John de Bruse built it in 1221, and that it was subsequently augmented by Ralph Mortimer, Hugh Spencer the son, &c. As to the lordship of Glamorgan, there are at least 50 ancient buildings still remaining in the district, universally understood to be the halls in which the courts of legislation and justice were held for the respective petty lordships. They are now commonly called church houses, and belong to the parishes they happen to stand in. These halls are large rooms, to which the ascent is by stairs from without. They are at present used as school-rooms, and occasionally for dancing, an amusement still very common in Glamorganshire, though now beginning to decline. The ground-floor apartments under these halls are used as almshouses for the poor of the parish, and are in most instances about three in number, in a few four, in some others only two. It also appears, by some ancient surveys and other accounts of the lordships in which they stand, that before the reformation a market was held in each of these halls every Sunday morning, till the tolling of the first bell, which was a notice for the market to cease. The second bell was a signal of preparation for church, and the third for the commencement of divine service, during which no door but the church door was allowed to be seen open. See *Malkin's* South Wales.

8 "From the inquiries which I have made at Landaff, I am inclined to think that Wood

started up within the walls of an elegant Gothic cathedral; its unnatural and unseemly appearance has been so often and so justly criticised and condemned, that I shall pass it over in that silence which it so amply merits. The ancient building presents a mixture of Saxon and Gothic architecture, but the latter preponderates: the western front is richly ornamented with lancet windows of various heights and dimensions: over the entrance doorway to this front is the figure in relief of a bishop, holding up one hand in the act of benediction, and in the other his pastoral staff, intended probably to represent either St. Dubricius or St. Teilo: in a more elevated part of this front is another figure sitting, with a book in one hand and the other uplifted. On the north and south sides of the building are two Saxon doorways (see pl. 2), the latter very rich in its decorations; on entering the western portal, the greater part of the nave and two side aisles appears in ruins: three Gothic arches remain on each side, and from a fragment still left we perceive that the windows in the upper story were divided into three compartments, the centre arch the widest. The columns are taper and clustered, their capitals varied and very neatly sculptured, resembling the delicate foliage of the Corinthian order; many of the small heads, with which the rest of the arches terminate, are full of expression. The Italian façade of the present church intersects the ancient nave; and the choir has been completely Italianized; the side aisles are Gothic, and the same light and airy style prevails in the lady's chapel, opposite which, behind the choir, is a Saxon arch, the only specimen I saw of that order, excepting in the doorways before mentioned." The church has neither transept nor central tower.

This is generally allowed to be the most ruinous cathedral church in South Britain. It suffered considerably during the rebellion in the reign of Henry IV. A violent storm, notwithstanding its low situation, in 1703, also damaged the west end and other parts of the ruins. "It stands," observes Malkin, "as seems to have been the fashion in this part of the country [and in all the west of England] for buildings of great account, in a bottom, surrounded by rising grounds that overlook its highest battlements. It serves, therefore, neither as a beacon nor ornament to the neighbourhood; but its situation, when you come to it, is awful and monastic, interspersed as it is with religious remains, and partially overhung with wood or clothed with ivy." It has indeed all the local advantages which seem to have attracted the attention of the first Christians in their selection of pious residences. Nevertheless the same writer concurs in the popular notion, that "the dedication of

(the Bath architect) was the designer of these ill-judged innovations: the date of 1752, inscribed upon the keystone of the new door, ascertains the period in which they took place." Hoare's Giraldus' Itinerary, i. p. 140.

St. Fagan's church to Christian worship is much more ancient than that of Landaff, according to the account both of the English and Welsh writers, none of whom place the arrival of this missionary later than the second century." Were there authentic evidence of this fact, according to the custom of the first missionaries, it would contribute to establish a belief in the great antiquity of Landaff, as its contiguity to St. Fagan's must have contributed to their mutual security.

The castellated palace of the bishop was once "a residence suited to the dignity of the see; but nothing now remains, except part of the outer walls and a very stately gateway. This mansion is supposed to have been built at the same time with the cathedral, and to have been destroyed by Owen Glendower in the same rebellion by which that venerable edifice suffered. It probably was never rebuilt or repaired; nor does it appear that the bishop since that time has ever possessed a fixed residence at Landaff; the consequence of which is, that the chapter only assembles annually at the time of audit. The site of the palace now belongs to what is commonly called the court of Landaff, a mansion adjoining, and is formed into a garden. To those who look for the population and magnificence attending the episcopal stations in England, the appearance of a Welsh city is attended with considerable surprize and disappointment; and although the situation of Landaff is beautiful, and has several elegant residences belonging to dignitaries and other gentlemen, the houses of the poorer people lying away from the traffic of the main road, and yet collected into a town, have unusually little of that neatness and accommodation which either cleanly retirement or the more frequent intercourses of society afford. It is to be observed, that none of the houses in Landaff belong to the dignitaries of the church in their official capacity."

The monuments[9] in this cathedral are neither numerous nor in good condition: their actual positions will be found in the accompanying

9 Among the singular ancient, and perhaps laudable, customs of the people of Glamorganshire, may be noticed their funeral or sepulchral ceremonies. The late rev. W. Mason has celebrated them in a very tender and pathetic elegy of somewhat unequal merit, written in a churchyard of South Wales, in 1787.

And round that fane the sons of toil repose,
Who drove the ploughshare, or the sail who spread;
With wives, with children, all in measur'd rows,
Two whiten'd flint stones mark their feet and head.
While these between full many a simple flower,
Pansy and pink, with languid beauty smile;
The primrose opening at the twilight hour,
And velvet tufts of fragrant camomile.
For, more intent the smell than sight to please,
Surviving love selects its vernal race. . . . . Mason's Works, i. p. 113.

The stones at each end of the graves are whitened with lime every Christmas, Easter, and Whitsuntide; and it is a very ancient and general practice to plant flowers on the graves, so that many churchyards have something like the splendour of a rich and various parterre. Besides this, it is usual to strew the graves with flowers and evergreens, within the church as well as out

ground plan. Sir R. C. Hoare found them so totally different from what they were when Browne Willis made his survey in 1717, that, in his valuable annotations to Giraldus, he was obliged to design an entire new plan. In the north aisle opposite the altar is a large-proportioned figure of a skeleton in a shroud, under a Gothic niche, which has attracted considerable attention, and been much admired. "Many fanciful and ridiculous traditions," observes the worthy baronet, "have been attributed to similar effigies, which are very common in our old churches, and were most probably designed as emblems of mortality." At the upper end of this northern aisle was the chapel of the Matthews' family, in which two fine alabaster monuments are still extant. The recumbent effigy of a knight in armour, booted and spurred, with a lion at his feet: the proportions of this figure are large, and are said to represent David Matthew the Great, who was standard-bearer to king Edward the IVth, and was murdered at Neath, by some one of the Turberville family, with whom he was at variance. Opposite this chapel, and on the north side of the Lady chapel, is a very rich tomb, painted and gilded, representing a male and female figure in alabaster: the former clothed in armour, short hair, hands uplifted, and a lion

of it, thrice at least every year, on the same principle of delicate respect as the stones are whitened. No flowers or evergreens are permitted to be planted on graves but such as are sweet-scented. The pink, polyanthus, sweetwilliam, gilliflowers, carnations, mignionette, thyme, hyssop, camomile, and rosemary, make up the pious decoration of this consecrated ground. Tulips, turnsoles, pionies, anemones, and many other beautiful flowers, are never planted on graves because they are not sweet-scented. This tender custom however is sometimes converted into an instrument of satire; so that where persons have been distinguished for their pride, vanity, or any other unpopular quality, the neighbours whom they may have offended plant these also by stealth upon their graves. The white rose is always planted on a virgin's tomb, while the red is appropriated to the grave of any person distinguished for goodness, and especially benevolence of character. At Easter and Whitsuntide the graves are dressed, moulded up and wed, and always by the near relatives of their inmates, but never by servants or hired persons. "In addition to these customs, it may be observed," says Malkin (more judiciously than usual with visionary speculators on perfectability,) "that when a young couple are to be married, their ways to the church are strewed with sweet-scented flowers and evergreens. When a young unmarried person dies, his or her way to the grave is also strewed with sweet flowers and evergreens; and on such occasions it is the usual phrase, that those persons are going to their nuptial beds, not to their graves. There seems to be a remarkable coincidence between these people and the ancient Greeks, with respect to the avoiding of ill omens. None ever molest the flowers that grow on graves; for it is deemed a kind of sacrilege to do so. A relation or friend will occasionally take a pink, if it can be spared, or a sprig of thyme, from the grave of a beloved or respected person, to wear it in remembrance; but they never take much, lest they should deface the growth on the grave. There is in the world an unfeeling kind of false philosophy, which will treat such habits with ridicule. But these elegant and highly pathetic customs of South Wales make the best impressions on the mind. What can be more affecting than to see all the youth of both sexes in a village, and in every village through which the corpse passes, dressed in their best apparel, and strewing with sweet-scented flowers the ways along which one of their beloved neighbours goes to his or her marriage bed? Whatever subdues the wild, harsh, and unruly passions to reason, to justice, and to benevolence, civilizes in the most proper sense of the word. In vain do we object that philosophy would refer these feelings of the heart to the superstitious prejudices of ancient and unenlightened days. Where prejudices of this sort involve those who entertain them in despondency or bigotry, they are the enemies of our nature: but those superstitions, if such they be, are its friends, which lead the mind into a general suavity of temper, humanity and kindness of sentiment, humility without servile adulation, zeal in the service of our fellow-creatures according to our power and knowledge, rectitude of action, and propriety of behaviour." Malkin's *South Wales*, ii. 513-4.

at his feet; the latter habited in long loose robes, rich and singular head-dress, and ruffles round her arms. Nine figures were once painted on the wall at the back of this monument, but the heads of two only are at present discernible. The base of this altar tomb is richly decorated with small figures, chiefly in religious habits; in the centre are two holding a shield of arms, on which is a lion and a griffin, the coats of Morgan and Matthew; these figures have a singular ornament attached to their backs resembling wings. Round the edge of the tomb was an inscription to Christoph. Matthew and his wife, recorded by Willis. On the south side of the north aisle, opposite the chancel, are the rudely-sculptured effigies of two prelates. At the north-east end of the south aisle is the figure of a female very finely sculptured in alabaster, habited in a long loose robe, which covers her feet, and veiled: at the back of this monument are the figures of two monks, holding an escutcheon of arms. The personage here represented is said to be Christian Audley, the wife, perhaps, of John lord Audley, a person of great property in these parts, who was very active in suppressing the insurrection of Owen Glyndwr. On the south side of the cathedral is the chapter house, "where," remarks sir Richard, "I saw with regret the disjointed remains of a most elegant and costly tomb of alabaster, scattered about in the wildest disorder. It represents the effigies of a knight in armour, with hands uplifted, bearing a dagger on his right side and a sword on his left; his hand rests on a helmet, and his gauntlets lie by his right side: at his feet is a lion; near him reposes a female, habited in long robes, with a curious head-dress: the base of this tomb was of the same materials, richly painted and decorated with small figures of knights and monks in separate niches." This is probably the monument attributed by Willis to sir William Matthew, of Arady, about a mile distant from Landaff. "The different parts of this fine monument, though disjoined, are in a good state of preservation, and might still be preserved." The church contains many other sepulchral monuments of less note, and amongst them two attributed by tradition to St. Dubric and St. Teilo, but on no good authority. Part of the site of the bishop's palace is now occupied by a large mansion house belonging to the family of Matthew. At a short distance, on the north-west of the church, is a field called *Llan-y-wraith*, which contained some very extensive ruins of a building under the brow of a hill, and which were supposed by Wotton and others to be the remains of a castle belonging to the archdeacon of Landaff, that was destroyed by Owen Glyndwr. These ruins extended forty-eight yards in length by twenty in breadth; and it is certain that the palace or castle of the archdeacon must have been very magnificent, as, in the reign of

Henry II. that prince was entertained at the residence of the archdeacon when his majesty was on his expedition to Ireland. But all these edifices have passed away, and from being the most splendid seat of episcopal dignity in Britain, Landaff is now become the most destitute of almost every kind of clerical residence. An audit house, near the corner of the churchyard, was built for the chapter, which assembles once a year: in an apartment of this house is a library, founded by bishop Davies since the restoration; this worthy prelate gave it a fine collection of the fathers from the 2d to the 8th century, a very fine copy of St. Chrysostom (the Eton edition), with Bellarmines's Controversies, and several of the classics. There was a library belonging to the cathedral before the civil wars, but it was dispersed by the fanatic and ignorant rebels; part of it, and great heaps of common prayer books, were burnt at Cardiff, in a manner evincing the most wanton malignity and diabolism. To add brutal insult to despotic fury, the cavaliers of the country, and the wives of several sequestered clergymen, were invited to the castle to warm themselves in a cold winter's day at the fire made of the books which were then burnt. It is not, therefore, surprising, that the effects of such unparalleled depredations should still remain, and that scarcely any thing but the name of a cathedral now appears at Landaff. "If," observes Wotton, just a century ago, "there were not prayers read every day, and the ecclesiastical courts and offices thereunto belonging constantly held in it, and kept in the village just by, there would be very small signs of its being the mother church of so populous and wealthy a diocess." Unfortunately, the reading of prayers every day has long since been abandoned, and it is not even every Sunday that divine service is performed in the morning in English and in the afternoon in Welsh, [10] as was the custom. It is matter of serious regret and incalculable importance to the well being of society, that the cathedral service has here been entirely suspended above a century,

10 Were the service in the cathedral conducted in a proper manner, and with a due regard to the national character, neither religion, morality, nor common decency, would be so disgracefully outraged by jumping, bellowing, and other methodists. Dryden's couplet, in his *Religio Laici*, may well be applied to these people:

"The tender page with bony fists was gall'd,
And he was gifted most that loudest bawl'd."

Malkin observes, "It is very remarkable that great immoralities do not prevail in any part of Wales, not even in places contiguous to large manufactories, especially if the English language happens to be but little spoken. One reason for this, probably is, that though there are accounted to be about 2000 books in the Welsh language, there are none of immoral tendencies, none that propagate principles of infidelity. Indeed, so alive are the common people to the dignity of their own literature, that it is probable no modern refinement in either branch of instruction would be tolerated, but would, on the contrary, expose its author to the indignation of his countrymen." This is also partly attributed to their general acquaintance with their own legendary writings, yet many singular and injurious superstitions prevail. "It is a well known fact," says Miss Spence, in her 'Summer Excursions,' "that whenever a new dovecot is built, the general belief of the country people (even among the well educated) is, that the owner will not survive the year."

and that the organ's solemn sound should be almost unknown to the Welsh, who are naturally so fond of music. The Cromwellians, " who only in destroying found ease to their relentless thoughts," having desolated the place, there were no longer houses for the dignitaries to reside in; and the subsequent poverty of the establishment has rendered it impossible to rebuild them. This state of things loudly calls on the legislature and the country gentlemen of the diocess to reflect on the consequences, and resolve at once to commence the work of re-edification. The undertaking is worthy of the talents and principles of the present prelate who has so nobly, and, we must be pardoned for saying, successfully, defended the outworks of our admirable ecclesiastical establishment. Every day furnishes new evidence of the profundity of his premises and the irrefragable justness of his conclusions. Under the direction of such an able spiritual chieftain, we may yet live to see Landaff cathedral placed in the same state of pious and exalted devotion which distinguishes all our English cathedrals.

" The members of the cathedral," observes Willis, " are a bishop, who in the statutes, it is said, is stiled *quasi decanus*, and has, besides the episcopal throne, the decanal stall in the choir; an archdeacon, treasurer, chancellor, and precentor, who with nine prebendaries, making in all fourteen, constitute the chapter. The other members are two priests-vicars, a school-master, verger, and bell-ringer. Here were, about 1696, four lay-vicars, an organist, four choristers, and a chief or Latin school-master; but these were laid aside, to apply their stipends towards repairing the fabric of the cathedral." A contemporary writer, who cannot be suspected of any partiality either to religion or to its professors, earnestly expresses his wish that " the stipends of the lay-vicars, organist, choristers, and Latin pedagogue had accumulated till this time; for the pains which the present chapter have taken in clearing away the rubbish, that the well-sculptured remains may be commodiously seen, together with a laudable anxiety for their preservation, as far as depends on them, all seem to argue that they would have carried on the line of the nave, if not in a style of corresponding magnificence, at least with neatness and consistency." This most unimpeachable testimony in behalf of the good intentions of the chapter, sufficiently proves its want of resources; and even the present bishop may have acquired some power, and perhaps more extensive means, of being useful to his church; but he certainly has not gained any pecuniary advantages by the change of the Margaret professorship for the prelacy of Landaff, which is the poorest see in the kingdom. The diocess extends over three fourths of Glamorganshire and nearly all Monmouthshire, and some parts of the adjoining counties. It is all

under the ecclesiastical jurisdiction of the archdeacon of Landaff, and includes the deaneries of Landaff, Groncath or Cowbridge, Abergavenny, Netherwent or Chepstow, Newport and Usk, containing above 238 churches and chapels.

Of the long series of prelates who governed this see, many of them are particularly distinguished for their zealous piety and secret devotions. During the prelacy of Oudoceus, Odoceus or Owdoc, many synods were held here to regulate the affairs of the church, which then acquired such immense wealth, so much so, that Godwin observed, "if it enjoyed the tenth part of that with which it has been endowed, first and last, it would be one of the richest churches in Christendom, whereas it hath now hardly sufficient to repair itself; and the bishopric is grown unto that low ebb, that divers benefices in the diocess yield more profit unto their incumbents, than that unto the now bishop." Joseph was a pious good prelate, who died on a journey to Rome; and his successor, Herwald, filled the same see forty-eight years, but left it reduced to insignificance and penury by the Norman wars. Urban, as already stated, commenced the erection of the present walls. Nicholas ap Gwrgant was stiled bishop of Glamorgan, and assisted at the consecration of Durdent, bishop of Coventry. It appears that bishop Godwin erroneously interposed one Geffrey, who was bishop of St. Asaph, between this prelate and Uttryd or Untrid, in the see of Landaff. Hervey, prior of Abergavenny, divided the church dominions into fourteen prebends, as they still are, and appropriated to himself and his successors the revenues which they now enjoy, and left the rest to the chapter, which was before his time united with the bishopric, and the possession not severed. Philip de Staunton, precentor of Wells, is omitted by Godwin, but introduced by Le Neve and Willis as succeeding W. de Breuse or Bruce, about the time that the earls of Gloucester and Hereford had seized the possessions of the bishopric, and disposed of the church preferments as they thought proper. John of Monmouth was a liberal benefactor to his church, and made great exertions to obtain for it something like justice and equity, instead of incessant plunder and rapine. Fuller has recorded his merits among the worthies of Monmouthshire. T. Rushook or Runshooke, was a Dominican friar, confessor to Richard II.; this circumstance led both to his elevation and his fall; for when the barons rose in arms against the king, he was banished the court, and his property confiscated, after he was translated to Chichester. William de Bottlesham, D. D. was a preaching friar, greatly esteemed for his learning, but much more for his eloquence, which obtained him the favour of Richard II. and he was translated to Rochester. Bromfield, a monk of St. Edmonds-

bury, abbot of Silva Major, near Bourdeaux, and master of the divinity school in the pope's palace, was by papal provision raised to the see of Landaff; he was a very learned man, but of a very "pragmatical humour." John Burghill or Brughill, another Dominican, and confessor to Richard II. was translated thence to Lichfield, where he "deserved so well and so many ways of all orders of the church, that he was prayed for in the church publicly, as their greatest benefactor." Miles Solley is recorded by Godwin as having built the chapel, hall, dining-room, and kitchen, to the episcopal palace. Geo. de Ategua or Atiga, a Spanish Dominican, and chaplain to queen Katherine, was raised by the pope to this see, which he probably occupied nearly twenty years, till the reformation had advanced too far to be obstructed by intrigue or superstition. R. Holgate supported the measures of the king, was raised to Landaff, and at the dissolution translated to York, where he was deposed by the sanguinary Mary. Ant. Kitchin or Dunstan is reproached with having impoverished the see to his own advantage, and also with being a time-server; but perhaps the latter accusation may have partly originated as a supposed consequence of the former. H. Jones was the first Welshman preferred to this see during 300 years. William Morgan, another Welshman, became bishop of Landaff, and, with a conscientious regard for the eternal welfare of his countrymen, translated the Bible into the Welsh language. With bishop F. Godwin, every antiquary either is, or ought to be acquainted, however true churchmen may forget the zeal of his immediate successor, whose puritanical principles, when unrestrained by some previous christian discipline, fully developed themselves in the conduct of his son, one of the most bigotted and virulent enemies of episcopacy under the parliamentary domination. Field was an author of several tracts, and translated to Hereford. Morgan Owen was raised to this see under the auspices of archbishop Laud; but such was the heartfelt gratitude which animated this ancient Briton, that he died suddenly on learning the tragical fate of his patron and benefactor. Hugh Lloyd, archdeacon of St. David's, for his inflexible fidelity, was raised to this see by Charles II. The beneficence of bishop Davies, in founding a library, has already been noticed. The life of Dr. Beaw or Beawes, was singularly chequered. When puritanism had infatuated the government and country, this divine, at the visitation in 1648, was expelled from New College, Oxford; he then went abroad and engaged in the military profession, in which he distinguished himself. On the restoration he returned to his country, was admitted with honour into his college, and, in 1679, was raised to the see of Landaff, as a slight acknowledgment for his sufferings and virtues. Bishop Clavering was

translated to Peterborough; he was one of our most distinguished scholars, Regius professor of Hebrew in Oxford, and, according to Richardson, in his additions to Godwin, a fellow of University College, and canon of Christ Church, although Chalmers makes him a fellow of Lincoln. Harris was dean of Hereford and Wells; the latter he held in commendam. Mawson was translated to Chichester; Gilbert, dean of Exeter, was successively translated to Salisbury and York.

But the prelate, of whom this see and kingdom must ever be proud, has recently paid the debt of nature. The veneration which delicacy denied to the living, may now be indulged to the memory of the deceased divine and philosopher; and while time hallows his imperishable fame, posterity will progressively reap new advantages from his exalted beneficent labours. As one of our first and best modern chemists, he will long receive the grateful respect of our manufacturers and artizans, who have, in some cases, profited more perhaps by his experiments than those of almost any other experimentalist. Few persons are now aware of the degraded state of all chemical knowledge when bishop Watson's "Chemical Essays" first appeared; the dreams of alchemy, the ravings of astrology, and the confusion of ignorance and superstition, filled nearly all the volumes then published on the subject of chemistry. His correct and luminous historical details, his logical precision, admirable collection of facts and rejection of fables, systematical arrangement, and perspicuous conclusions illustrated by and founded on many altogether new and highly curious experiments, first gave the character of science to chemical researches, rendered them popular as the most useful and most delightful of all natural studies, and contributed to mature those Baconian habits of legitimate induction and correct thinking, which have happily expelled the mists of infidelity from our shores, and made science, as the sister of truth, the fairest handmaid of religion, morality, and honour. To him are Chaptal and many other French chemists, indebted for all that is truly scientific in their voluminous works. His papers in the Philosophical Transactions, and particularly his experiments on a thermometer with the bulb painted black, first suggested to the French chemists some of their best experiments on light and heat, and prepared the way for those brilliant discoveries in "physical optics," by British philosophers, which do honour to the age and to our country. When arrogant sciolism armed itself with the weapons of infidelity, it was only to be combated by the light of reason and superior knowledge, with the shield of science. For this enviable service to humanity no man was better qualified than our late prelate: his vast erudition, and his familiar acquaintance with every kind of natural or physical and intellectual phenomena, enabled him to

unfold the analogies, delineate the similarity, and even, in some cases, to demonstrate the identity of natural and revealed laws, thus giving a most triumphant and incontrovertible answer to the cavils of deists and the perverse mania of atheists. His admirable and masterly "Apology for Christianity, in Letters to Thomas Paine," made a much greater impression on the mind of that profligate wit, than his lordship could either hope or expect; and it is a fact within the personal knowledge of the writer of this, that it laid the foundation for his subsequent belief in and partial conversion to the faith of Christ, which the stubborn pride of authorship, even in his dying moments, would not allow him candidly to acknowledge. As a patriot also, no less than as a divine and experimental philosopher, his lordship was distinguished in the most difficult occasions. To appreciate, however, his lordship's talents and virtues, or delineate his character, would indeed require volumes; it is enough to observe, that he lived to a venerable old age, and witnessed the hand of retributive justice on the traitors to their country as well as on the blasphemers of their God. Happily for his diocess and for the church of England, his successor is every way worthy his throne, and has already proved himself eminently qualified to combat successfully the malign spirit of levelling or of deism, in whatever new or plausible character it may assume.

DIMENSIONS OF THE CATHEDRAL.

External Length, 270 feet; *Internal Length*, 245 feet. Ditto *Breadth* of the nave and its aisles, 70 feet; ditto chancel and its aisles, 65 *Height* of the ceiling, 65; ditto of the aisles, 30 feet. Length of the nave in ruins, about 70 feet.

DESCRIPTION OF THE PLATES.

Plate 1. North-east view of the Tower, shewing part of the Nave and the north entrance into its aisle, which is through a Saxon arch richly ornamented. The three lights in the upper window of the tower are composed of delicate stone tracery, consisting of lozenges filled with quatrefoils.

Plate 2. A fine Saxon Door, leading into the south aisle of the nave. It is a curious and remarkable fact, that in addition to the usual Saxon ornaments, we find the exterior moulding a perfect and highly finished Grecian fret.

Plate 3. Part of the Ruins of the ancient castellated palace of the bishops; the cluster of square towers, covered with ivy, formed the great entrance. In the distance appears the tower of the cathedral.

Plate 4. East End of the Cathedral, which now exhibits a small modern round-headed window in the place of its ancient pointed one: those in the sides of the chancel are of much earlier date. This view is taken near the banks of the river Taff, and affords some picturesque rustic scenery.

Plate 5, Shews the ivy-clad Ruins of the South-west Tower, the fine Saxon Door leading into the ruined part of the nave, with part of the nave and side aisle of the church, as now detached from the dilapidated west end. It had formerly a great bell, called St. Peter, which was removed by Jasper duke of Bedford, taken to Exeter, and exchanged for five bells to his own tower.

Plate 6. West Front; in the distance is seen the north aisle of the choir and chancel.

Plate 7. The Interior of the Ruined Nave, shewing its ancient doorway, as seen from the modern entrance to the present church. On the south side of this nave are the remains of an octagon font.

Plate 8. Interior of the Chapter House, in which are placed in an upright position, the effigies of Sir William Matthew and his lady; here are likewise deposited the fragments of their beautiful tomb. The interior diameter of the chapter-house, from north to south, is 23 feet, from east to west 21; of its central pillar, 8 feet.

W. Tower of Landaff Cathedral.

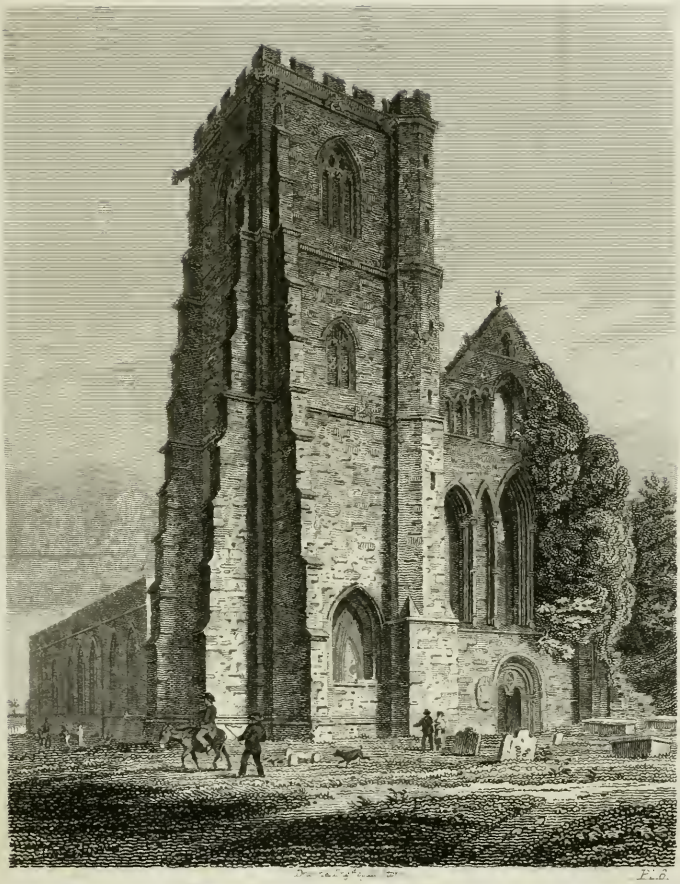
The Entrance to Lanthony Cathedral

Remains of the Bishops Palace, Landaff

Pl. 4

East end of Landaff Cathedral

A View of Llandaff Cathedral
the Right Revd Herbert Marsh D.D.
Lord Bishop of Llandaff This plate is most
Respectfully inscribed by his Lordships
Humble Servt J. Storer



West Front Landaff Cathedral

Published 1st Oct.r 1810 by Sharpe and Nicholl & Ernest Pearmain &c.

Interior of the Nave Lanercost Cumberland

Drawn & Engd by H.S. Storer

Pl. 8.

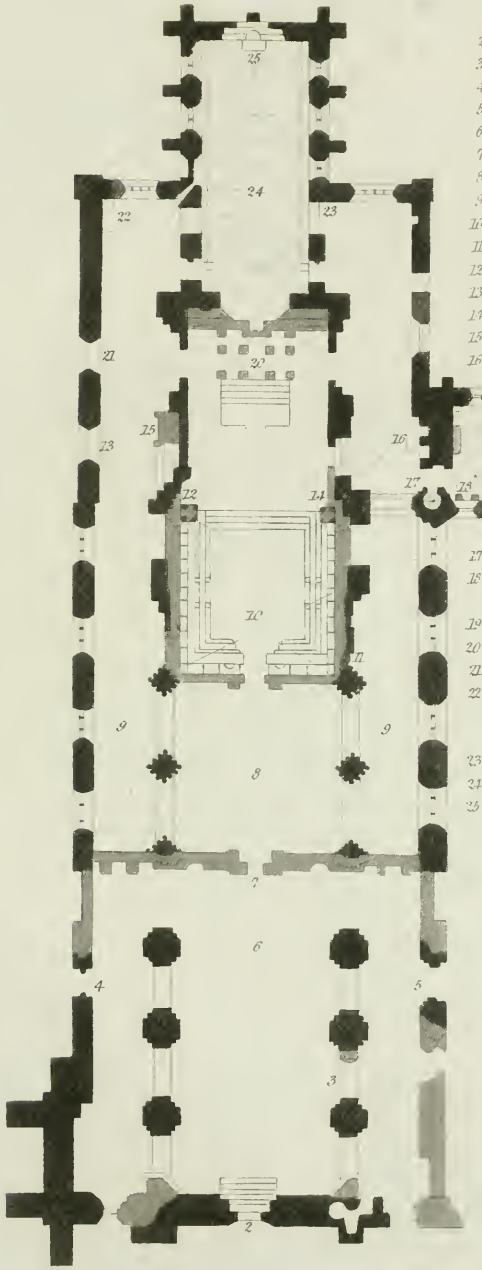
Chapter House, Sandaff Cathedral

To the Revd John Hunt, F.L.D. Chancellor of Sandaff
This Plate is Respectfully inscribed
By his humble Servt H. Storer

Published June 1818, by Sherwood Neely & Jones, Paternoster Row.

LANDAFF CATHEDRAL.

Shewing the groining of the Roof.



2 *West Front*
3 *Remains of the Ter*
4 *North Door*
5 *South Door*
6 *Nave in ruins*
7 *Modern West entrance*
8 *Continuation of the nave*
9 *Side Aisles*
10 *Modern Choir*
11 *Gravestone of a Bp.*
12 *Pulpit*
13 *Mon.t of a Bp.*
14 *Bp.s Throne*
15 *Effigy of a Bp.*
16 *Gravestone of a Bp.*
17 *Entrance to Chapter House*
18 *Effigies of S.r Wm. Matthew and his Lady*
19 *Chapter House*
20 *Altar within a Grecian Portico*
21 *Fig. of a Skeleton in a Shroud*
22 *Fig. of a Knight in Armour, said to be David Matthew, standard bearer to Edw. IV.*
23 *Effigy of a Female in Alabaster*
24 *Lady Chapel*
25 *Altar Screen*

200 Feet

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Bristol.

At whatever period the date of the foundation of Bristol may be fixed, its situation must be admitted to be highly favourable to an infant establishment. The oldest authentic denomination of this city is "*Caer Brito*[1]", the British city, nigh to and just under the Roman city or station *Abone*, at Clifton and Rownham hill. These Roman encampments still exist. It was also called *Caer Oder Nante Badon*, or the city of Odera, in the vale of Bath or Avon. Camden, however, alleges that it was not distinguished before 1063, when Harold, according to Florence of Worcester, "set sail from Bristow to invade Wales." The same author also states the important fact, which fixes one period of the establishment of christianity in Bristol, namely, that "Jordan, the companion of St. Augustin, had his oratory and burial place here, and his pulpit of stone is said to be in the old hospital of St. Bartholomew." This proves that the christian faith was promulgated here at the latest about the close of the sixth century; but as it was so contiguous to a Roman residence, there is every reason to believe that it was favoured with the light of the gospel at the same time that all their other stations in Britain were christianized. Leland states, "at St. Augustin's Black Channons, extra mœnia, ibique in magna areâ sacellum, in quo sepultus est S. Jordanus, unus ex discipulis Augustini Anglorum Apostoli." Hence no doubt the origin of the monastery, which was subsequently erected here and dedicated to St. Augustin,

1 It might have received this name distinct from the Roman city or station at *Abone*, *Brit*, signifying separate, and *Britain*, the separated place. Thus, *Brito* might pass into *Brysto*, *Brystoc*, *Bryghsto*, *Briston*, *Brightstoe*, *Bricgstowe*, and *Brigestow*, early in the Saxon times; in 1106, it was called Brigston; in 1140, Bristowe; and by Florence of Worcester, 1114, Bricstow; by Henry of Huntingdon, 1148, Brigeston. In king John's charter, 1190, when earl of Morton, now extant in Latin in the chamber of Bristol, it is throughout written Bristallum; the Normans wrote it Bristoit; by Leland, and in most of the old MSS. Bryghtstowe; but the Saxons, who seem to have imposed this name of *Brygchstowe*, i. e. a bright illustrious place, we may reasonably presume found it in that flourishing condition, or the name could have been applied with no sort of propriety, nor had existence, unless it be a casual variation of Caer Brito, its old original name. It might, indeed, as the learned bishop Gibson observes, have the name of Brigston, from the Saxon *Bricg*, a bridge, i. e. a town with bridges, which seems applicable to the situation of the old town, almost surrounded with water.

and which in the revolution of ages is now the cathedral church of a considerable diocess, and dedicated to the Holy Trinity. It is however a singular fact, that no monasteries or other cloistered establishments are recorded as having been in Bristol before the middle of the twelfth century. Perhaps this may be ascribed partly to the enterprizing spirit of the people, who despised such indolent habits, or to their love of commerce and its consequent advantages. As merchants and navigators they distinguished themselves before any other city in the north of Europe, and were scarcely excelled even by the Venetians or Genoese. The extended traffic [2] and splendid discoveries of the Bristolians, indeed, were perhaps not less propitious to real religion, and certainly more so to civilization, than any of the monkish institutions, although both might be at certain periods useful to society. But whatever may have been their religious institutions, and it is extremely improbable that such great nautical adventurers were materially deficient in this respect, it is probable that the frontier situation of this city, and the frequent domestic wars [3], may have occasioned the destruction of all the historical records. The universal practice of the monkish chroniclers, no doubt, likewise, contributed to this paucity of ecclesiastical history, as they never condescended to notice any religious institutions but those belonging to some monkish order. If the schools and colleges were not under the control of monks, they were consequently beneath the attention of a monkish historian, and hence we have no Saxon records of such institutions in our city, although we know that knowledge must have been extensively diffused in it at a very early period.

With the foundation of St. Augustin's monastery, in 1140, the

2 Among the articles of traffic for which Bristol has been justly celebrated, the following is the least agreeable, although perhaps related in a manner not altogether corresponding with the simple fact. "There is a town (observes the writer of the life of Wolstan, bishop of Worcester), called Brickstow, opposite to Ireland, and extremely convenient for trading with that country. Wolstan induced them to drop a barbarous custom, which neither the love of God nor the king could prevail on them to lay aside. This was a mart for slaves, collected from all parts of England, and particularly young women, whom they took care to provide with a pregnancy, in order to enhance their value. It was a most moving sight to see in their public markets, rows of young people of both sexes, tied together with ropes, of great beauty, and in the flower of their youth, daily prostituted and sold. Execrable fact! wretched disgrace! Men, destitute of the affections of the brute creation, delivering into slavery their relations, and even their very offspring." Had the Bristolians shewn more partiality to monkery, this reproach would never have appeared against them, and it must be admitted, that this was not *the only place* in England where the like disgraceful customs prevailed.

3 That Bristol was occasionally the theatre of some horrors, appears in the following: Ranulfus de Monte Hermeri married the countess of Gloucester, daughter to Edward I. without his license, wherefore he caused him to be imprisoned at Bristow, a long season; but, observes the chronicler, "is thend moved with fatherly pitie, he gave him at once his wife, lybertie, and the earldome of Gloucester." Isabell, wife of Edward II. chased Hugh Spenser the father to Bristow, and besieged the town and castle so "straitly, that he rendered himselfe, weaning to have found mercy: but she that had forgot the dutye of a wife to her husband, was so farr from pitie toward the poore captive, that she drew and quartered him alive, without either trial or judgement. Edward II. himself, by the malice of the same quene his wife, and the byshop of Hereford, was imprisoned at Bristow til suche tyme as the townesmen devised amongest them for his delyvery, by occasion whereof his keepers removed him to Berkley Castle."

monks commence their ecclesiastical history[4] of Bristol. Yet it was owing entirely to successful commerce, which enabled its wealthy founder, Harding, to erect such a stately and venerable edifice. Genealogists and antiquaries, indeed, have not agreed, whether this merchant, Mr. Harding, was a son of the king of Denmark, or of Saxon origin. Abbot Newland considers him as "descended of the royal line of the kings of Denmark, and the youngest son; and accompanying duke William from Normandy, was at the battle of Hastings." Others allege "that Harding's mother, Godiva, was sister to Robert duke of Normandy's father." But whatever may be the lineage of the first lords Berkeley, all accounts agree, that Harding possessed immense riches, and that he died at Bristol in 1116, where he had been mayor or governor. His eldest son was Robert Fitzharding[5], first lord of Berkeley, by gift of Henry II. To this benefactor we must attribute the chief merit of erecting and endowing the monastery, now called the cathedral church.

"It was built," observes Barrett, "on a rising ground, with a delightful prospect of the hills around, in the north-west suburb of the city, and in the manor of Billeswick. The area of the buildings, appropriated for the abbot and his monks, was very large and extensive, as by the rule of St. Augustin, to whom it was dedicated, they were to live here together in common. The walls and part of the large refectory or dining room, now converted into a prebendal house, the abbot's house now partly rebuilt and made a palace for the bishop's residence, two sides of the cloister with a curious chapter-house[6], and some beautiful arches

4 It appears however that devotees existed here; and in the register of William of Wickham, bishop of Winchester, it is stated, that on August 14, 1403, "he granted to all benefactors to the chapel of St. Brendan, nigh Bristol, and to Reginald Taillor, the poor hermit of it, forty days of indulgence, by his letters for one year only to continue." Leland says, "one Henry Gaunte, a knight, some tyme dwelling not farre from Brandan-hyll, by Brightstow, erected a college of pristes with a master, on the green of St. Augustin." Barrett states, that in an old Latin deed relating to the Gaunts, he found mentioned "a piece of ground or croft, juxtapasturam sancti Brendani, near the field of St. Brendan, held by a *female* recluse or hermit—quam reclusa tenuit." In 1351, Lucy de Newchirche repeatedly offered to the bishop of Worcester, and desired leave to be shut up in the hermitage of St. Brendan, of Bristol, and to quit the world, which, after due inquiry into her conduct, purity of life, and necessary virtues for it, was granted her. St. Brandan, to whom the chapel and hermitage were dedicated, was an Irish saint. Many other religious establishments existed in and about this city, of which no vestiges now remain, and even many of the records respecting them are often deemed apocryphal.

5 Robert of Gloucester, our monkish poet, has the following account of Hardyng:

"A burgeys of Bristow tho' Robert Hardinge
For great tresour and richesse so well was wyth the kyng,
That he gaft him and his heires the noble barony
That so rych is of Berkely, with all the signorie;
And thulk Robert Harding avered suth, I wyss
An abbey at Bristow of St. Austyn that is,
Syr Rychard le Fitzroy of whome we spake before,
Gentleman he was inough, tho' he were last ybore;
For the erles daughter of Warren, his good moder was,
And her fader king John, that begat a perchas,
Sir Morris of Berkly wedded suth bycas
His daughter, and begat on her the good knyght Sir Thomas."

6 There can be little doubt that this part of the building, as well as the arch of the abbey

and gateways, are still to be seen." These, with the church, evidently demonstrate the whole to have been once a very spacious and magnificent monastery. William of Worcester says, " the sanctuary place of St. Augustin from the east, where is the entrance of the sanctuary into the farthest gate for entering the court of the abbot, from the offices, houses, and granaries of the bakers, brewers, stable-keepers, of my lords the abbots, &c. contains 360 steps (or paces), as you go by the church of St. Augustin. The breadth of the sanctuary from the gate aforementioned to entering the lane called Frog-lane, contains 240 steps (or paces). The breadth or distance of the place from the west part of the gate of the Gauntes to the gate of the entrance of the church of the abbey of St. Augustin, contains across 180 steps."

According to abbot John Newland, who composed a history of the foundation, it appears that Robert Fitzharding, first lord of Berkeley and prime founder of the monastery of St. Augustin, died a canon of it, as is evident by his obit, which was annually celebrated at the chapter-house, declaring, " this day deceased Robert Fitzharding, canon, and our founder." The charter of his son Maurice, second lord Berkeley, states, " I Maurice, son and heir of sir Robert Fitzharding, have granted and confirmed for the health of my soul and all my ancestry, to the church of St. Augustin, by Bristol, which my lord and father hath founded, all such things which my said father hath given and granted to the canons of the said church, viz. within Berkeley Herness, Almondsbury, Horfield, Ashelworth, and Cromhall, which he gave unto them when he became and was a canon; the which sir Robert died February 5, 1170, and was buried between the abbot's and prior's stall, and next to the abbot's stall entering in the choir, and Eva his wife was buried by him; she died the 12th of March following." He was 75 years old at his death. This sir Robert first lord Berkeley began the foundation of St. Augustin's abbey, in 1140, and built the church and all the offices in six years. Simon bishop of Worcester, Robert bishop of Exeter, Geoffry bishop of Landaff, and Gilbert bishop of St. Asaph, dedicated the monastery church. Afterwards the bishop of Worcester inducted six canons of the monastery of Wigmore, selected by sir Robert, for his church and monastery, on Easter-day, April 11, 1148.

" For which good lord sir Robert our founder, and dame Eva his wife, these be the special things due for them, besides the general prayers, continually done in divine service by day and by night; first, a daily special prayer said for them and all other foundators and bene-

gate, and the arched doorway towards the cloistees, were erected before the date here alleged. Bishop Lyttleton, whose opinions of Saxon architecture were originally questioned, but now fully confirmed, considers them as of true Saxon workmanship.

factors, at the hour of seven in the morning, and also daily prayers by name in our chapter-house openly. Also they have other rites solemnly sung with ringing on the eve of their anniversary, and on the morrow commendations; the abbot for the founder, and the prior for the foundress, executing the divine service. On the morrow of the day of the anniversary, an hundred poor men be refreshed, every one of them having a canon's loaf of bread called a *myche*, and three herrings therewith, and amongst them all two bushels of pease; also another dole that day shall be given of money, cake, and loaves; the abbot having a cake price fourpence, with two castes of bread and fourpence for wine, the prior, sub-prior, and almoner, every of them two cakes, price twopence each, with one cast of bread and twopence for wine; every secular servant of the household within the monastery to have a penny cake and a cast of bread; every friar within every house of the four orders of Bristol [7] to have a loaf; and likewise every prisoner within the gaol of Newgate of Bristol, a loaf; and all the rest of the bread undealt to be dealt at the gate of the said monastery among poor people, and *every man taking part of this dole shall have forty days pardon.* And on the day of the anniversary of dame Eva his wife, shall

7 The privileges of the people of Bristol were very extensive, and in some respects peculiar. A charter attributed to Henry II. and dated 1172, published by lord Lyttleton, and inserted in the Rev. Mr. Seyer's Royal Charters and Letters Patent, &c. to Bristol," grants the city of Dublin to Bristol. " I have given and granted, and by this my present charter have confirmed to my men of Bristow my city of Dublin for them to inhabit. Therefore I will and strictly enjoin that they may inhabit it, and hold it of me and my heirs, well and peaceably, freely and quietly, wholly and fully, and honourably, with all the libertics and free customs which the men of Bristow have at Bristow, and through my whole land." A pervious charter, dated in 1164, granted them free of " tolls and passage, and of every other custom." But the charter of John earl of Morton or Montague, and afterwards king John, confirms all these privileges to the citizens of Bristol, and adds many more,—" that they shall be able to marry themselves, their sons, their daughters, and their widows, without the licence of their lords; and that no one of their lords shall have the wardship or the disposal of their sons or daughters on account of their tenements which belong to their own fee until they shall be of age," &c. This abolishes the odious custom of the barons or lords exercising the right of preventing their tenants and mesne lords and their families from marrying, unless with their consent. For such consent a fine was to be paid; and sometimes they proposed a disagreeable marriage, in order to receive a fine for not enforcing it. When a tenant or mesne lord died, the lord had likewise the wardship or guardianship of their widows and children, and of their property till they came of age. From these vexatious claims the burgesses of Bristol were thus exempted, and the worst part of the feudal system abolished at a very early period. The curious observer may perhaps inquire, if this liberty contributed to the increase of talent, and to that extraordinary abundance of native genius for which Bristol has long been justly celebrated. This right of marriage fines however has been strangely misconceived by some foreign writers, who have confounded it with the scandalous *droit de cuissage* in France, and concluded, that the lords in England had a *right* to bed the first night with their tenants' brides. Henry III. confirmed king John's charter in 1252, and the confirmation was signed among others, by John Maunsell, provost of Beverley, " a clergyman who enjoyed no less than 700 ecclesiastical preferments at once, which," says Rapin, " brought him in yearly 4000 marks."

By a charter of Edward III. dated August 8, 1373, Bristol and its suburbs were separated from Gloucester and Somerset, and erected into an independent county by itself, called " the county of Bristol, *et comitatus Bristoll nuncupata in perpetuum*," &c. This charter also contains a special clause, that the " said town of Bristol shall not in any ways be *burthened* (non oneretur) to send more than two men only to the parliament," who are to be both knights of the county and burgesses of the borough. Queen Anne's charter, in 1710, confirms Bristol as an independent county, and nominates a mayor, recorder, aldermen, and forty-two members of common council.

be dealt to fifty poor men, fifty loaves called myches, with three herrings a-piece, and amongst them all a bushel of pease."

Notwithstanding the founder's endowments, almost every succeeding lord of Berkeley gave something additional to the monastery. The second Robert lord Berkeley gave to it the church of St. Nicholas, in Bristol, in which it has been usual for the bishop to have his visitation sermon, "probably from its being the first church in Bristol given to the monastery." The third Robert gave still more liberally to this favourite institution; but having treacherously favoured the French king against the English, his estates were seized, but were ransomed for a fee of 966*l.* "He was a pious and good man, and built the hospital of St. Catharine, at Bedminster. He died in 1220, and is buried in the north aisle of Augustin's monastery, over against the high altar (in an arch), lying in a monk's cowl, a usual fashion for great lords in those times; Julian and Lucy, his two wives, are buried near him; Lucy survived him, and afterwards married Hugh de Gourney." The lords of Berkeley continued their grants almost down to the period of the reformation. "Thus," observes our historian, "to this noble family was this monastery beholden for its liberal endowments as well as for its first foundation and erection; each of them distinguished himself as being the father and patron of this church; they nursed it as it were from its cradle, supported it in its infancy, and still continued to protect and enrich it in the riper years of its maturity, and were doubtless men of as great piety and extensive charity, as they were many of them of the greatest abilities both in the cabinet and in the field. They gave such large estates to monasteries from a pious zeal and religious motive, and endowed them with so many benefices, that the family is said to have but one rectory to which they might present a chaplain." But the monastery also received very extensive gifts and donations from kings Henry and John, the earls of Chester, Gloucester, &c. This establishment was one of the great abbeys[8], although John Snow, who governed it from 1332 to 1341, was the first and last abbot who was summoned to parliament. The whole convent

8 The monks of this monastery, like those of all others, occasionally fell into the greatest irregularities and vices. In 1278, Godfrey, bishop of Worcester, at his visitation, found the abbey, as well in temporal as spiritual matters, greatly decayed (damnabiliter prolapsam), and ordered that in future the monks do not, as bees, fly out of the choir as soon as service is ended, but return to God due thanks for their benefactors. "And as the present abbot *was not sufficiently instructed to propound the word of God in common*, he appointed others in his stead; and that silence be better observed than usual, that no one go out without necessity, and not then but when two are in company, one the elder, the other the younger, licensed by the abbot, or the prior in his absence." Greater economy and decorum were ordered in the refectory; fragments to be given to the poor, the sick better attended, others prohibited from *feigning sickness*, and no secular person to be admitted to them but the physician; the friars were not to meet for drinking and surfeiting, nor to use detractive and obscene speech at their meals; the abbot was to swear all his servants annually to the faithful discharge of their duty: and that "Henry of the granary, Hugh the seller of corn, and Roger the porter be removed from office, and others

" consisted of an abbot[9], prior, sub-prior, and about fourteen friers or regular canons, professing the rule of St. Augustin, of the order of

more faithful be appointed in their room." In 1280, 1320, 1371, and 1374, several abuses were also stigmatized and ordered to be reformed.

9 Form of electing an abbot. Wm. Coke, sub-prior was chosen abbot on March 7, 1353; but a dispute arose about his election, which was decided by the prior of the church of Worcester, the see being then vacant. "Walter de Shaftesbury, prior of the monastery of St. Augustin, Bristol, and the under-written canons regular of the same, viz. frier Thomas de Bykenore, Robert Dunsterre, Simon de Tormaton, Robert Syde, John de Lammer, Richard Martyn Chamberlain, John Badmenton, Walter Cheltenham, Laurence de Cyrencester, John Snyte, John de Launston, Walter Raguim, Adam Horselye, John Goldenye, John Strete, making the convent of the said monastery, being met in the chapter-house, and having received the license of Philippa queen of England, their patron, to choose an abbot in the room of Ralph Asche, the last abbot, who died the first of March 1352, the word of God being first expounded, and an hymn de sancto spiritu sung, all present then in the chapter-house, being ordered solemnly to depart who had no right in this election of an abbot, the queen's letter of license was first read, and consideration had among themselves concerning the mode of the election, which was determined to be by scrutiny; three scrutators out of the whole were then chosen, who were separately to receive the vote of each present in a secret manner, and to write it down, and so continue the scrutiny till the major part of the canons of the whole convent should consent to the same fit person; which being done, the scrutators privately retiring to one corner of the chapter-house, and having written and reckoned the votes, they published their scrutiny to the rest in common, by which it appeared, that nine of them consented to name Mr. Wm. Coke, the ot her eight of them divided their votes to different persons. The best and major part of the whole convent having thus given their votes for William Coke, thereto qualified as a religious man, professing the rule of St. Augustin and the order of canons regular instituted in the said monastery, honest, of a lawful age above thirty, in the order of priesthood, *born in lawful wedlock*, on all which accounts the election was unanimously ordered to be made by Robert Syde, thus, 'In the name of the high and undivided Trinity, Father, Son and Holy Spirit, Amen. Whereas the monastery of St. Augustin, Bristol, is now vacant by the death of R. Asche, the last abbot, who has been ecclesiastically interred, and all those who could be present and had right of electing a future abbot at a day and hour appointed for such election, came together and agreed, that the said election should be made by scrutiny, which was accordingly made and published, it was clearly found that the best and major part of the said whole convent agreed upon frier Wm. Coke, the sub-prior, a provident and discreet person, competent, learned, eminent for his morals and conversation in life, a priest in orders, expressly professing the rule of St. Augustin, and the order of canons regular in the said monastery, of ripe age, begot in lawful matrimony, prudent in all temporal and spiritual matters, whom nothing prevents of canonical institution. Therefore I Robert Syde, precentor of the said monastery, on behalf of myself and the whole convent, by the power given me by the whole convent, invoking the grace of the Holy Spirit, do elect our said brother Wm. Coke for abbot of the monastery aforesaid:' and immediately afterwards we all and every one (the said elect only excepted, who then neither approved nor disapproved the said election) with one accord, consented to and expressly approved of the said election so solemnly celebrated; and lifting up the said elected brother Wm. Coke with our hands amongst us, and singing solemnly Te Deum Laudamus, we carried him to the high altar of the said monastery, and reclined him upon the said altar according to custom, and saying the usual prayer over him, we commanded the said election *to be published in the English tongue to the clergy* and laity then in the said monastery, in great multitude assisting, by the said Robert Syde, there present, taking on him that order by our direction. The day following at three o'clock, we caused to be presented the process of the said election by our fellow canon and proctor Richard Martyn to the said elected abbot, desiring that he would vouchsafe to yield consent to the said election; he willing to see the said process, and to deliberate concerning it, received it, and at nine o'clock the same day the said proctor required of him consent to the said election in this manner: 'I prior Richard Martyn, the proctor of the priory and convent of canons regular of St. Augustin, Bristol, in the diocese of Worcester, do present to you our elect lord for abbot of the said monastery, the process of election made of you; I also require in my own and the name of the said prior and convent humbly, that you would vouchsafe to impart your consent to the said election.' After this, the said elect, after short deliberation, answered the said proctor, and consented to it in this manner: In the name, &c. I Wm. Coke, canon, &c. observing from the tenor of the process of election of an abbot of the said monastery made of me, which process has been offered to me and examined, that the said election has been made in canonical form, reposing hope in God of my ability in the said matter, and unwilling on this occasion to resist the divine will; in honour of God, and the glorious Virgin, and of St. Augustin, to whose honour this monastery was built, do consent to this election made of me.' This completed the election, and nothing remained but the convent's application to the bishop of Worcester to confirm the choice and to confer the benediction of the abbot, which finished

St. Victor; whether they did not increase the number of their body, according to their income and ability, does not appear; that such was the number in 1353, however is clear."

With respect to the style and dates of erecting this cathedral, we shall first quote the words of bishop Lyttleton before referred to. It "appears to be of one and the same style of building throughout, and no part older than Edward the First's time, though some writers suppose that the present fabric was begun in king Stephen's time; but not a single arch, pillar, or window, agrees with the mode which prevailed at that time. Indeed, the lower part of the chapter-house walls, together with the doorway and columns at the entrance of the chapter-house, I should pronounce of that age, *or rather prior to king Stephen's reign, being true Saxon architecture.* The inside walls of the chapter-house have round ornamental arches, intersecting each other like those in St. Nicholas's chancel, Warwick, which was part of the old Saxon nunnery church. The great gateway leading into College Green is round, arched with mouldings richly ornamented in the Saxon taste. Query—If this part of the gateway be not coeval with Fitzharding, founder of St. Augustin's temp. Henry I. but the inscription and upper part of the gate where the images are placed, are far more modern." It is, however, generally admitted, that the structure on the north side of the cathedral, which is usually called the elder lady chapel, may be a remain of the original edifice begun by Fitzharding. But the earliest record which now remains of the building, dates no higher than 1311, when it appears that abbot Knowles, or de Knolle, commenced its re-edification. According to Newland, he began rebuilding the church which is now standing, the twenty-fifth Edward I. on the 20th of August; he raised it from the ground (ecclesia jam funditus diruta) according to the Worcester register, with the vestry, the king's hall and chamber, and the pantry, and procured from the king a confirmation of all the possesions of the monastery. He died in 1332, and was buried at the north-wall, and his effigy is in pontificalibus. The fourth Maurice lord Berkeley, was also a promoter of this grant, and obtained a papal bull to procure benefactions towards rebuilding the church, which does not appear to have been totally completed till after 1363. Abbots Newbury and Hunt were likewise benefactors to this abbey and church; the latter rebuilt the roof of the church and aisles, and caused the lead to be new cast all from the tower eastward, for which he had a yearly mass decreed him perpetually to be observed. The learned Abbot Newland, or Nailheart, contributed liberally towards the improvement of the buildings, and

the whole, and the abbot was inducted and installed by the prior of St. James, to whom a commission from the see of Worcester was directed for that purpose.

his successor Robert Elliot, from 1515 to 1526, assisted him in erecting, or rather modulating, "the stately gatehouse, at least the upper part of it above the arch, where they made niches, in which they did not forget to place their own statues, with their arms underneath." On the north side of this structure, near the top, the arms of Edward the Confessor still remain, which prove its great antiquity. Morgan Guilliam was the last abbot; he surrendered his abbey [10] in December 1539, for a pension of 80*l.* a year, a mansion to reside in, fuel, and other conveniences. The prior and ten other monks received pensions of eight and six pounds a year. According to Fuller and Speed, the abbot kept six concubines, a fact which has been modestly questioned by those who, judging from modern sentiments, and unacquainted with the measure of cloistered sensuality, have suspected to be an exaggeration.

Bristol is one of the protestant sees. It was erected, says Henry the Eighth's patent, in 1542, for the reform of abuses, increase of religion, and encouragement of learning; and if we may judge from the most unequivocal evidence of facts, both the cause and effect have been the very best possible that can animate human efforts. After the following declaration in the deed of erection of the diocess of Bristol, and the happy effects which have succeeded it, nothing but the grossest perversion of every principle of right reason and common justice could for a moment induce a doubt of the purity of the motives which dictated it. "Divinâ nos clementiâ inspirante, &c. Inspired by the divine clemency. We from our heart affecting nothing more than that the true religion and true worship of God may not only not be abolished, but rather that it may be wholly restored and reformed to the primitive rule of its own genuine purity; and having corrected the enormities into which the life and profession of the monks in the long course of time had most deplorably fallen, and even aggravated, we have endeavoured, as far as human infirmity can provide against it, that in future in this same place *instructions out of the holy oracles and sacraments of our saving redemption may be purely administered, the discipline of good manners be sincerely kept, youth be liberally in-*

10 The abbot's lodgings were converted into a palace for the bishop; the building was repaired by bishop Smallridge, but going to decay, was nearly rebuilt by bishop Butler, in 1744, at an expense of near 5000*l.* This most liberal and pious prelate purchased some apartments belonging to the prebendaries, which enabled him to give a proper extent to his new buildings. While the palace was rebuilding a parcel of plate fell through the floor in the corner of one of the rooms, which by this accident was found to be decayed, and occasioned the floor to be taken up, "when," observes Barret, "to the surprise of the workmen a room appeared underneath, in which were found a great many human bones, and instruments of iron, it was supposed, to punish the refractory and criminals. At the same time was discovered a private passage to this dungeon, originally constructed with the edifice, being an arched way, just large enough for one person to pass in at a time, made in the thickness of the wall; one end terminated in the dungeon, and the other in an apartment of the house, which by all appearance had been used as a court; but both entrances of this mural passage were walled up and so concealed, that no one could suspect it to be any other than one solid thick wall." The deanery was repaired by dean Creswick, and almost entirely rebuilt by dean Warburton, the ever-memorable bishop of Gloucester.

structed in learning, old age failing in strength be cherished with things necessary for their support, that alms to the poor may abound, and the repairs of highways and bridges may hence be supported, &c. we have therefore erected this bishopric, &c." The diocess is said to contain about 256 churches and chapels, of which 221 are in the county of Dorset. The establishment consists of a dean, six prebendaries, six minor canons or priests vicars (one of whom is to be sacrist), one deacon, six lay-clerks or singing men, one master of the choristers, one sub-deacon, six choristers, two masters of the grammar school, four alms men, one sub-sacrist or sexton, one proctor, who was to be the verger, one butler, two cooks, in all 39 persons. Bristol, like Peterborough, has no archdeacon.

The present mutilated church has occasioned much fruitless inquiry respecting the period and extent of its mutilation, no authentic document having been hitherto found to satisfy curiosity on this head. The actual cathedral consists only of a choir, its aisles, and a transept with an elegant tower, but is without a nave, aisles, and west front. It has one beauty however which does not occur in any other of our cathedrals, we mean the uniform height of the ceiling in the choir, aisles, and transept. Were the elevation of the ceiling here as great as it is in Lincoln or Canterbury, its sublimity and beauty would surpass any thing of the kind in Britain or even on the continent. How far the nave originally extended, or at what period it was rebuilt, or desolated, it is now difficult to determine. The fragile records of tradition say that the nave was destroyed at the reformation, previous to the king's determination of erecting it into a cathedral. The remains of arches, which still appear west of the tower, prove that a nave or similar edifice formerly existed here, and the basis of a butment in one of the garden walls seems to indicate distinctly the western boundary of the building, and probably the original work of Fitzharding. According to the records of Worcester in 1311, the old church was still standing, but in a ruinous state, so that the bishop granted the church of Wotton to the monastery, in order to assist in repairing the abbey church, which was called a work *sumptuoso constructa.* The vestiges which remain bear internal evidence of the high antiquity of the first church. It is true, during the rebellious times [11] in 1641, numerous depredations were committed on this sacred edifice and

11 "At the period," observes Mrs. Mary Robinson, "when the ancient city of Bristol was besieged by Fairfax's army, the troops being stationed on a rising ground in the vicinity of the suburbs, a great part of the venerable minster was destroyed by the cannonading, before prince Rupert surrendered to the enemy; and the beautiful Gothic structure, which at this moment fills the contemplative mind with awe, was reduced to but little more than one half of the original fabric. Adjoining to the consecrated hill, whose antique tower resists the ravages of time, once stood a monastery of monks, of the order of St. Augustin. This building formed a part of the spacious boundaries which fell before the attacks of the enemy, and became a part of the ruins

its appurtenances; and in 1649, the gatehouse was sold for 18*l.* 13*s.* 4*d.* the palace and park for 240*l.* In 1655, Walter Deyos being mayor, the lead was taken from the cloisters and also off the cathedral, and deposited in the hands of the chamberlain. This spoliation being stopped, the lead was sold to repair the cathedral. In 1670, above 1311*l.* was expended on the fabric and prebendal houses; and in 1681 and 1685, deans Towgood and Levett laid out about 300*l.* in repairing the floor, "beautifying the church," painting the east end of the choir and other works, and making a fine case for the new organ, which was built at the expense of the dean and chapter during the prelacy of bishop Wright, about 1630, at an expense of 550*l.* In the body of the church is a stone pulpit, bearing the royal arms, those of the prince of Wales, of the bishopric, of the city, and of bishop Wright, by whom it was presented to the church. In pannelled niches in the screen of the choir are paintings of the twelve minor prophets. Over the doorway are the arms of Henry VIII. and prince Edward. There are thirty-four stalls in the choir, which was fitted up in 1542, when the church became a cathedral; below them are pews of more modern erection. A grand seat for the bishop was erected by Paul Bush, the first prelate, which still bears his arms; there is another opposite to it for the archdeacon of Dorset. The east window is adorned with curious tracery, and glazed with painted glass. Edward Colston, esq. gave 260*l.* to repair the choir, and lay the marble round the communion table. In several parts of the wainscot appear the initials T. W. (Thomas Wright), who was receiver-general to the chapter at its first establishment, and had the direction of the repairs then bestowed on the building. In the south and north aisles are painted glass windows, the former representing, in different compartments, our Saviour in the garden, his resurrection, &c. Abraham offering Isaac, Jonah and the whale, and Elijah in his fiery chariot; the latter represents the house of prayer, expulsion of the sellers out of the temple, our Saviour's answer of render to Cæsar, Jacob's ladder, &c. This stained glass, it is said, was an expiatory gift to the church, by Nell Gwyn, mistress to Charles II. Lady Loyd gave a silver patin and chalice for the communion service, in 1710; and two years after John Ramsey, esq. presented to the church a pair of large silver candlesticks, which cost 114*l.* In the tower are five bells, the four least were

which never was repaired, or re-raised to its former Gothic splendour." In addition to this barbarity another fact must be mentioned, as illustrating the more than savage ferocity of these two-legged monsters. The ruthless soldiers, not content with outraging the tombs of the dead, and offering every vulgar indignity which their imbecile minds could devise, to profane every place consecrated to the worship of the living God, uncovered the palace of the bishop for the sake of the lead on its roof, and, to complete the measure of their brutality, proceeded so far as actually to *lay open the very room in which the bishop's lady was confined in child-bed! ! !*

cast under the direction of abbot Newland; three of them are dedicated to St. Clement, St. Margaret, and St. Catharine, with the usual supplication *ora pro nobis*. The largest bell was cast in 1570; vacant frames appear for five more, and tradition says, that the *bells were stolen*, others say they were sold to Redcliff church. Among the older parts of this cathedral must be ranked the chapel on its north side before alluded to. The ceiling is low, but the windows and whole style of architecture prove it to be very ancient. The neatness of the black marble pillars with which it was adorned, and its arched roof, shew it to have been a very rich and elegant structure. The adjacent College Green, now the fashionable promenade of the city, was formerly the burial-place of the monastery, designated in ancient records, as "the cemetery of the abbot and convent, by whom a solemn procession was usually made round it on festival days, and religious rights performed, and sermons preached at the great cross annually on Easter and the three following days. There have been found here tombstones and skulls, and bones dug up when the new houses were built on the Gaunts' side; and at digging up the old trees in the ninth of Henry VII. the like bones were thrown up, and more recently in mending the walks and erecting rails."

The following summary view of the different periods in which the various parts of this edifice were erected, it is believed, is more accurate than any hitherto published. The vestry was built and the eastern part of the church begun by abbot Knowle, between 1306 and 1332. The building was resumed in the reign of Henry VI. when the abbey rented a quarry at Dundry, from the bishop of Bath and Wells, and incurred a heavy debt for the expenses. The tower, it appears, was then begun if not actually finished. The works were continued during the reign of Edward IV. when probably the south end of the transept was first finished, as the white rose appears in its windows. The vaulting of the north end of the transept bears the arms of abbot Newland, and consequently was completed between 1481 and 1515. The windows of the choir were probably glazed not long after the accession of Edward IV. and his visit to Bristol, as the armorial bearings are chiefly of his ancestors and most powerful adherents. The choir appears to have been finished after 1515, by abbot Elliot, whose arms and initials often occur in it, particularly on the stalls. The ancient part of the altar screen seems to have been finished not long before the dissolution, having on it the arms of Elliot, and the rebus (a burr plant on a ton) of abbot Burton. The arms of abbot Somerset are over the north-east door. The present altar-piece has an emblematic painting of the Trinity, by Van Someren.

We have now to notice some of the more remarkable monuments

(m)

and tablets, in this cathedral; the latter however are much more numerous, and can only be compared to those in Bath. Of the more ancient monuments, their position and character will be found in the ground plan. Among the modern works of art, Bacon's finely-executed monument to Mrs. Elizabeth Draper, the lady of Daniel D. esq. and the celebrated Eliza of Sterne, has attracted the greatest attention. The design is under a pointed arch, and presents two beautiful figures of genius and benevolence, with their usual emblems. This monument, which is against the west wall, deserves our respect as a work of art, highly honourable to the country; its extrinsic merit is of a more equivocal character. This lady, who it is said, "united genius and benevolence," died in 1778, ten years after Sterne, in her thirty-fifth year; and although her sentimental correspondence with this licentious wit was, doubtless, perfectly innocent, yet, as it cannot be held forth as an example worthy of imitation, it must be at least censured as impolitic, if not imprudent. It is true, apologists and even admirers will always be found for such characters on the general and vague plea of benevolence; but it ought to be remembered, that there is no absolute benevolence without absolute justice, and that they who rely wholly on the former, almost as invariably sacrifice the latter, which is the more noble, because more intellectual quality. In the elder lady's chapel is the tomb of Fitzharding, the founder of the monastery; and at its entrance is the grave of abbot Cooke.[12] In the wall of the north aisle, under an

12 As the greater part of the monks belonging to the cathedrals in England were of the Benedictine order, it may be proper to state the rule of the Augustins. Rule I. Property relinquished by the application for admission; probation by the prior; nothing to be taken away by a canon leaving the order from necessity. Any thing offered to be accepted by the prior's approbation, the rule to be observed from the superior downwards. Punishment denounced for contumacy, and offences declared to the præpositus, before whom disagreements were also to be laid. Property detained through necessity, as above, to be delivered to the superior. Rule II. What psalms, &c. to be sung at the hours and nightly readings immediately after vespers. Labour from the morning-till sixths, and from sixths till nones reading. After refection work till vespers. Two to be sent together on the convent business. No one to eat or drink out of the house. Brothers sent to sell things not to do any thing against the rule. *No idle talking or gossipping, but sitting at work in silence.* Rule III. Union in one house; food and raiment distributed by the superior. Every thing common. Consideration to be had of infirmity; against pride on account of difference of birth. Concord. Attention to divine service at the proper hours. Not to make other use of the church than that it was destined to, except praying in it, out of the proper hours, when they had leisure or inclination. When psalm-singing, to revolve it in the heart. Not to sing but what was enjoined to be sung. Fasting and abstinence. Those who did not fast, to take nothing beyond the usual time of dining, except when sick. Reading during dinner. Better food for the sick not to make the others discontented. Better provisions and clothes for those of delicate habit, not to disgust the others. Sick to be treated in recovery as suitable; return to the usual habit when well. Habit not conspicuous. To walk together when going out, and stand together at the journey's end. Nothing offensive in gait, habit, or gestures. *Not to fix their eyes upon women. Mutually to preserve each other's modesty when two go together, in a church where women were.* Punishment by the superior for such offences. Receipts of letters and presents to be punished unless voluntarily confessed. Clothes from one common vestiary, as food from one cellar. Labour for the common good. Vestments sent by relatives to be stored in the common vestiary. Same punishment for concealment as for theft. Clothes washed according to the order of the superior either by themselves or fullers. Washing the body in case of infirmity by medical advice, or, on refusal of that, by the order of the superior. Not to go to the baths but by two or three, and then with the person appointed by the superior.

arch, is the tomb of a knight, which, says Gough's Camden, being opened, " on lifting the lid of the coffin, the body of the knight was found wrapped in a bag of horse-hair, inclosed in leather, the interstices in the coffin being filled up with earth." The monuments and tablets to A. A. Henderson, Mrs. Catharine Vernon, Mrs. Mason, the wife of the poet, T. Carter, esq. M. P. for Bristol, Henry and Margaret Robinson, and the rev. S. Love, have been justly admired for the simple elegance and natural feeling of their respective inscriptions. The choir is chiefly occupied by the remains of the bishops of the diocess[13], and the chancel contains a slight memorial of the profoundly-learned pious and amiable Nathaniel Foster, D. D. whose edition of the Hebrew Bible without points, greatly facilitated and

Sick to have an infirmarer; cellarers, chamberlains, or librarians, to serve the brethren with good-will. Books not to be obtained but at the stated hour. Clothes and shoes to be delivered when needed. No lawsuits or quarrels, or terminated as quick as possible. Satisfaction to be made for offences, and speedy forgiveness in the offended. Harsh expressions avoided, and an apology made when uttered. Obedience to the superior, who, if he spoke harsh, was not to beg pardon. Obedience to the head over them, but especially to the priest, who had the care of the whole house. Superior, when his authority was not sufficient, to have recourse to that of the elder or priest. Superior to govern in charity; to be strict in discipline, yet aim more to be loved than feared. Rule to be read in the presence of the monks once a week.

13 It has been well said by a native historian. that " perhaps few cities in the kingdom furnish means for sources of pleasing associations, in a greater degree, than Bristol. I shall freely confess, even at the hazard of incurring a charge of extreme partiality to my native city, that almost every part of it is associated to my mind with the remembrance of some character, or some event upon which I can dwell with pleasure, or contemplate with admiration. If the recollection of its castle present itself to my mind, my imagination immediately recalls the image of Ælla, the ' hero of yore;' or Robert earl of Gloucester, in the greatness of eminent talents, rising superior to all the unpropitious circumstances of the barbarism of the age, and shining with peculiar splendour amid the glooms of superstition and ignorance. He was a munificent rewarder of learning and merit, patron and friend of Wm. Malmesbury, and to him the natives of Bristol are indebted for the first bridge over the Avon, probably as early as 1141." The recollection of the society of Kalendaries, their library of ' Saxonne Historie and Lege,' their members, Robert Ritant, Mr. Canyngs, Thomas Botoner, Thomas Norton the alchymist, Wm. of Worcester, and perhaps the far-famed Thomas Rowley. Among the Carmalites the intrepid Milverton, the poetic Stowe, Lydgate, and Clarkyn of ' mickle lore,' and the grammarians Robert Lane and Little, &c. " For myself," observes the rev. John Evans, in a spirit of christian patriotism unhappily too rare in the present age: " I shall confess, that I have derived peculiar pleasure from knowing in what respect the name of my father is connected with the history of my country, and with what eminent persons I may consider myself connected as natives of the same city. This knowledge is a source of pleasure, as it communicates interest to scenes long since familiar, by combining with them associations of the characters and actions of the illustrious dead." These sentiments are particularly valuable at the present period, when ambitious, unfeeling, and tyrannic men are proclaiming their universal philanthropy, at the very moment they are abusing their friends and countrymen, unknowingly verify every letter of scripture. But the number of great men in every department of human knowledge, which Bristol has produced, probably exceeds that of any other place of equal extent in this kingdom, perhaps in the civilized world. The benedictine monk Bibert, a historian of his times, in the twelfth century; Ralph of Bristol, the biographer of St. Laurence, of Dublin; Richard Lavingham, the abridger of Bede's history, John Spine, and Nicholas Thorn; Sebastian Cabot, the real discoverer of North America, who visited Newfoundland and the whole continent from the sixty-seventh to the thirty-eighth degree, in 1499, a year before Columbus or Colon, or Americi Vespucio; Wm. of Worcester, or as he sometimes added his maternal name Botoner; the profound Grecian Wm. Grocynne, archbishop Tobias Matthews, the musical Dr. Wm. Child; the philanthropist Edward Colston, who spent 140,000*l.* in acts of benevolence; the rev. John Lewis, the crudite editor of Wickliffe's translator of the Testament; the unfortunate, but most extraordinary youth Thomas Chatterton; the accomplished hero sir Wm. Draper, who so ably tilted with the malign Junius; the youthful poets, W. T. Roberts, and J. D. Worgan; Mrs. Yearsley, the poetical milkwoman; Mrs. Mary Robinson, T. Eagles; besides Cottle, Hannah Moore, Coleridge, Southey, and many other living authors of merited distinction; as well as the late beneficent Richard Reynolds, founder of the *Samaritan Society*. For more particulars, see Evans's " Ponderer."

encouraged the study of that sacred language. He enjoyed the friendship of bishops Secker, Butler, and Warburton, and the erudite Bryant, but sunk under disease in his forty-first year, in 1757. To the truly christian Butler, he was domestic chaplain and residuary legatee; and if any thing were wanting to the memory of these good divines, it might be found in their mutual friendship. Unfortunately he did not live to hear and refute the infamous calumnies which were for a moment cast on this amiable prelate, for merely putting the figure of a cross in the chapel of the episcopal palace. This office however was amply supplied by archbishop Secker, and since by bishop Halifax, in his admirable introduction to the "Analogy of Natural and Revealed Religion." The mural monument to captain Elton, who fell in a naval engagement with the French in 1745, and that to Dr. Joshua Berkeley, dean of Tuam, erected in 1807, are also decorations to the edifice.

Many distinguished prelates have filled this protestant see. During the prelacy of John Holyman, and the sanguinary dominion of Mary, five poor men were burnt in Bristol[14]. Rich. Sharp, Thomas Benyon, weavers, Thos. Hales, a shoemaker, a young man a carpenter, and Edw. Spark, "a godly, aged, and devout person," were burnt in Sept. 1556, and May and August 1557, for their attachment to the protestant faith. The atrocity of murdering these men for their opinions, should perhaps be considered if possible still more heinous than even the burning of such divines as Hooper, Ridley, and others. To the honour of bishop Holyman, indeed, it must be recorded, that he refused to sanction those deeds of horror, and it was W. Dalby, the chancellor of the diocess, who was the chief holy assassin. The genius of commerce and science are as opposite to that of popery, as are the principles of good and evil; and in the days of Charles II. even the Flemish merchants were not allowed to keep mass-priests in their houses, nor was the public exercise of papal superstition then permitted in the city. The promptitude also of bishop Trewlaney in congratulating the prince of Orange, shews, that any tendency to idolatry and ignorance was wisely spurned. At no period, however, can it be said, that superstition had complete ascendancy in this city, notwithstanding its active inter-

14 The judgment of these men is very similar to that recorded by Beza, in his "*Hist. Eccles.* &c." of the reformed churches in France. In 1562, Jean Tironde, a protestant advocate, was beheaded at Toulouse, by virtue of a sentence of the parliament in the following terms: "M. Tironde, the court does *not* find you guilty *in the least*; however, being well informed of your inward thoughts, and that you would have been very well pleased, if those of your wretched and reprobate sect had gained the victory (and, indeed, you have always favoured them) they have *condemned you to be beheaded*, and have confiscated your estate without any exceptions." The arts of calumny against the protestants were quite abortive here, and such papal inventions as that of pope Gregory, were perfectly harmless. "Whenever," says this truth-loving pope, "any person is received into their sect a toad appears, which they must kiss; after this a meagre black man approaches towards them, and his embrace causes a total oblivion of the catholic religion. When their meals are over, a cat is produced, which they likewise kiss, and thereupon the lights being extinguished, they abandon themselves to the most infamous and unnatural practices."

course with Spain [15] and Ireland; it imported none of their ferocious bigotry, nor the selfishness of papal devotion. Paul Bush was our first prelate; he erected the stalls and an episcopal throne; but having taken to himself a wife, he feared the vengeance of Mary, and avoided the flames by resigning his see: he was a learned and good man, well skilled in divinity and physic. Bishop Fletcher, the father of the dramatist, and brother to the ambassador to Muscovy, has been somewhat illiberally censured for his desire to reform the abandoned and ambitious Mary queen of Scots. Such were the learning, talents, and christian virtues of Thomas Westfield, who was promoted to this see in 1641, that even the most sanguinary enemies of episcopacy were reluctantly compelled to reverence the man. John Lake was one of the prelates imprisoned by James II. for petitioning against the declaration in favour of papal idolatry. From the revolution till the present day our see has been blessed with such prelates as Secker, afterwards primate; Dr. Joseph Butler; Dr. John Conybeare, the admired defender of christianity against Tindal, and "one of the most popular preachers of his time, and in his writings, one of the most acute and temperate of reasoners:" Dr. Thomas Newton, the popular expositor of the "Prophecies," and many others perhaps of less literary celebrity, but not less learned and meritorious.

15 Although St. Vincent's Rocks probably derived their name from the Valencian saint Vincent, and were long surmounted with a hermitage, dedicated to the townsman god of the Valencians, yet reason and common sense were never totally extinguished. One word seems adopted, and still used, which may have accompanied the worship of St. Vincent, viz. the term *standing*, as understood in the Bristol fair; it corresponds to the Spanish *estacion*, and particularly in its Valencian sense, and *estacioneros* were stationers or booksellers.

DIMENSIONS OF THE CATHEDRAL.

LENGTH of the Cathedral from west to east 175 feet; of the choir 100; of the transept 128. From the west wall of the tower to the western extremity of the ruined nave about 133 feet. BREADTH of the choir and its aisles 73 feet. HEIGHT of the ceiling 43; of the tower 127 feet. The chapter-house is 40 feet long, and 26 broad; the cloisters were originally 103 feet each.

DESCRIPTION OF THE PLATES.

Plate 1, Is taken from College Green; and shows parts of the Choir, the North Transept and Tower; in the distance appears the Deanery, a handsome building with an embattled parapet.

Plate 2. The South-east End of the Cathedral; this part of the building is plain and massive, though it has a window of very delicate tracery.

Plate 3, An interior View from the north end of the Transept; the Font appears in the foreground; above is the groining of the lanthorn; in the distance is shewn a Stone Skreen, over which on the right-hand extremity is a pointed door leading to the consistory court.

Plate 4. Entrance to the chapter-house from the cloisters; this is under a fine double arcade of three circular arches, supported by a cluster of columns.

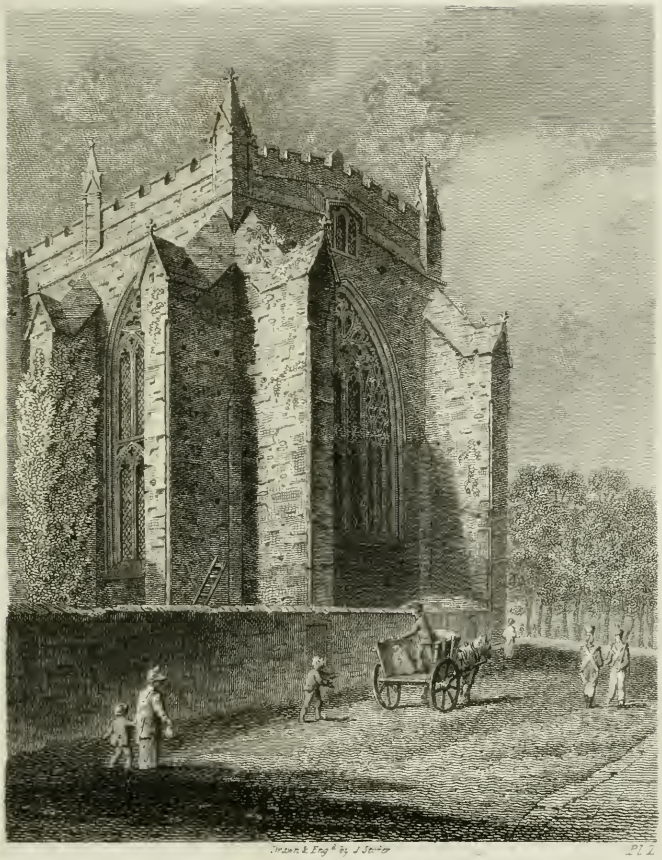
Plate 5, A South View of the Cathedral from the palace garden; part of the Palace is seen on the right with the elegant pointed Window belonging to the private chapel.

Plate 6, A View from the area of the cloisters, shewing the Tower and South Transept, projecting from which is the western wall of the chapter house, part of its Entrance appears within the cloister.

Plate 7. The North Transept and Tower; in the distance is seen part of St. Augustin's Church.

Plate 8. The West End; in the large butments that support the tower, may be seen the Arches (now filled up) which carried on the ancient nave.

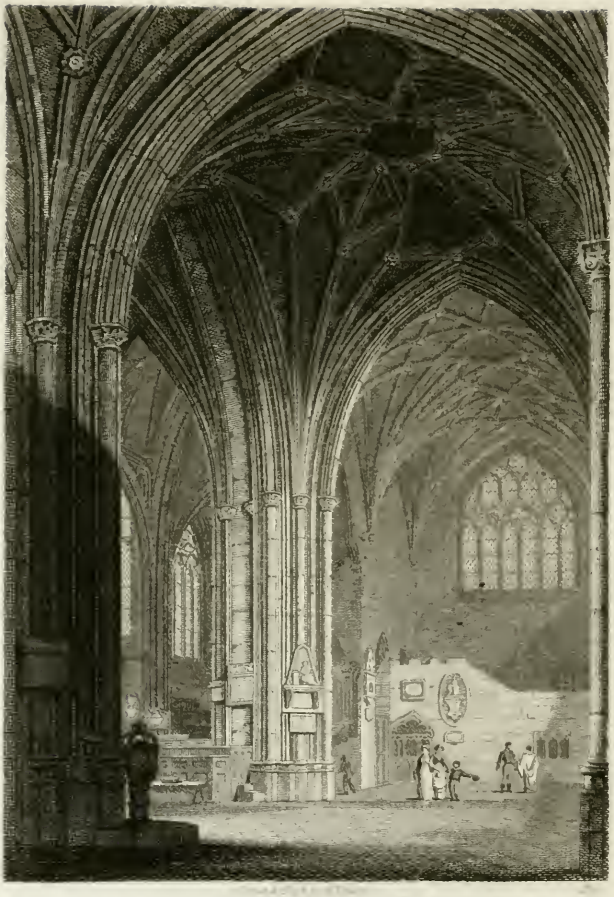
N.E. View of Bristol Cathedral



Pl. 1.

East end of Bristol Cathedral.

Published Oct. 1814 by Sherwood Neely & Jones Paternoster Row



The Nave of Bristol Cathedral.
To the Rev.d Hen.y Beeh.t D.r F.R.S. Dean of Bristol
This Plate is most Respectfully inscribed
By his humble Servant

Entrance to the Chapter House Bristol Cathedral.

Published May 1.1815 by Harris & Son, 18 Paternoster Row

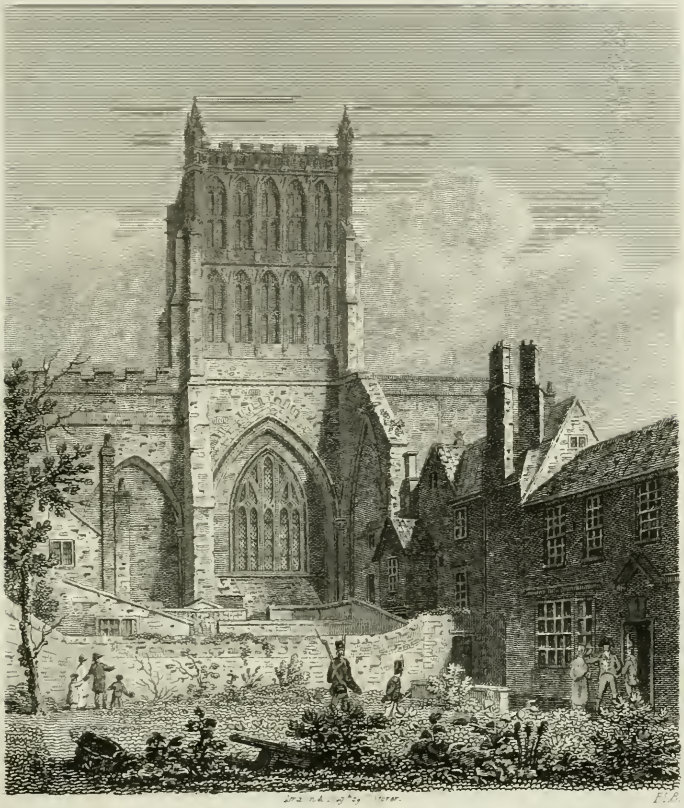
Drawn & Engd by Storer

S. View Bristol Cathedral

Published Feb 1 1811 by Sherwood Neely & Jones Paternoster Row

S.W. View of Bristol Cathedral.

N.W. View of Bristol Cathedral



West End of Bristol Cathedral.

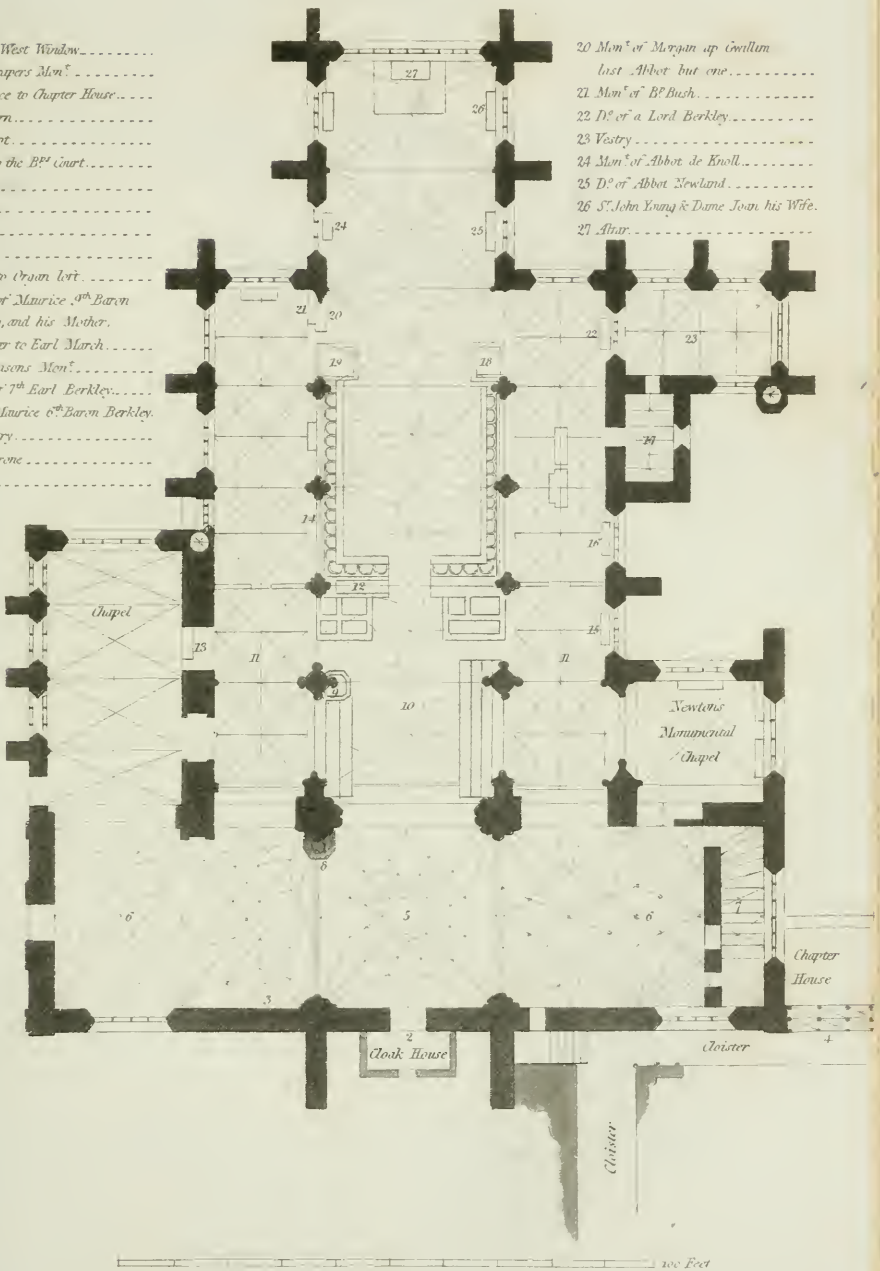
Published Feb.1 1821, by Norwood, Neely & Jones Paternoster Row

BRISTOL CATHEDRAL.

Shewing the grounding of the Roof.

2 Great West Window.....
3 M^rd Drapers Mon^t.....
4 Entrance to Chapter House.....
5 Lanthorn.....
6 Transept.....
7 Way to the B^p Court.....
8 Font.....
9 Pulpit.....
10 Quire.....
11 Aisles.....
12 Steps to Organ Loft.....
13 Mon^t of Maurice 3^d Baron Berkley, and his Mother, Daughter to Earl March.....
14 M^r Masons Mon^t.....
15 Mon^t of 7^th Earl Berkley.....
16 D^o of Maurice 6^th Baron Berkley.
17 Sacristy.....
18 B^p Throne.....
19 Pulpit.....

20 Mon^t of Morgan ap Gwillim last Abbot but one.....
21 Mon^t of B^p Bush.....
22 D^o of a Lord Berkley.....
23 Vestry.....
24 Mon^t of Abbot de Knoll.....
25 D^o of Abbot Newland.....
26 S^r John Young & Dame Joan his Wife.
27 Altar.....



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

St. David's.

AMONG the many varied and interesting scenes which religion has created, or time made venerable, in the British Islands, there is, perhaps, no spot richer in materials for contemplation than this "desolate angle" of St. David's. What heart can resist emotion, or what description of philosopher remain long uninterested, when, led through its line of miserable hovels, and standing upon the commanding ground above the ecclesiastical ruins, his eye examines this extremity of the island, wild, sterile, deserted—and he reflects, that here an archiepiscopal see once flourished; that amid these roofless walls, luxury, with all the sumptuous arts in her train, once indulged in unusual splendour; that to this place successful sovereigns have journeyed, and here knelt to receive the holy meed of painful and humiliating pilgrimage[1]; and, finally, that in favour of this depopulated waste, the spiritual head of the "eternal city" once consented to wave one of her most distinguished and important privileges[2]? These things have passed away, and the metropolitan city is abandoned to silence, and poverty, and desolation. The revolutions of empires may be upon a grander scale; but contracted scenes, like these, marked deeply and permanently by the vicissitudes they have suffered, convey, through the eye, a more direct and pathetic appeal to the heart of the patriot and the philanthropist. This train of reflection, and this only, will lead us to the true cause of that alternate exultation and regret which every intelligent and public-spirited Cambrian feels upon a visit to these remains. His imagination delights to indulge in depicturing the age when their glories were

1 William the conqueror, Henry II. Edward I. and Eleanor his queen.

2 Pope Calixtus raised this place to a rank second only to the pontifical city itself in the meritorious efficacy of the pilgrimages made to it; having declared that two visits to St. David's were equal to one to Rome. This indulgence is preserved in the following lines:

"Meneviam pete bis, Romam adire si vis
Æqua merces tibi, redditur hic et ibi:
Roma semel quantum dat bis Menevia tantum."

This is expressed in a Welsh couplet.

"Dos i Rufain unwaith, ag i Fynw ddwywaith,
A'r un clw cryno a gai di yma ac yno."

brightest, and his proud heart swells at the recollection that his "Menevia[3]" then admitted no rivals in ecclesiastical pre-eminence but London and York.

There appears strong evidence that Christianity was introduced into Cambria, and indeed into the whole of England at a very early period; but the uncertain and scanty light which falls upon the history of that remote period will not permit us to distinguish accurately by whom the important labour was begun. It is supposed that its doctrines did not meet with general reception or high patronage, until nearly the end of the second century; when their supporters had become so numerous and powerful, that Christianity was considered the national religion. In the formation and distribution of the church government which necessarily followed, the new establishment was divided into three ecclesiastical provinces, and Wales was placed beneath the jurisdiction of an archbishop, whose see was fixed at Caer Lleon, upon the Uske, in Monmouthshire. His suffragans were many, and the new prelates appear to have ranked high in the public councils of the church, on account of the early reception of the Christian faith in the country which they represented: and it is gratifying to observe, that their subsequent conduct proved them to be eminently worthy of the distinction which was conferred upon them.

The success of Christianity in Wales appears to have been accelerated and retarded by the same causes which influenced it in other parts of the island: the persecutions of Dioclesian and other pagan emperors—the protection of Constantius, and those who were favourable to, or had embraced, the Christian faith—the confusion which followed the secession of the Roman conquerors—and the fierce contests between the Britons and Saxons—had respectively their beneficial and injurious effects. From one fruitful source of evil, heresy, the British church in these ages was free; and its deputies to the foreign councils which were summoned to decide upon the opinions of Arius exhibited a remarkable proof of their consistency and independence, by giving their suffrages contrary to the wishes of the emperor[4].

This internal union was disturbed early in the fifth century by the dissemination and success of the notions of Pelagius, a native of Britain, who had received his education at the monastery of Bangor, and whose talents and acquirements appear to have found no equal among the clergy, his fellow-countrymen. His doctrines being considered schismatical and dangerous, the assistance of the Gallican

3 The name of St. David's in the sixth century.

4 "The British prelates, with those of France, travelled at their own expense, having refused the offer made to them by the emperor of paying the charges of their journey."—Warrington. Hist. of Wales.

church was implored, and St. Germain, the bishop of Auxerre, made two missions to prevent the spread of the supposed heresy. Wales was the principal seat of his residence; and her religious welfare the object of his peculiar regard. He successfully controverted the doctrines of Pelagius, and his plans for the dispersion of ignorance, which he justly considered the mother of heresy and depravity, seem to have been wise, extensive, and liberal. That part of them which instituted schools and colleges for the instruction of youth, and the preparation of ministers for the church, was eminently successful.

Dubricius, who has been called the father of the Cambrian church, presided over two of the most considerable of these schools, with great celebrity and success. After having filled the see of Landaff, he was appointed by St. Germain, archbishop of Caer Lleon, and primate of all Wales. Under his administration the embers of the Pelagian controversy revived, and the effects were so alarming, that Dubricius summoned a synod of all Wales for the purpose of completely extinguishing them. It was in this assembly that St. David defeated, in a most masterly manner, the sophistry of his opponent, and withered the heresy to the very root.

Menevia at this time was little known; and its ecclesiastical history during the centuries which preceded the time of its first archbishop is involved in the greatest obscurity, and continues so for many years afterwards. The genuine materials are so mingled with the dross and rubbish of those ages, that it is extremely difficult to detect and arrange them; but it is very probable that before the see was fixed at Menevia, a religious establishment existed there, the heads of which were stiled "Episcopi Menevenses." Elveus, one of them, is said to have baptised St. David, and Gistilianus, another, is mentioned as his uncle [5]; but of the constitution and extent of the diocess, nothing satisfactory has reached us. It is reported that it was of the monastic kind, and that St. Patrick, who was born near, being attached to his birth-place, and considering its solitude favourable to religious abstraction, founded this monument of his affection and piety about A. D. 470, and dedicated it to St. Andrew.

Early impressions had probably very considerable weight with St. David, in his decision upon the removal of the archiepiscopal see from Caer Lleon to Menevia; for it is difficult to imagine any sound political reason for such a measure. At Menevia there was nothing even to tempt the ambition, gratify the luxury, or increase the power, of a man who was already archbishop at Caer Lleon. The sphere of his activity, his usefulness, or his charity, would not be enlarged, and the point

5 Leland. Collectanea.

whence must proceed the regulations, ordinances, and decisions necessary for the government of an extensive diocess, was removed by this change as far as possible from its centre. An ignorant fanatic might, perhaps, have rushed out from the impurities, which wealth has sometimes produced, even in an episcopal palace, and have courted mortification in a desert; but it is impossible to consider St. David as one of this class. The fear of external enemies is also not sufficient to account for the removal; for the new metropolis, as its subsequent history proves, was exposed to attacks still more formidable and destructive from its vicinity to the sea. The true springs of action in this revolution are concealed from us; but to them, whatever they were, Menevia owed its future distinction, and Caer Lleon its ruin.

St. David, from the energy of his character, the extent of his attainments, and the signal success which attended his labours, stands out very prominently from the mass of mere names, which is all that remains of his immediate successors. Nobly and religiously descended [6], he appears to have disregarded the fortuitous advantages of high birth, which so often are seductive even to strong minds, and displaying early indications of superior abilities, sought their cultivation and improvement by more able teachers than his own country afforded.

For this purpose, he placed himself with Paulinus, who then received disciples in the Isle of Wight, and under this master, he attained, by long study, to such a degree of excellence, that Paulinus sent him upon a religious mission among his countrymen. His success was marked by the number of his converts, and the importance of his religious institutions. Turning to his native solitudes, he conceived the idea of establishing, near his birth-place, a monastic order of unusual severity, over which he himself should preside. This he accomplished [7],

6 "St. David was the son of Xantus, prince of Cardiganshire, and Non, daughter of Gynry, of Caer Gawch, in Mynya (Menevia), a chieftain who lived about the middle of the fifth century, and having embraced a religious life, gave all his lands to support the church. Non was also one of the most distinguished female saints in Wales."—Sir R. Hoare's Giraldus Cambr.

7 "St. David having built a monastery near Menevia, in a place called the Rosy Valley, gave this strict rule of monastical profession, viz. that every man should labour with his hands for the common good of the monastery, according to the apostles saying, "He that doth not labour, let him not eat;" for those who spend their time in idleness debase their minds, which become unstable, and bring forth impure thoughts, which restlessly disquiet them. The monks there refused all gifts or possessions offered by any *unjust men*; they detested riches; they had no care to ease their labours by the use of oxen or other cattle, for every one was, instead of riches or oxen, to himself and his brethren; they never conversed together by talking but when necessity required, but each performed the labour enjoined him, joining thereto prayer or holy meditations on divine things, and having finished their country work, they returned to their monastery, where they spent the remainder of the day until the evening, in reading or writing. In the evening, at the sounding of a bell, they all left their work and immediately repaired to the church, where they remained until the stars appeared, and then went all together to their refection, eating sparingly, and not to satiety; for any excessive eating, though it be only of bread, occasions luxury. Their food was bread, with roots or herbs seasoned with salt, and their thirst they quenched with a mixture of water and milk. Supper being ended, they continued about three hours in watchings, prayers, and genuflections. As long as they were in the church it was not permitted to any either to slumber, or sneeze, or cast forth spittle. After this

and among the most distinguished of the great number of devotees which he drew around him, were some who had participated, as zealous disciples, in the labours and dangers of his previous travels.

The renewal of the controversy which the schism of Pelagius had introduced into the British church, compelled a search for the most able advocates of the orthodoxy, and St. David was pointed out by those who knew him, as possessing talents of a nature the most formidable to its opponents. Two prelates waited upon him to invite him to the synod at Brevi, and, obtaining his consent, drew him from the contracted scene of a monastery to wrestle with the enemies of his church upon a wider arena. The event proved that his abilities were not over-rated. His profound learning and powerful eloquence entirely crushed the reviving heresy, and this public triumph over the Pelagians made an impression upon those who heard him, deep, lasting, and important.

The tide of St. David's success, once set in, seems to have been of that irresistible nature, that so soon as the object of it was within its influence, he was carried over all the ordinary epochs and difficulties of advancement, and placed at once upon the summit of ecclesiastical distinction. Long before the death of the venerable Dubricius, St. David had succeeded him in his see of Caer Lleon, at the unanimous request of all those who alone were qualified to dispute his pretensions: and so presents us with an honourable instance of church preferment, to which regular succession, princely patronage, or worldly intrigue gave no assistance. His elevation was worked out by the energies of a powerful mind, which lifted him above all competition, and obtained the metropolitan mitre, not as a means of conferring additional honour upon his person, but that the office might be dignified by the illustrious character of its possessor.

The fact which proves this, marks at the same time the unprecedented influence which he enjoyed. This was the translation of the see from Caer Lleon to Menevia, and which removal he made the condition of his acceptance of the archbishopric. When we reflect upon the acquiescing spirit which usually attends men whose honours are not

they went to rest, and at cock-crowing they rose and continued in prayer till day appeared. All their inward tentations and thoughts they discovered to their superior, and from him they demanded permission in all things, even when they were urged to the necessities of nature. Their clothing was of skins of beasts. Whosoever was desirous to adjoin himself to their holy conversation, he was obliged to remain ten days at the door of the monastery, as a reprobate unworthy to be admitted of their society, and there he was opposed to rude and opprobrious scorns. But if all that time he patiently suffered all mortifications, he was received by the religious senior, who had care of the gate, whom he served, and was by him instructed, in which condition he remained a long time exercised in painful labours and grievous meditations, and at last was admitted to the fellowship of the brethren".—Capgrave.

" David's monastic rule was the same as that observed by the monks of Egypt, as mentioned in the Antiquities of Glastonbury."—Fenton's Pembrokeshire.

confirmed, and the obstinate resistance of those who, firmly seated upon the basis of a long-founded establishment, generally resist every attempt to change, together with the prejudices of habit, custom, and superstition in favour of ancient places and usages, we may form some estimate of the power of that subject, who at his will could remove the archiepiscopal throne, with all its dependants, from out of the midst of a populous and inland city, and establish it upon a barren and remote promontory.

None of the circumstances which attended, or immediately followed, this singular event are now known; but there can be no reasonable doubt that a place so patronized by St. David, and for which he had sacrificed the interests of Caer Lleon, was subsequently extended and enriched by additional proofs of his partiality. It is more than probable that a cathedral, and all the edifices necessary for the celebration of religious worship, the convenience of its ministers, and the residence of the archbishop and his chapter, were provided under his direction; but of which there is no account remaining.

Still more probable is it that this eminent man advised and countenanced the firm and intrepid behaviour of the Welch bishops and clergy, in the conferences with St. Austin, if he was not himself present, when this "Apostle of the English" attempted to bring the British bishops under the authority of the Roman see; and when he received their temperate, dignified, and decisive protest against any invasion of their religious rights. The haughty prelate, in the agony of disappointed ambition, forgot the mild and charitable doctrines of his faith, and threatened the assembly, in his resentment, with the most dreadful calamities. The national disasters which followed gave an air of prophecy to the denunciation; but to St. Austin has been attributed the infamy of having, to satiate his revenge, assisted in fulfilling his own sanguinary predictions[8].

St. David also assembled another synod of the Welch clergy, in which the ordinances and resolutions of the previous synod of Brevi

8 "If we are to admit the evidence of a manuscript copied by sir Henry Spelman from a very old manuscript in the hands of Mr. Peter Mostyn, a Welch gentleman, these Welch divines, at the beginning of the seventh century, expressly rejected the pope's authority in these strong terms: "The British churches owe brotherly kindness and charity to the church of God, to the pope of Rome, and to all Christians; but they know of no other obedience due from them to him, whom they call the pope; for their parts they are under the direction of the bishop of Caerleon upon Usk, who, under God, is their spiritual overseer and director." (Though Caerleon was not at that time a bishopric, the see having been referred to Landaff; yet there was no absurdity in mentioning that place, which had been the ancient metropolitan see, in a dispute which turned upon the ancient right). This spirited assertion of their independence mortified the pride, and disappointed the ambition of Augustin; who, in taking leave of the assembly, angrily denounced upon the British clergy this sentence: "If ye will not accept of peace with your brethren, receive war from your enemies; if ye will not preach the way of life to the English, suffer death from their hands." Aikin's Gen. Biog.—The learned compiler has, inadvertently, inserted Landaff instead of Menevia, or St. David's, as the place to which the see was removed.

were revised and confirmed, and with the additions then made they became an acknowledged code of church discipline. Among the other labours of a life, protracted beyond the usual limit, it is reported he founded twelve monasteries. His person, attainments, qualities, and actions have been highly eulogized by several writers[9]; and his posthumous fame maintained its splendour so undiminished, that numerous churches were dedicated to him[10]; and many centuries after his death, he was canonized by pope Calixtus the second[11], and the 1st of March assigned to the celebration of his memory. The year of his decease is very differently stated.

Of the archbishops who followed him we know little but their names. Their characters, actions, and the precise dates of their elevations to the see are lost, and the conjectures that have been made respecting

9 "His character is thus delineated by our author Giraldus:

"Cunctis autem Pater David, tanquam in specula positus eminentissima, vitæ speculum erat et exemplar. Instruebat subditos verbo, instruebat et exemplo, efficacissimus ore prædicator, sed opere major. Erat enim audientibus doctrina, religiosis forma, egentibus vita, orphanis munimen, viduis fulcimen, pupillis pater, monachis regula, sæcularibus via; omnibus omnia factus, ut omnia lucrifaceret deo."

"He was (saith Giraldus), a mirror and pattern to all; instructing all, both by word and example. An excellent preacher in words, but more excellent in works. He was a doctrine to all, a form to the religious, life to the poor, support to orphans, defence to widows, father to the fatherless, a rule to monks, and a model to teachers, becoming all in all, to gain all to God.

Another ancient author has more particularly characterized the person of this saint. "Vir erat amabilis valde, vultu venustus, forma preclarus, facundus, eloquens, et quatuor cubitarum statura erectus."—Sir R. Hoare's Giraldus Cambrensis.

"In the Triads, Dewi (David), Padarn, and Teilo, are denominated the three holy visitors of Britain, because they went about preaching the Christian faith to all, without accepting any kind of reward; but, on the contrary, expending their patrimonies in administering to the necessities of the poor. In the same records, Dewi is called the primate of the Welch church, under the eldership of Maelgwn, and the sovereignty of Arthur, at the same time that Bedwini held similar functions in Cornwall, and Cyndeyrn in Scotland. He is also ranked with Teilo and Catwg, as one of the three canonized saints of Britain.

"In consequence of the romances of the middle ages, which created the seven champions of Christendom, St. David has been dignified with the title of the patron saint of Wales; but, however, this rank is hardly known among the people of the principality, being a title diffused among them from England in modern times."—Camb. Biog.

10 "There are four churches dedicated to him in Radnorshire, two in Cardiganshire, four in Pembrokeshire, two in Caermarthenshire, three in Brecknockshire, one in Glamorgan, and three in Monmouthshire."—Camb. Biog.

11. "Various attempts have been made to account for the custom of wearing leeks upon St. David's day,—a custom, however, it is worthy of remark, that it is hardly known in the principality. Mr. Owen is disposed to think that it originated in the custom of *Cymhortha*, or the neighbourly aid practised among farmers. He states, that in some districts of South Wales all the neighbours of a small farmer without means, appoint a day when they all attend to plough his land, or do him other service, and that at such times each individual carries with him his portion of leeks to be used in making the pottage for the company. Of this custom, however, we confess we never heard in South Wales. Some have asserted that the practice took its rise in consequence of a victory obtained by Cadwallo over the Saxons, on the 1st of March, 640, when the Welch to distinguish themselves wore leeks in their hats. To this Shakespeare seems to allude, when he makes Fluellin say, "the Welchmen did good service in a garden where leeks did grow."

Good old Drayton (Polyolbion, Song 4.) ascribes it to the "holy austerity" of St. David:

"That reverent British saint in zealous ages past,
To contemplation lived; and did so truly fast,
As he did onlie drink what crystall Hodney yields,
And *fed upon the leeks* he gathered in the fields.
In memorie of whom, in the revolving yeere
The Welchmen on his day that sacred herbe doe weare."

Rees. Pemb. Beaut. Eng. & Wales.

them are few and contradictory. The more immediate successors of St. David, supported by the clergy of Wales, appeared to have preserved an independency of the church of Rome, and to have maintained their opinions with great firmness, upon the observance of Easter, in which they differed from the papal authority, until they permitted the pope to appoint Ulbodius, archbishop of North Wales. He, in a short time, obtained their acquiescence to the Romish ritual, and then the Cambrian church, together with the whole Christian world, sunk, about the middle of the eighth century, under the usurpation of the Roman pontiff, and was held in spiritual bondage for a long succession of ages.

The pre-eminence of the see received its first shock in the time of Sampson, the twenty-fifth and last archbishop; who, alarmed at the progress of a pestilential disease, emigrated with a large body of his clergy to Dol, in Normandy, and carrying with him the "outward visible sign" of archiepiscopal power, in the pallium or pall, his successors lost their high appellation, and were afterwards designated bishops only.

The thirty-third prelate, Morgeneu, was murdered by pirates; and his death in this manner was considered by the superstitious feeling of that age, as a manifestation of the divine displeasure for having eaten flesh, an article of food prohibited by the severe rules of abstinence laid down by the early Christian teachers.

In 1079, William the conqueror visited this remote establishment, but authors differ about the real character of the visit; some maintain that it was purely religious, while others assert that it was of a military and political nature. The latter has the air of greater probability.

Until the year 1115, the metropolitan rank of St. David's was still acknowledged, notwithstanding the loss of the archiepiscopal pall; and the consecration of the Welsh bishops was, in all cases, performed by the prelate of that see. In that year Bernard, a Frenchman, became the first suffragan bishop of the see, by resigning, at the command of king Henry I. all his metropolitan privileges, and subjecting the bishopric to the see of Canterbury. It appears that in the election of this man, the Welsh clergy had surrendered their ancient and important privilege of choosing their own bishops; Bernard was appointed by the King, and consecrated at Canterbury. This pusillanimity, so unworthy the zealous watchfulness and high spirit of their ancestors, was followed by immediate punishment, and that from the hands of the very person whom they had suffered to be put over them. His courtly submission produced the degradation of his own see, and his excessive

rapacity seized upon part of the bishopric of Landaff, which, by means of his Norman friends, he held against the injunctions of the pope himself; and "the Menevian bishops to the present day enjoy the fruits of Bernard's peculation[12]."

King Henry II. visited St. David's, A. D. 1171, when David Fitzgerald had the honour of receiving and entertaining him.

In the year 1176, Giraldus de Barri, the celebrated historian, usually styled Giraldus Cambrensis, was elected to the see by the chapter; but the king, from political reasons, disliking the appointment, Peter de Liea, a Benedictine monk, was elevated to the bishopric. To him the present cathedral is said to owe its commencement; he too received the preachers of the crusades in 1188, and it is very probable that one of the earliest remarkable ceremonies that occurred in the present structure was the solemn mass celebrated before the high altar of the church of St. David's, by archbishop Baldwin, when he journeyed through Wales to promote the cause of that holy delusion. Upon the death of Peter de Liea, Giraldus was again chosen by the chapter, renewed his pretensions to the episcopal chair of St. David's, and pleaded his own cause and that of the chapter[13] in person, at Rome with great ability and perseverance[14]; but the opposing influence of the archbishop of Canterbury was too powerful; the pope decided against him; and he was never consecrated. If the conduct of Giraldus in his unremitting endeavours to obtain St. David's, be condemned as interested, obstinate, and turbulent, it should be remembered to his honour, that his partiality to this see induced him to refuse those of Bangor and Landaff, and that when St. David's itself was afterwards offered to him upon terms incompatible with his honour, he rejected it with indignation.

The precentorship of the see was founded about 1224, by bishop Jorwerth; and the treasurership in 1259, by bishop Carreu.

In 1280 the diocess received a great benefactor on the accession of Thomas Becke, who during the preceding year had been made

12 Sir R. Hoare's Giraldus Cambrensis.

13 This was not the first time the chapter had attempted to obtain an acknowledgment of their privileges from the church of Rome. In sir R. Hoare's life of Giraldus de Barri, prefixed to the baronet's valuable translation of his "Itinerary," is the following passage: "1179, This same year the canons of St. David's assert the metropolitan rights of their church in the Lateran council."

14 "The persevering contest in which Giraldus was engaged, became a frequent subject of conversation, both in England and Wales. At a time when Gwenwynwyn, son of Owen Cyveiliog, and prince of Powys, was assembled in council with the chiefs and nobles of his land, and the labours of Giraldus were mentioned, the prince said, "Wales has, indeed, been accustomed to wage many and obstinate wars with England; but none so severe as that now carried on by the bishop of St. David's elect; who, to maintain the dignity and rights of his country, hath not ceased by long and repeated exertions to molest the king, the archbishop, and the whole body of the English clergy and people. Our differences, should they last during the summer, are settled before winter, nor do they often exceed beyond the term of a single year; but this contest of Giraldus has continued incessantly for more than five."—Sir R. Hoare's Giraldus Cambrensis.

lord high treasurer of England. He created the office of chancellor of St. David's, and founded the colleges of Abergwili (afterwards removed to Brecknock), and Llandewi Brevi. He also made the church of Lancadanc, in his own diocess, collegiate, and endowed it with revenues for the maintenance of twenty-one canons[15]. His presidency was distinguished by the pilgrimage to St. David of Edward I. and Eleanor his queen. But the most public-spirited of the prelates of St. David's was Henry Gower, a native of Gower, in Glamorganshire. He built the episcopal palace, and to him the cathedral is indebted for the rood-loft, and other decorations of the interior. His taste produced specimens of architecture which are still esteemed for their originality and beauty; and his munificence suggested plans of the most liberal provision for the splendour of his successors[16].

John de Thoresby, who was next consecrated, attained a political and ecclesiastical elevation, higher than any other individual in the history of the see. In the year of his consecration he was made lord high chancellor of England, and became successively bishop of Worcester, archbishop of York, and a cardinal.

In the year 1377 the see gave another chancellor to the realm in the person of Adam Houghton, a person who rivalled bishop Gower, in his liberality to St. David's. He, with John duke of Lancaster, and lady Blanch his wife, founded the college of St. Mary's on the north side of his own cathedral, for a master and seven priests to reside there and continually serve God. The endowment belongs to him only, and the statues and ordinances for their government were his work[17].

Guy de Mona, keeper of the privy-seal, and bishop of St. David's in 1397, became in 1398 lord treasurer.

15 Dugdale. Monastic.

16 "That the hospitality he was so distinguished for might not be stinted, he appropriated the advowsons of several churches to the maintenance of the episcopal table, and for the same purpose, resumed the lands and forest of Trefgarn, abounding with game, that had been improvidently annexed to the precentorship, paying that dignitary, in lieu of it, twenty marks."—Fenton's Pembrokeshire.

17 "The purport whereof say, that the master and priest should live in community; that they should at their admittance swear to observe these statutes; that they should daily sing all the hours and high mass; say certain prayers for the dead, and say their private masses; that they should be clothed like the vicars of the cathedral, and perform the divine service there on certain days; that none should be absent from any part of divine service without leave, and upon some very lawful occasion; that none of them should go into the town of St. David's, or into a tavern or ale-house, without leave of the master, or with one of his brethren, and upon some very lawful occasion; that if the master or any priest were convicted of incontinency, he should be severely punished the first time, more grievously the second, and be expelled the third, without the hope of ever being restored; the same if any be quarrelsome or insufferable; that the precentor of the cathedral and the master inquire every week or fortnight into the behaviour of the priest, and correct the same; and if the precentor be absent, sick, or negligent, then the treasurer to do the same; that they be all modestly clothed alike once a year; none of them to wear any dagger or long knife; one to be monthly chosen steward of the house; that the master be chosen by the brethren; that they pay reverence to the canons of the cathedral; that no women be ever admitted to serve in this house, &c. (Valued before the suppression at 106*l*. 3*s*. 6*d*. per annum)."—Dugdale. Monastic.

The see of Canterbury was filled in 1414, by Henry Chichley, who had been consecrated for St. David's by the pope himself at Sienna, in 1408; he also was admitted into the conclave.

The name of Benedict Nicols, bishop of the see, 1418, will be remembered with regret, when it is known that he was one of the prelates who assisted the archbishop of Canterbury in condemning to a cruel death the pious and excellent lord Cobham, for heresy against the Romish church.

Thomas Rodeburne, a man of great learning, was chancellor of Oxford in 1420, and raised to the bishopric of St. David's in 1421.

His successor, William Linwood, had been in the earlier part of his life ambassador to the courts of Spain and Portugal. He became afterwards chancellor to the archbishop of Canterbury, and keeper of the privy-seal.

A chancellor of Cambridge, John Langton, is the next in order, but died within fifteen days of his consecration.

After the progress of nearly two centuries from the time of the sumptuous Gower, we distinguish in 1509, Edward Vaughan, the last of its bishops who contributed to the magnificence of St. David's, by the erection of edifices, in which religion was rendered more solemn and attractive, by the sublimity or beauty of her residence.

It is to be regretted that the next remarkable name should be so unworthy of a place in the same record as the last. William Barlow, must be distinguished, not for his liberality, his taste, or fidelity to the trust reposed in him, but marked as a man of rapacious and unprincipled character, who, taking advantage of the prejudices of the times, abused the power with which he was invested, and wantonly dismantled the sacred buildings. These sacrilegious acts, together with the embezzlement of the revenues of the church, he committed for the purpose of degrading the see, and increasing his own wealth. The appellation he best merits from the ecclesiastic, the antiquary, and the patriot is—the dilapidator of St. David's!

The crown of martyrdom succeeded to the episcopal mitre upon the head of Robert Ferrar. After a most vexatious prosecution for certain alleged improprieties in his conduct, as bishop, &c. which were enumerated in a list of fifty-six articles, some of which are curious from the ludicrous solemnity which is given to trifles, he was, on the accession of queen Mary, accused upon charges of another nature; the heaviest of which was that of maintaining the principles of the reformation, and to disprove it, he was required to give his assent to certain articles of faith which were submitted to him. This he firmly refused, and sentence of deprivation of his bishopric, and

condemnation to death was pronounced upon him, by the man who succeeded him in the see, and he was publicly burnt to death in the market-place of Caermarthen, in 1555[18].

Henry Morgan, the next bishop, is infamous for having sat in judgment upon, and condemned to a cruel death, the person whose dignities and emoluments he expected to obtain. His criminal honours were permitted to remain with him four years, when he was deprived of the see by the administration of Elizabeth in 1559.

The native literature of Wales, and the religious happiness of its inhabitants, received a great benefit from the labours of Richard Davies, who came hither in 1561, and assisted in the translation of the holy scriptures into the Welch language; a work, the influence of which will extend itself far beyond the narrow limits of time. He has not escaped censure for his neglect of the temporal welfare of St. David's.

As a dark shade to the lustre of the last prelate, stands Marmaduke Middleton, who was deprived in 1592 for publishing a forged will.

William Laud, consecrated in 1621, was the son of a clothier, and a man of extraordinary qualities, who, in a time of great religious and political animosity, acquired the highest offices in the church and state, but made himself extremely obnoxious by his intemperate zeal, inordinate ambition, and vindictive spirit. He fell, at length, and suffered severely in his fall for the wrongs he had committed in the time of his power; he was beheaded upon Tower Hill in 1644-5.

The see of St. David's was disgraced in 1635, by being given as the reward of courtly sycophancy, to Roger Manwaring, who had distinguished himself soon after the accession of Charles I. by his defence of the oppressive loans which that prince demanded from his people. The sentiments which he delivered before the king and court at Whitehall, in two sermons[19], were considered so destructive of the rights of par-

18 It may perhaps be interesting to some persons, in the present day, to see the articles, for refusing to subscribe to which, a bishop in the 16th century was degraded, and condemned to be burnt to death by another bishop (his successor in expectation) professing to be governed by the precepts of Jesus Christ.—"Henry, the pretenced bishop of St. David's offered him (Ferrar) again the said Articles as before: the tenor whereof tendeth to this effect.—First, That he willed him, being a priest, to ab-renounce matrimony.—Secondly, To grant the natural presence of Christ in the sacrament, under the forms of bread and wine.—Thirdly. That the mass is a propitiatory sacrifice for the quick and the dead.—Fourthly. That general councils, lawfully congregated, never did, nor can erre.—Fifthly. That men are not justified before God by faith only, but that hope and charity are necessarily required to justification.—Sixthly. That the Catholic church, which only hath authority to expound Scriptures and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain for all men to understand.—To all these articles thus objected to him, he refused to subscribe, affirming that they were invented and excogitated by man, and pertain nothing to the Catholic Faith."—Fox's Acts. and Mon.

19 "He (Dr. Manwaring) delivered for doctrine to this purpose:

"That the king is not bound to observe the laws of the realm concerning the subjects' rights and liberties, but that his royal will and command in imposing loans and taxes, without common consent of Parliament, doth oblige the subjects' conscience upon pain of eternal damna-

liament, that the house of commons drew up a declaration against him. This was ably supported by Mr. Pym[20], and he was visited with a severe punishment. His sermons, also, in the interval between the sessions of parliament, were suppressed by royal proclamation. Notwithstanding all this, the king soon after, either to mark his approbation of Manwaring's principles, or his displeasure with the parliament, remitted his punishment, and though he was declared by the house of peers, to be perpetually disabled from future ecclesiastical preferment, gave him two livings, and subsequently made him dean of Worcester, and finally bishop of St. David's. Here the puritans found him in 1645, and dispossessed him of his see, but did not entirely strip him of his means of living.

Upon the abolition of episcopacy, which then took place, a vacancy occurred of fifteen years.

In 1687 another courtier, Thomas Watson, obtained the bishopric. He had the unusual consistency of advocating his master, James the Second's cause, after his abdication, and was persecuted by the government which succeeded, for simony, and other crimes[21]. After a litigation of three years he received judgment against him, and was deprived in 1699.

The learned and esteemed Robert Lowth dignified the episcopal chair in 1766. He still lives among the most pleasing recollections of many persons, and his memory will be honoured by every poet, theologian, and philologist.

Samuel Horsley, elevated to the see in 1788, bears a name celebrated in the annals of religious controversy. Opposed to the "Apostle of the Unitarians," Dr. Priestley, he maintained a contest of some years, with the highest reputation; and though his claim to superiority is still disputed by the followers of his opponent, he received the palm and the rewards of victory from the patrons and advocates of the established religion. His first act in the diocess of St. David's reflects higher honour upon his character, than any of his triumphs in polemical warfare; he nearly doubled the salaries of the poor curates. The warmth of true Christian charity which he exhibited towards the

tion. That those who refused to pay this loan offended against the law of God, and the king's supreme authority, and became guilty of impiety, disloyalty, and rebellion. And that the authority of Parliament is not necessary for the raising of aids and subsidies; and that the slow proceedings of such great assemblies were not fitted for the supply of the state's urgent necessities, but would rather produce sundry impediments to the just designs of princes."—Rushworth. Coll.

20 In his speech on this occasion before the lords, he opposes Manwaring's unconstitutional opinions, with the noble assertion, that "the hearts of the people, and their bounty in Parliament, is the only constant treasure and revenue of the crown, which cannot be exhausted, alienated, anticipated, or otherwise charged and incumbered."—Rushworth. Coll.

21 Bishop Watson was charged with circulating a libel couched in these words, "Oh misera Ecclesia Anglicanus cujus rex est Batavus, et republicanus, et cujus archiepiscopus est hereticus."—Beaut. Eng. and Wales.

persecuted exiles of another country and another religion, ought never to be forgotten[22]. He has been accused, and perhaps justly, of possessing, in his senatorial character, a violent and aristocratical spirit, intolerable in a man of deep and varied knowledge, who had the honour to be a lord of parliament, without having been born one; but we must not forget the political impetus of the times in which he lived, which permitted no public man to hold a middle course, and hurried every zealous one into extremes.

The bishopric is at present held by Thomas Burgess, a prebendary of Durham, who, like the great founder of the see, has received it unsolicited,—a well-earned distinction for his unremitting labours, great learning, and eminent usefulness. His publications upon the most important subjects are numerous and valuable. Among them is one vindicating his predecessors in the see, from some charges supposed to be unjustly preferred against them by a living historian of Pembrokeshire[23]. But the work which will transmit his lordship's name, with greater glory to posterity, is the share which he has had in founding a provincial college within the diocess, for the education of ministers of the Welch church, who have not the means of an university education. The important consequences of such an institution to the remote see of St. David's are evident, and will place the name of Burgess upon a level with the highest on the list of her truly great "bishops and benefactors."

The power of the earlier bishops seems to have been little less than regal, and their revenues enormous. These last have been for more than two centuries upon the decrease, and the see now stands the lowest but four upon the scale of bishoprics, though it is the first of the Welch ones. The geographical extent of the diocess is still extensive[24].

22 In a circular letter addressed to his clergy in May 1793, on the subject of the French refugees, he thus expresses himself: "You will, in a suitable discourse from the pulpit, endeavour to stir up the affections of your people, by every argument which our holy religion furnishes, to alacrity and godly emulation in ministering, upon this occasion, to the relief of the forlorn, afflicted, famished strangers, thrown by the storm of persecution into our arms. You will remind them, that the persons for whom we, in the name of God, implore their aid, however they may differ from us upon certain points of doctrine, discipline, and external rites, are nevertheless our brethren, Members of Christ, Children of God, Heirs of the Promises; adhering, indeed, to the communion of the church of Rome, in which they have been educated, but more endeared to us, by the example which they exhibit of patient suffering for conscience sake, than estranged by what we deem their errors and corruptions; more near and dear to us in truth by far, than some, who, affecting to be called protestant brethren, have no other title to the name of protestant than a Jew or Pagan."—Beaut. Eng. and Wales.

23 "Bishops and Benefactors of St. David's vindicated from the Misrepresentation of a recent Publication, in a Charge delivered to the Chapter of St. David's at his primary Visitation of the Cathedral Church, on the 30th of July, 1811; by the Right Rev. Thomas Burgess, D. D. &c. bishop of St. David's."—4to. Carmarthen, 1812.

24 "It contains the whole counties of Pembroke, Cardigan, Caermarthen, and Brecknock; all Radnorshire, excepting Old and New Radnor, Presteygue, Norton, Knighton, Michael Church Arrow; it has also a fourth part of Glamorganshire; eleven churches and chapels in the county of Hereford; two in the county of Montgomery; and three in the county of Monmouth. The clergies' tenths amount to 336*l.* 14*s.* 10*d.* and the first fruits of the bishopric are now only 426*l.* 2*s.* 1*d.*"—Manby, St. David's. Dr. Beatson states its annual worth to be about

"The members of the cathedral are, the bishop, who is *quasi decanus*, having the decanal stall in the choir; a precentor, chancellor, treasurer, four archdeaconries, eight prebendaries, six canons cursal; being in all twenty-two, which compose the number of prebendaries. It is a privilege peculiar to this church, that the king and its archbishop are prebendaries thereof. The lower chapter are a body corporate of themselves[25]".

In treating of the architectural history of the ecclesiastical buildings of St. David's, a total want of information obliges us to pass over a period of more than five centuries, without being able to rest upon a single fact. The restoration of the cathedral, A. D. 1180, by Peter de Liea, has been considered a complete rebuilding; but this assertion must be received with caution; for the variations in the character of the architecture of different parts prove that these were not the work of one man, or of one age; but we are only able to conjecture who ought to share his honours.

The foundation of the lady's chapel was laid by that munificent prelate, Thomas Becke, and the completion of it will preserve the name of bishop Martin. The rood-loft is a specimen of the splendid taste of Henry Gower; the series of pointed arches in the upper part of it, and the remarkable arched parapet of his palaces are strikingly similar in position and principle. The stalls and their arrangement are ascribed to bishop Tully. The incongruous taste of the present ceiling of the the nave with the parts that support it, and its apparent deficiency in scientific construction are, in some degree, compensated by the air of magnificence which it possesses. It is of Irish oak, carved, and was put up at the expense of Owen Pole, treasurer of the see, A. D. 1493.

Bishop Morgan presented the episcopal throne, so remarkable for its workmanship. The beautiful chapel of the Trinity was founded by bishop Vaughan, and happily remains amid surrounding ruin, to gratify the lovers of the rich architecture of that day. The present western front is the production of a living architect[26], by means of a public subscription, which originated in the late patriotic, but unfortunate archdeacon Holcombe. It belongs to that degrading style of architecture, called *Modern-Gothic*; the material is "*a soft mouldering stone*[27]."

1400*l.*—It may be curious to observe the effect of nearly a century upon the population of the remote and unfrequented parish of St. David's.

	Persons.	*Houses.*
In 1715 Browne Willis estimated there were	1203 and	261
In 1811 The Population Returns give	1816 —	445
To that there has been an increase of	613 —	184

25 Manby, St. David's.
26 "Mr. Nash," Fenton. Pembroks.
27 Manby, St. David's.

Within the church the monuments most remarkable, are the shrine of St. David, in ruin; and the tomb of the earl of Richmond, father of Henry VII.

In visiting this cathedral the mind is prepared, by the aspect of its desolate situation and miserable neighbourhood, by reflections upon its antiquity and early dignity, to be satisfied with an edifice even of less pretensions; and forgetting the heterogeneous character of its western part, with some other discordancies, it will rest with pleasure on the solemnity and massive grandeur of the nave, and be delighted with the lighter beauties of Trinity chapel, the rood-loft, &c.

The episcopal palace and St. Mary's college are in complete ruin; but still mark the magnificence and piety of Gower and Houghton, their respective founders.

The cloisters, the college of the vicars-choral, and most of the houses of the dignitaries, the walls of the close and their towers, have nearly passed away. As we leave an arched entrance of one of the latter, we may turn again and take the last *coup d'œil* of this scene of departed grandeur—these credible witnesses of the power, the honours, and the magnificence of "the British Loretto,—now, alas! the Palmyra of Saxon antiquity."

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 290 feet From the west door to the choir 124 feet. From the choir to the altar 80 feet;—of Bishop Vaughan's Chapel behind the altar 16 feet;—of the aisles from north to south 120 feet; thence to the upper end of St. Mary's Chapel 56 feet. BREADTH of the body and aisles 70 feet. HEIGHT of the roof, interior, 40 feet;—of the tower which stands in the middle 127 feet.

DESCRIPTION OF THE PLATES.

Plate 1, Is the North-west part of the Cathedral, shewing the Tower, Nave, with its North Aisles and Buttresses, having for an entrance a remarkable circular-headed doorway. The small tower is one of the new ones at the west-end. The bridge crosses the little river Alun.

Plate 2, Represents the whole of the modern Erection at the west-end; with the Tower. The Bridge in the distance is the same as in Plate 1, and beyond it appears part of the Chapel of St. Mary's College.

Plate 3. This view delineates the North-eastern Parts of the Cathedral; those to the east are in ruin; above them is seen the upper Eastern Window of the Chancel. Beyond is the Tower, and to the right the Northern Transept, part of which has been recently fitted up and used as a school.

Plate 4. Part of the Interior of the Nave, with the Pendants of its wooden roof, &c. The clock is placed upon the rood-loft, which is highly ornamented, and through it is the entrance to the choir.

Plate 5. View of the Interior of the Choir through the pointed arch doorway of the rood loft, by which it is entered. In the distance is the moveable Pulpit, part of the great Eastern Window, and the decorated circular Arches of the eastern end.

Plate 6. The Southern Transept; the Tower, Nave, and Part of the Ruins of the Eastern End of the Cathedral.

Plate 7, Shews the Southern Entrance and part of the Nave of the Cathedral. In the distance are the Ruins of the Bishop's Palace, separated from the Cemetery by the river Alun, as seen in Plate 2.

Plate 8. The Episcopal Palace, shewing part of the great Quadrangle, with its principal Internal Entrance. The niches over the pointed arch doorway contain fragments of statues, which having fallen, have been rudely replaced.

Drawn & Engd by J. Storer

Pl. I.

A View of St. Davids Cathedral.

Published Nov. 1st 1814 by Sherwood Neely & Jones Paternoster Row

H.S. [illegible] del. et sculpt.

Pl 2.

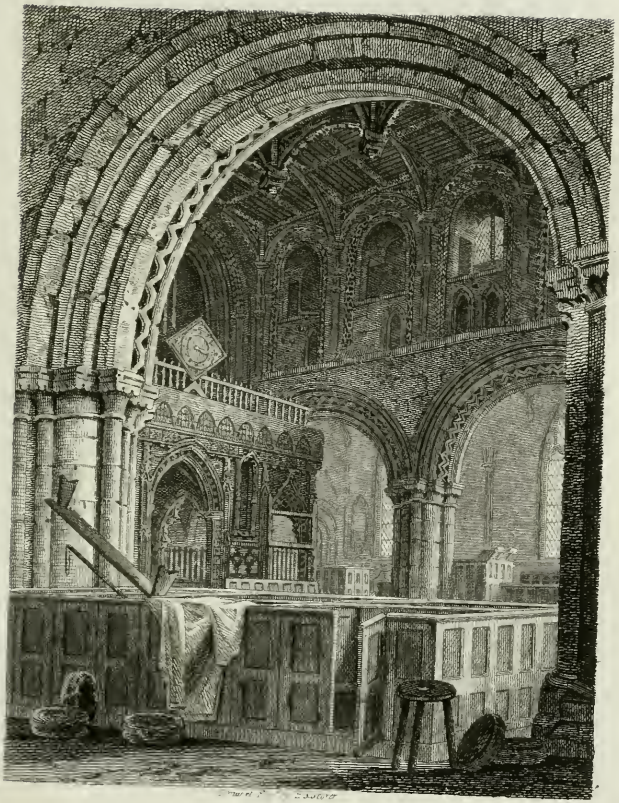
West Front St. Davids Cathedral

Published Apr 1.1831, by Sherwood [illegible]

Pl. 3.

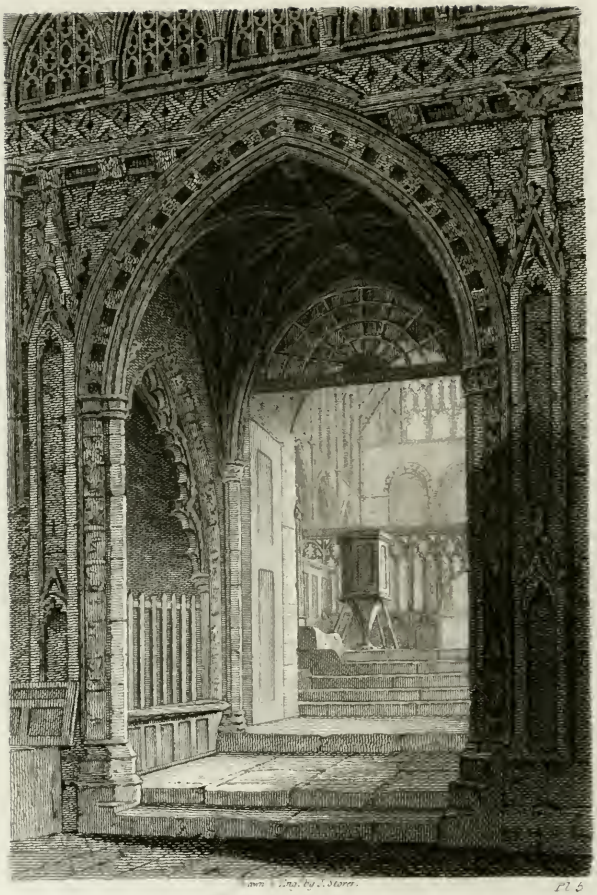
N.E. View of St. David's Cathedral

Published Apr. 1.1811 by Sharon & J. Neele & Jonas Paternoster Row.



Pl. 4.

Part of the Nave, St. Davids & other ruins.
To the Rt. Revd. & Hon.ble Thomas Burgess D.D. F.R.S. & S.A.
Lord Bishop of St. Davids this Plate is
Respectfully inscribed by his Lordships
Humble Servt.
J. Storer



Pl. 5

Entrance to the Choir, St Davids Cathedral.

Drawn & Engd by J. Storer.

Pl 6.

S. Transept St. Davids Cathedral.

The Revd Richard Richardson DD
Precentor of St. Davids Cathedral, this Plate
is Respectfully inscribed by his
Humble Servt J. Storer.

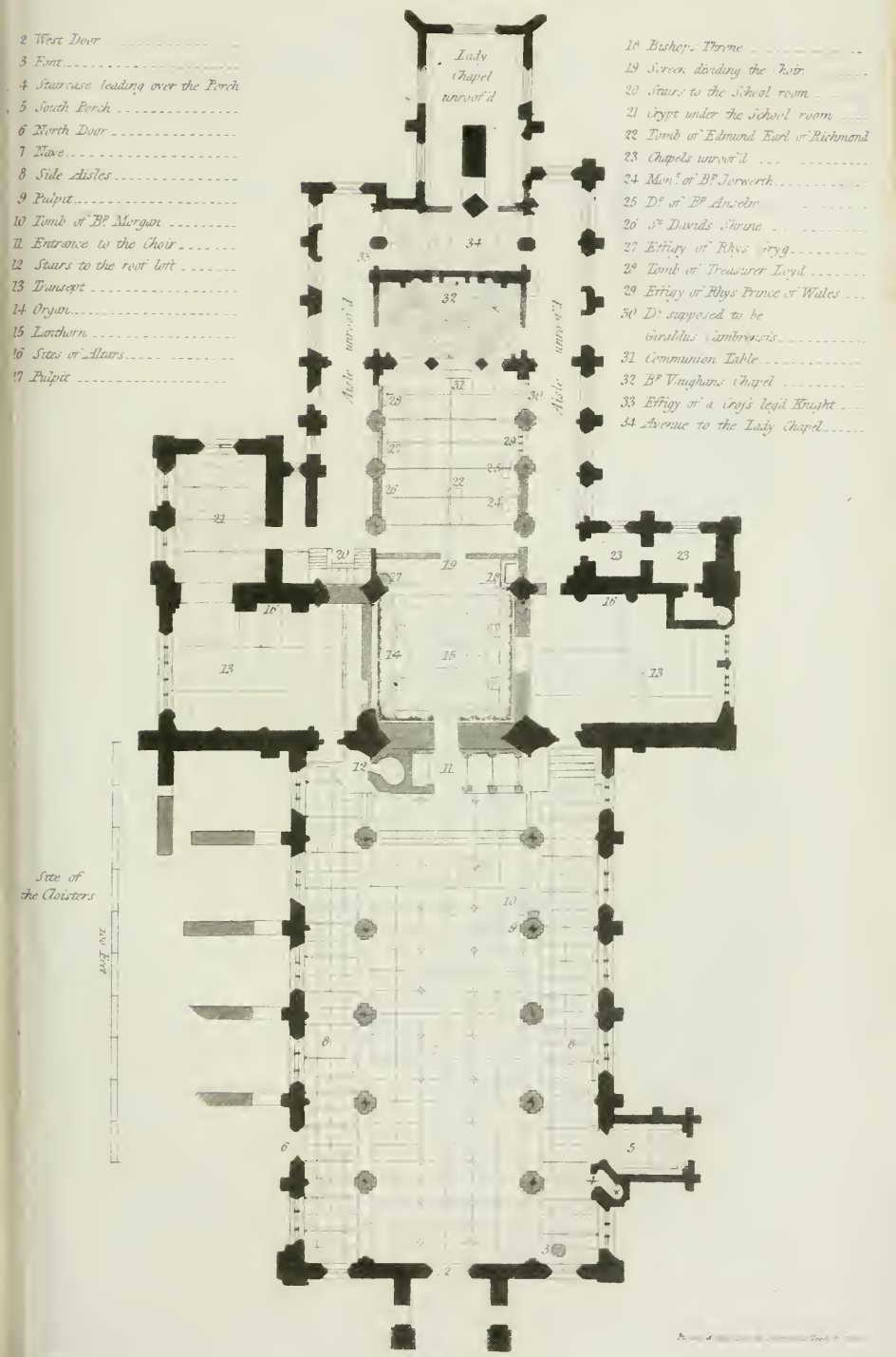
S. Porch. St. Davids Cathedral.

Drawn & Engd by H.S. Storer

The Bishops Palace. St Davids

Published Apr 1.1811 by Sherwood Neely & Jones Paternoster Row

ST DAVID'S CATHEDRAL.



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

St. Paul, London.

The comparison which must involuntarily take place in the mind of every native of Britain, as he passes beneath the shade of this cathedral, can never fail to expand his soul with the loftiest feelings of national glory. A solitary and magnificent exception to the style of building then common to all our other ecclesiastical edifices, it threw back at once, to a great distance in the scale of importance, all the continental buildings of this character; and though built under a system of theology less favourable to external pomp and splendid display, it is remarkable that in grandeur of dimension, St. Peter's alone can claim the precedence. Like that triumph of Roman architecture, St. Paul's also gives dignity to the distant views of a metropolis; and, upon a nearer examination, excites astonishment by the magnitude of its parts, the beauty of its architecture, and the intricacy of its construction. As we enter its interior, the most powerful emotions are produced by the remembrances, the monuments, and the trophies which its walls enclose.

In tracing the early history of the see to which it belongs, there appears reason to believe, that its superior officer possessed much higher ecclesiastical rank and authority than at present; and that until the mission of St. Austin, A. D. 597, he divided the archiepiscopal honours of the infant church with York and Menevia. When the success which followed the exertions of St. Austin had inflamed that prelate's ambition to a degree which nothing less than the spiritual supremacy of the whole island could satisfy, he selected Canterbury, the place of his first residence in England, as the principal seat of ecclesiastical power; and, contrary to the orders of pope Gregory I. he endowed it with metropolitan rank. London became a suffragan see, and Mellitus, A. D. 604, was consecrated its first bishop by St. Austin. His diocess comprehended the whole of the kingdom of Ethel-

bert, king of the West Saxons[1]. Christianity had at this time very powerful enemies, and Mellitus was driven from his see of London by a relapse of his superiors to paganism, which continued for a very long time; he afterwards succeeded St. Austin in the see of Canterbury.

After a vacancy of many years, Cedda was appointed the second bishop, and died A. D. 664. His successor Wina, stands recorded as the first simonist mentioned in our histories; he purchased the see from the king of Mercia, after having been expelled from that of Winchester.

The memory of Erkenwald, consecrated A. D. 675, was so esteemed on acount of his zeal, sanctity, and reputed miracles, that he received canonization after death.

The celebrated St. Dunstan is the next remarkable personage in the list of bishops, "a true monk in spirit as well as intrigue." He rested, A. D. 958, for a short time upon the episcopal throne of London, as he passed to his baneful elevation in the see of Canterbury, where he extinguished the little remaining independence, which the English clergy had till then maintained, and bound them in those spiritual fetters which were not loosened until the reformation. He is said to have died of chagrin.

Robertus, bishop of London, A. D. 1044, died abroad, having been expelled the kingdom, with some other bishops, for his political intrigues. His successor, William, a Norman, A. D. 1050, rendered such important services to the city of London, by his influence with William the conqueror, that the citizens, for several centuries afterwards, celebrated an annual commemoration of his services by a solemn procession round his tomb, on which they had recorded an acknowledgment of their gratitude.

The case of Hugh d'Orivalle, the next bishop, A. D. 1075, who was afflicted with leprosy, furnishes evidence of the rude state of medicine at that time, from the singular and unsuccessful operation which he suffered for its cure[2].

Maurice, bishop A. D. 1086, in the absence of the archbishop, had the honour of crowning king Henry I.; soon after he was consecrated, the church, together with the greatest part of the city, was destroyed by fire. The foundation of another was laid by Maurice; but so extensive was its plan, that his means of comple-

1 "Viz. The city of London, the counties of Middlesex, Essex, and part of Hertfordshire, namely, of that part which, in the records of the diocess, is called the deanery of Branghinge, containing thirty parishes, besides hamlets."—Newcourt. Repertorium.

2 "Qui non multo deinde tempore intercedente, in lepram incidit, ideoque ex medicorum consilio exectus est. Nec tamen ab eo malo vel eunuchus, nisi morte potuit liberari."—Godwin. Præsul.

(b)

tion proved insufficient, though bishop of the see for many years. He was succeeded by Richard de Belmeis, A. D. 1108, who entered fully into the intentions of his predecessor, and made extraordinary exertions for the advancement of the new fabric; in this he was countenanced by the king; but the work was so prodigious, that it exhausted his zeal, and he directed his attention and money to religious buildings of less magnitude.

The treasurership of the cathedral appears to have been created during the bishopric of the second Richard de Belmeis, consecrated, A. D. 1152. Gilbert Foliot, bishop of Hereford, who filled the see of London in 1163, is mentioned as "the first English bishop that was ever canonically translated from one see to another."

The damage done by the fire of 1136, is supposed to have been principally repaired by the munificence of Richard Nigel or Fitzneal, bishop A. D. 1189.

Roger Niger, who obtained the see A. D. 1229, distinguished himself by his resistance to the authority of the officers of the king. He consecrated the choir of St. Paul's in 1240, with great solemnity, and gave much towards the building. The payments of the citizens to their parish priests were regulated by him, and he excommunicated the usurers from the city of London.

A still more brilliant example of courage and intrepidity, than that of Niger, occurs in the instance of Fulk Basset, bishop A. D. 1244. He was chosen by the canons in opposition to the wishes of the king, and in 1255 made a noble stand against the exorbitant demands of Rustanus, the legate of the pope, undismayed by the displeasure which the king manifested[3]. The church of St. Faith, at the east end of the choir of St. Paul's, was begun by him.

In 1262 the controversy which had long existed between the archbishop of Canterbury and the chapter of St. Paul's, concerning their respective rights of jurisdiction, was amicably terminated: though subsequent ones of shorter duration occurred.

Richard de Gravesend, bishop A. D. 1280, was employed by the king as ambassador in France, and nominated by him one of the guardians of the kingdom during the royal absence.

The names of Henry de Lucy, earl of Lincoln, and Ralph de

3 "Rustanus, by the king's command, held a council at London in the month of October; where, after he had shewed the pope's commission, he demanded an immense sum of money from the clergy: this bishop rising up, declared, that before he would consent to such a slavery, and intolerable injury, and oppression of the church, he would suffer his head to be chopped off. This his constancy animated the rest, insomuch, that they decreed to have no regard to the authority or censures of Rustanus. The legate complains of him to the king, who reviles him, and threatens him with the pope: to which, when he heard of it, he replied, 'My bishop-'rick, the pope and king, who are mightier than I, may take away, though unjustly; they may 'take away my mitre, but my helmet will remain'."—Newcourt. Repertorium.

Baldock, bishop A. D. 1304, are honourably mentioned as benefactors to the ecclesiastical buildings of the see.

Gilbert de Segrave, bishop A. D. 1313, laid the first stone of the shrine of St. Erkenwald in 1314. In the same year, following the lamentable superstitions of the times, he placed, with solemn parade, the relics of several saints in the cross intended for the apex of the spire, as a means of preservation against lightning. By his order the dimensions of the fabric were taken with accuracy[4].

The dethronement of Edward II. was openly opposed by Stephen de Gravesend, bishop A. D. 1318, and his zeal had nearly cost him his life. He defended also with energy the rights of his diocess against the archbishop of Canterbury and others.

A synod was held in London in the time of Ralph de Stratford, bishop A. D. 1339, and some strong regulations were made, directed to the better support of the poor, and the restraint of the immorality of the friars, &c. Michael Northbrook, consecrated A. D. 1354, gave a splendid proof of his liberality and good sense, by depositing £1000 in the cathedral, to be lent in sums of £10, £20, and upwards, to industrious persons, upon their giving security for the return of the same.

Simon de Sudbury, bishop of London, A. D. 1361, afterwards translated to Canterbury, was the unfortunate archbishop who was put to death by the rebels in the reign of Richard II. His successor, William de Courtney, A. D. 1375, summoned John Wicliffe to appear before him in St. Paul's; the reformer obeyed; but being attended by some powerful friends, bishop Courtney ventured to do no more than enjoin Wicliffe and his followers to silence. He was made a cardinal.

Richard Clifford, translated from Worcester to this see, A. D. 1407, was a man of high character. He was sent by a synod of London to the council of Constance, and was there created a cardinal. The form of divine service peculiar to St. Paul's, was changed by him for that followed in the church of Sarum. His munificent gift to the poor scholars of Burnel's inn, Oxford, produced the effect of involuntarily changing its name to London College.

4 "In the same year, 1312, also was an exact measure taken of this stately and magnificent church, both in length, breadth, and height; by which the length thereof was found to contain 690 feet (Stow, says 720) the breadth 130 feet; the height of the roof of the west part from the floor, 102 feet; the height of the roof of the new fabric (viz. east from the steeple), from the pavement 80 feet; and the whole body of the church 150 feet; the space of ground on which it stood, extending to three acres and an half, one rood and an half, and six perches; the height of the tower steeple from the level ground 260 feet; the height of the spire of wood covered with lead 274 feet; and yet the whole (saith my author), viz. tower and spire, exceeded not 520 feet. The ball above the head of the spire being so large as it would contain within it ten bushels of corn. The length of the cross above the said pomel or ball, 18 feet; and the traverse of the said cross six feet; all which, being written in a certain tablet with large characters, heretofore hung on the north part of the choir."—Newcourt. Repertorium.

John Kemp, translated A. D. 1422, was successively prelate of Rochester, Chichester, London, and York; archbishop of Canterbury, and a cardinal.

Another deputy to a council, viz. to that of Basil, was Robert Fitz-hugh, bishop A. D. 1431, after having been ambassador at Rome and Venice. With a view of encouraging learning in England, it was determined by a council held at St. Paul's, during the government of this prelate, that "all the greater ecclesiastical benefices should in future be conferred on none other than those educated at the universities of Oxford and Cambridge."

An instance of long possession, unequalled in the history of the see, occurs in the case of Thomas Kemp, who was made bishop A. D. 1449, and who sat thirty-nine years and forty-eight days.

Cuthbert de Tonstall, consecrated A. D. 1522, appears to have been remarkable for his great learning and diplomatic talent, and was employed in the embassy to the emperor Charles, which had for its object the release of Francis, king of France. In John Stokesly, bishop A. D. 1530, Henry VIII. had a ready instrument, who lent himself to further the king's wishes with regard to his criminal divorces and marriages. He caused the first English, or Tindal's translation of the Bible, to be burnt publicly at Paul's cross.

To him succeeded the infamous Edmund Bonner, A. D. 1540. He was condemned by the commissioners of Edward VI. to be deprived of his bishopric; this took place in 1549, when Nicolas Ridley was placed in the see. The change of religious opinions which followed in the reign of Mary, produced immediately the imprisonment, and ultimately the condemnation and martyrdom of the protestant bishop. He suffered death by fire at Oxford in 1554: the ruthless Bonner remounted the episcopal throne, and contributed his full share to those acts of intolerance and cruelty, which have made the remembrance of the reign of his sovereign hateful to posterity. He was in 1559 displaced, and sometime after committed to the Marshalsea prison, for refusing to take the oaths of allegiance and supremacy. He died there despised in 1569[5].

Edmund Grindall, the chaplain of Ridley was consecrated A. D. 1559. He lost the favour of queen Elizabeth, which he had enjoyed for a long time, by opposing some views of the earl of Leicester.

5 "The most remarkable circumstance in his history, is the lenity shewn to him after all this bloody career. There seems no reason to think that he would have even been deprived of his bishopric, had he consented to take the oaths of allegiance and supremacy, a circumstance which is surely very extraordinary. His compliance, had he taken that step, could have been only hypocritical, and what an object it would have been to have seen the duties and power of a protestant prelate intrusted to such a monster, and in that diocess, where so many families preserved the bitter remembrance of his cruelty!"—Chalmers. Biog. Dict.

The accession of Elizabeth, induced a great number of the friends of the reformed religion, to return from the exile they had been forced into by the persecution of Mary, and her instruments. Among them was John Elmer, who had been the tutor of lady Jane Grey. He was appointed by Elizabeth one of the disputers on the protestant side, in the controversy with seven catholic bishops respecting matters of religion, and became bishop of London in 1576. Though he "had suffered persecution," it is said, he had not "learnt mercy."

His successor, Richard Fletcher, bishop A. D. 1594, had, previous to his elevation, made himself remarkable for the ill-timed and officious zeal he discovered during the last moments of Mary queen of Scots, which he disturbed by his unfeeling earnestness that she should renounce her religion. He was father of the celebrated dramatist, and was suspended by the anger of Elizabeth for having married a second wife.

John King received the bishopric in 1611, from James I. who gave him a title he is said to have merited, viz. "The King of Preachers."

For five years and a few months the see was filled by the ambitious and tyrannical William Laud. He was translated from St. David's, A. D. 1628. During this period he was chosen chancellor of Oxford, and ascended the archiepiscopal throne of Canterbury in 1633. He was beheaded in 1644!

William Juxon, who succeeded him, A. D. 1633, was "esteemed a man of primitive sanctity, of great wisdom, piety, learning, patience, charity, and all apostolical virtues[6]." He was deprived by the parliament, but intrepidly attended king Charles I. upon the scaffold. After the restoration he was promoted to the see of Canterbury. His bequests to St. John's College, Oxford, were very large.

Gilbert Sheldon, bishop of London, A. D. 1660, was, soon after his translation to Canterbury, elected chancellor of Oxford, and then built at his own expense the theatre of the university, remarkable not only for its own merits, but also as "being the first public performance" of the architect who afterwards produced St. Paul's. Bishop Sheldon appears to have expended a prodigious sum in works of a public-spirited and charitable nature[7].

The part which Humphrey Henchman had in managing the escape of Charles II. after the battle of Worcester, was rewarded by

6 Newcourt. Repertorium.

7 "Mr. Henry Wharton has enumerated the following sums he bestowed on other public purposes. To lord Petre, for the purchase of London House, the residence of the bishops of London, 5200*l.* He abated in his fines for the augmentation of vicarages, 1680*l.*; he gave towards the repair of St. Paul's before the fire, 2169*l.* 17*s.* 10*d.*; and the repairs of his houses at Fulham, Lambeth, and Croydon, 4500*l.*; to All Souls' chapel, Trinity college chapel, Christchurch, Oxford, and Lichfield Cathedral, 450*l.* When first made bishop, the leases being all expired, he abated in his fines 17,733*l.* including probably the article of 1680*l.* above mentioned."—Chalmers. Biog. Dict.

the king after his restoration, with high ecclesiastical promotion. He died bishop of London in 1675.

The long and useful life and labours of his successor, Henry Compton, A. D. 1675, produced the most important results to the nation. The princesses Mary and Anne (both successively queens of England), were educated, confirmed, and married by him, and he also crowned the former, together with her husband, William III. Who can estimate the prodigious effects of the principles of the protestant religion (which he imparted to their minds), upon the state of society in this country! Being a zealous anti-catholic, he was suspended by James II. particularly for not executing the king's will upon Dr. Sharpe, who had defended the church of England against popery. In his retirement he cultivated botany in a manner that produced praise from the greatest naturalists of the age. He warmly interested himself to bring about the revolution; and after its success, filled several high offices, and was one of the commissioners for the reform of the liturgy. His intentions were to proceed so far in the alterations as to conciliate the dissenters; but in this he was defeated, and it only furnished one proof among a multitude, of his moderate and tolerant spirit. His munificence to the necessitous of all ages and classes was unlimited, particularly to the indigent clergy[8]. The present cathedral was begun and finished during the time he held the see.

John Robinson, the next prelate, A. D. 1714, was distinguished for diplomatic and political sagacity. Before his succession to the see, he had been ambassador in Sweden, lord privy seal, and one of her majesty's plenipotentiaries at Utrecht. His liberality of temper was evinced by noble benefactions to his native town, and to the university in which he received education[9].

The successful study of the northern languages and of English antiquities, occupied the first part of the life of Edmund Gibson, bishop A. D. 1723. He was indefatigable in his attention to the interests of the church, and was the means of the endowment of Whitehall chapel.

8 "He very much promoted the 'Act for making effectual her Majesty's Intention for the 'Augmentation of the Maintenance of the Poor Clergy, by enabling her Majesty to grant the 'Revenues of the First Fruits and Tenths'."

"His body was interred the 15th of the same month (July 1713), in the church-yard of Fulham, according to his particular direction; for he used to say, 'the church is for the living, 'and the church-yard for the dead'."

"Over his grave was erected a handsome tomb, surrounded with iron rails, having only this short inscription: 'H. Lond. Ει ΜΗ ΕΝ ΤΩ ΣΤΑΥΡΩ. MDCCXIII.' That is, 'Henry. 'London. Save in the Cross, 1713.'"—Chalmers Biog. Dict.

9 "Every place, indeed, with which he was connected, felt the benefit of his public spirit; the place of his birth, in the building and endowment of a chapel and a school; Oriel college, in the addition of buildings towards the east side of the garden, and the foundation of some ample exhibitions; the ecclesiastical houses, in which he resided, were generally repaired by him at great expense; and to the poor in general he was very generous."—Chalmers. Biog. Dict.

He openly condemned the fashionable amusements of the time, which he considered improper; and "neither the enmity of statesmen nor the frowns of princes could divert his attention from his duties." His zeal, which carried him to the length of opposing the repeal of the corporation and test acts, was scarcely less remarkable than his beneficence[10].

The eloquent Thomas Sherlock was translated to the see A. D. 1748. He had already justified the discrimination of those who placed him, at the extraordinary age of twenty-six, in one of the highest dignities of the church—the mastership of the temple. The part which he took in the controversy on the test acts, was unfavourable to their repeal, but in after life he is said to have altered his opinions. His knowledge of the constitutional history of his university gave him unequalled importance there, and from his deep intimacy with the civil, canon, and common law, he was always heard with great deference in the house of peers. He declined the offer of the see of Canterbury on account of bad health; but disputed the right of option with the prelate of that see, upon the translation of a bishop[11]. His public charities were very extensive.

The prejudices and groundless apprehensions of Dr. Terrick, bishop A. D. 1764, and the then archbishop of Canterbury, will be regarded with indignation and regret in an age of liberal feeling and comprehensive policy. Upon their opposition, the works of sir Joshua Reynolds and others, offered gratuitously as decorations to the cathedral, were refused admission, though the proposition had been approved by the king.

It is delightful, as a relief, to dwell in contemplation upon a character so distinguished for liberality of sentiment, gentle and amiable manners, and various and elegant learning as that of Robert Lowth, bishop A. D. 1777. Hebrew poetry received the most important illustrations from his genius, and his masterly defeat of the coarse attack of Warburton, proves his talent as a consummate controversialist. The present king has the high merit of having offered so estimable a person archiepiscopal distinction, but which was declined. He felt the loss of his children severely in his old age, and soon followed the last of them, universally lamented.

The memory of the venerable Beilby Porteus, bishop A. D. 1787,

10 "A striking instance of his benevolence of disposition is recorded by Whiston. Dr. Crow had left him 2500*l.* which our prelate freely gave to Dr. Crow's relations, who were in indigent circumstances."—Chalmers. Biog. Dict.

11 "Dr. Sherlock printed fifty copies of his thoughts on the subject, in 1757. For private distribution, in a folio pamphlet, entitled 'The Option; or an Inquiry into the Grounds of the 'Claim made by the Archbishop, on all consecrated or translated Bishops, of the Disposal of any 'Preferment belonging to their respective Sees, that he shall make choice of'."—Chalmers. Biog. Dict.

is still fresh with all of us, and will be cherished by the lovers of religion, morality, and literature of "all time." The supposed necessity of a judicious reform in the liturgy and articles of the church of England, induced him, together with other distinguished churchmen, to lay their sentiments before the archbishop of Canterbury. The proposition was discussed by the bench of bishops, and negatived. Bishop Porteus presided with great dignity and ability during the dangerous period of the French revolution, and although tolerant in his general conduct, he opposed catholic emancipation. The English and Foreign Bible Society found in him a zealous supporter and advocate, as did several other institutions, which had for their object the moral improvement of man. Among his other works may be distinguished, the establishment of a permanent fund for the benefit of the poorer clergy of his diocess, and the building and endowment of a college at Sundridge, his favourite residence. He also provided for three gold medals, to be annually contended for by the students of Christ's college, Cambridge. It has been emphatically said, that "He made the garment of holiness honourable."

The see is at present filled by Dr. Wm. Howley, consecrated 1813.

The bishop of London has precedence before all the bishops of England, after the two archbishops; and is dean of the metropolitan see of Canterbury, by virtue of which office, he not only presides over the other bishops at synods, in case the metropolitan be absent, but he receives his mandates for assembling of synods, and for other business of the church, which he communicates to the other suffragan bishops [12].

The diocess of London contains the counties of Middlesex and Essex, part of Hertfordshire, and a minute portion of Buckinghamshire. It is exempted generally from the visitation of the archbishop of Canterbury, but there are thirteen parishes in the city which are the peculiars of that prelate, and therefore not amenable to the jurisdiction of this see. The city and liberties of Westminster and the parish of St. Martin's-le-Grand are also exceptions, they being governed in all ecclesiastical affairs by the dean and chapter of Westminster only [13].

12 "In some ancient statutes he is styled Primus Baro Regni. The ecclesiastical barons taking precedence of the temporal ones."—Brayley. Beauties of England.

13 "The author of the Monumenta Westmonasteriensis, speaking of the high privileges and honours annexed formerly to the abbots, and now to the dean and chapter of this collegiate church, tells us (inter alia) that they are vested with all manner of jurisdiction, both ecclesiastical and civil, not only within the city and liberty of Westminster, but within the precinct of St. Martin's-le-Grand, in London. As to their civil jurisdiction within these places I have nothing to say; but as to their ecclesiastical jurisdiction, within the liberty of Westminster, in which are the parishes of St. Clement Danes, St. Martin in the Fields, and those three parishes of St. Paul, Covent Garden, St. Ann, and St. James, Westminster (which have of late years been taken out of St. Martin's), I must crave leave to inform him, that the dean and chapter of Westminster have no manner of ecclesiastical jurisdiction within the aforesaid

The diocess experienced a very considerable diminution in the 32d of Henry VIII. 1540, who having created the bishopric of Westminster, endowed it with the county of Middlesex (the parish of Fulham only excepted), and it was so held until Edward VI. in the year 1550, dissolved the new bishopric, and restored Middlesex to the see of London. The diocess is divided into the five archdeaconries of London, Middlesex, Essex, Colchester, and St. Alban's; and is estimated to contain 622 parishes, of which number 189 are impropriate.

The annual value for the first fruits stands in the king's books at £1000. The present annual income of the bishop has been estimated at £9000. The clergy's tenths amount to £821 : 15 : 1 [14]. "The bishop retains his own tenths, and has the tenths of the dean, the chapter, the prebendaries, and canonries, and St. Alphage rectory [15]."

In the government of this see the bishop is assisted by a dean, a precentor, a chancellor, a treasurer, five archdeacons, thirty canons or prebendaries, twelve minor or petty canons, six vicars-choral, a sub-dean, and other officers. The thirty canons are in the collation of the bishop, and, from among them, three officers are appointed by his majesty, who are called residentiaries, and these three with the dean constitute the chapter [16] by which the affairs of the church are managed. The twelve petty canons were constituted a body corporate with a common seal, by Richard II. A. D. 1399, in honour of his queen.

The architectural history of this see, previous to the time of its first bishop Mellitus, is entirely unknown. Ethelbert, king of Kent, in a few years after the consecration of that prelate, about A. D. 610, is said to have founded and endowed the church of St. Paul.

After his death, the establishment received from several sovereigns and prelates, considerable grants and privileges, down to the time of William Rufus. The cathedral had been considerably injured by fire, A. D. 961; but in 1086, a conflagration, which extended to nearly the whole city, laid the church in almost total ruin.

Maurice, who had been recently consecrated, immediately commenced the rebuilding, upon a scale of magnificence unknown to modern times, and far beyond his own means of completion [17]. His successor, Richard de Belmeis, though assisted by the king, and de-

parishes, nor had the abbots and monks, their predecessors, ever any; but as to all matters of ecclesiastical cognizance, they are wholly subject to the bishop of London."—Newcourt. Repertorium.

14 Beatson. Political Index.

15 Bacon. Liber Regis.

16 Ibid.

17 "A work that men of that time judged wold never have bin finished, it was to them so wonderfull for length and breadth." Stow. Survey of London.

voting "all his episcopal revenues" to the work, became at length weary of the laborious undertaking, and at the latter part of his life neglected it entirely. Little progress was made during the presidency of his two successors, and another fire in 1135 destroyed part of what had been erected. The second bishop de Belmeis, and Richard Nigel, bishop in 1189, appear to have felt much of the public spirit of the founder, and contributed greatly to the repair and progress of the ecclesiastical buildings; but still the cathedral was far from completion, for it was not until A. D. 1222, that we find the central tower was built. Bishop Niger, immediately upon his elevation to the see, undertook the rebuilding of the choir; and in 1240, he consecrated the new part with great solemnity, in the presence of king Henry III. The cross aisles and lady chapel were begun by bishop Basset in 1266. The latter was finished by the munificence of bishop Baldock, about 1312. The restoration of the spire and cross in 1315, may be considered as the period of entire completion. A table of the prodigious dimensions of the cathedral was made about this time, and the recollection that the edifice had been 225 years in building, during the presidency of eighteen bishops, will prepare us to regard with admiration both the grandeur of the original design of bishop Maurice, and the laudable perseverance of many of his successors. The funds for this work principally proceeded from collections, and the grants of indulgences throughout England and Ireland.

In 1444-5, the spire was struck by lightning, and the repairs of it continued until 1462. The spire and cross of the cathedral in June, 1561, were rapidly destroyed by fire, occasioned by the negligence of a plumber [18]. The bounty of Elizabeth, and the great zeal and liberality of the citizens and clergy, were eminently displayed on this event. The roofs of the whole church, though framed in Yorkshire and brought by sea, were raised and covered with lead before the end of the same year, except those of the north and south ends of the church, which were completed in 1564. The spire was never rebuilt, though sufficient monies are stated to have been collected for the purpose.

From this period the cathedral appears to have been greatly neglected, and became in consequence extremely ruinous. The sum required for its repair was far beyond the means of the bishop and the

18 "This fire burst forth, as it seemed to the beholders, two or three yards beneath the foote of the crosse, and from thence, brent down the speere (spire) to the stone work and bels, so terribly, that within the space of four houres, the same steeple, with the roofes of the church, so much as was timber, or otherwise combustible, were consumed; which was a lamentable sight, and pitiful remembrance to the beholder thereof."—Stow. Ch. by Howe.

dean and chapter, until, at length, the indifference of king James I. was roused by the exertions of a gentleman named Henry Farley; but, after some very splendid and promising proceedings, nothing essentially of service was done during the reign of that prince.

The energies which William Laud displayed in every part of his career were directed, upon his elevation, as bishop of London, to the restoration of this cathedral. King Charles assisted the general subscription, which soon amounted to £101,330: 4: 8, and no less an architect than Inigo Jones was employed to direct the works. "His repairs were begun in 1633, and being diligently prosecuted, in the course of nine years, a magnificent portico was erected at the west end; the whole exterior of the body of the church was new cased with stone, and the roofing and lead covering were completed. The vaulting, which stood greatly in need of reparation, was well centered and upheld with some hundreds of tall masts [19]."

The civil war, not only arrested these important works, but the rapine and fanaticism which attended it, overturned all that had been done, first stripping the church of every thing that was valuable, even to the scaffolding, and then converting it to uses the most degrading and abominable.

On the re-establishment of episcopacy, another subscription was begun, to enable the dean and chapter to restore the cathedral to its original purpose; Dr. Wren (afterwards sir Christopher), was employed to report upon the state of the fabric, when his proposed alterations were not approved, and the repairs were recommenced in 1663, under sir John Denham, the surveyor-general. In 1666, the great fire of London involved this ill-fated building, in almost universal destruction. An attempt was made to repair the injuries done by this fire, and a considerable sum of money expended on the experiment; but after some years, the public opinion agreed with that which Dr. Wren had pronounced at first upon the insecurity, &c. of the remains, and it was resolved to build a new cathedral, of a magnitude and character becoming the metropolis of a great nation.

The destruction of the ancient cathedral was a national loss. The grandeur of its dimensions, and the magnificence of its decorations, were unequalled by any other in the kingdom. The plan was a cross, and the style of the architecture of the interior was gothic, of different periods, the nave being Norman, and the choir and lady chapel, with its beautiful rose window, of the more complicated architecture of the time of Henry III. The exterior was of a still more discordant character, principally owing to the additions and alterations

19 Brayley. Beauties of England for London.

made by Inigo Jones in the Roman style. For the long and splendid catalogue of altars, shrines, tombs, chantries, chapels, monuments, and ecclesiastical utensils, ornaments, and vestments, we must refer our readers to Dugdale, who has given a most interesting account of these gorgeous displays of mistaken piety. It has been calculated, that two hundred priests were necessary to discharge the numerous duties. Sir W. Dugdale has also preserved a long list of remarkable persons who were buried within the cathedral [20].

A church dedicated to St. Faith, had been erected near the east end of the cathedral, and when the latter was enlarged, its superstructure was taken down, and the vaults only appropriated to, and used as the parish church for upwards of three centuries. After the great fire, the parish was united to that of St. Augustine, though the parishioners still have the right of burying in a part of the crypt of St. Paul's.

The bishop's palace appears to have been of high antiquity, and the scene of many royal visits and festivities. It was destroyed by the fire of 1666, and never rebuilt.

Paul's cross, from the numerous and important assemblies and events with which it was connected for a long series of years, was one of the most interesting appendages of the old cathedral. Its origin was unknown. Its destruction took place in 1643, by order of the parliament.

In 1669, Dr. Wren prepared the first set of designs for the intended cathedral; but when the parliament provided that part of a duty upon sea-coal should be applied to defray the charges of the building, he extended his views, and produced a model which now remains, and which, it is said, he valued more highly than any of his other designs. The beauties of this model not being properly appreciated by the clergy and others, to whom the Roman style in church architecture was entirely new, his invention and taste were severely tried, in reconciling "the gothic to a better manner of architecture." The designs were, at length, finally approved by the king in December 1672, and, with the exception of some inconsiderable alterations, chiefly in the ornamental parts, the present edifice was constructed agreeably to them.

The demolition of the old works, the removal of the ruins, and the preparations of the trenches, were works of great difficulty and danger. When they were accomplished, the king signed an order in May

20 Among the rest were Erkenwald, William the Norman, bishop of London; Roger Niger, bishop of London; John of Gaunt, duke of Lancaster; Hamond de Chigwell, six times mayor, ob. 1328. Sir Francis Walsingham, ob. 1590. Sir Phillip Sydney, ob. 1586. John Colet, dean of St. Paul's, ob. 1519. Sir Nicholas Bacon, lord keeper, ob. 1579, and his two wives. Sir Christopher Hatton, lord chancellor, ob. 1591. John Donne, dean of St. Paul's, ob. 1631. William Lily, the grammarian, ob. 1522. Sir William Dethick, bart. garter king at arms, ob. 1612; and sir Anthony Van Dyke, the celebrated painter, ob. 1641.

1675, for the works to commence at the east end; and in the month of June in the same year, the first stone was laid by Thomas Strong, the master mason. The exertions of the architect, the commissioners, the clergy, and the government, during the period occupied in the building, deserve the highest praise. It is impossible to believe that a work so great in its dimensions, so scientific in its construction, so infinite in its details, and so enormous in its expense, could proceed without interruptions, delays, and difficulties of the most serious nature; but these were overcome, and a master-piece of architecture, colossal in its magnitude, was produced, in a period of time unparalleled, for its shortness, in the history of the art. The highest stone of the building was laid by Mr. Wren, the architect's son, in 1710, and the last commission for "finishing and adorning" the church was issued by George I. in 1715.

The plan of the Cathedral is extremely simple, and is that of a latin cross with an additional arm or transept at the west end, to give breadth to the principal front. Over the intersection of the nave and choir is placed the dome, and each angle of the western front is surmounted by a tower.

The most striking feature in the character of this edifice, and which is not possessed by any other structure of equal magnitude perhaps in the world, is, that it is a whole; the creation of one mind, designing, constructing, and decorating all, from the first idea, to the last and most minute ornament.

The narrow limit of the area which surrounds this building, has been repeatedly and justly complained of, but it has its advantages; it brings into immediate contrast the dimensions of the cathedral and those of the neighbouring buildings, and produces an effect in favour of the former which any enlargement of this area would weaken. Who, as he approaches up Ludgate Hill, under favouring circumstances of light, but must be arrested by the extraordinary and sublime combination of architectural effect which there presents itself! The breadth, and deep masses of shadow in the western part;—the lightness, the elegance, the intricacy of the towers;—the stillness, the solemnity, and the majesty of the distant dome!—Let us enter. As we pass along the nave, how does our curiosity and admiration increase at every step, as under the last arch, we perceive the increasing elevation of the internal dome, until, arrived beneath the centre, the eye penetrates upwards into the highest vault, and we thrill with unmixed wonder and astonishment! Beauties of less striking character are profusely scattered about this magnificent temple, but which our limits will not permit us the gratification of dwelling upon. To the high honour of the architect, the number of defects, which the ingenuity of after critics has discovered, is small,

and several of them were produced by circumstances over which he had no control.

The paucity of decoration has been considered one of these; but since the year 1795, when the fine arts triumphed, and bigotry vanished beneath the presidency of an enlightened prelate, this defect has become gradually less apparent. In that year the statue of Dr. Johnson was erected by Bacon, and followed by that of John Howard, a work of the same artist. In addition to these, the cathedral now contains the following monuments:

Houghton, Major-general,	by *Chantrey.*
Reynolds, Sir J.	*Flaxman.*
Jones, Sir W.	*Bacon.*
Brock, General	*Westmacott.*
Abercrombie, General	*Ditto.*
Moore, General	*Bacon, Jun.*
Collingwood, Admiral	*Westmacott.*
Howe, Admiral	*Flaxman.*
Miller, Captain	*Ditto.*
Faulknor, Captain	*Rossi.*
Hardinge, Captain	*Manning.*
Burgess, Captain	*Banks.*
Cornwallis, Marquis	*Rossi.*
Mackenzie, Major-general Langworth, Brigadier-general	*C. & S. Manning.*
Dundas, Major-general	*Bacon, Jun.*
Craufurd, Major-general Mackinnon, Major-general	*Ditto.*
Westcott, Captain	*Banks.*
Mosse, Captain Riou, Captain	*Rossi.*
Marchant, Major-general	*Smith.*
Duff, Captain	*Bacon, Jun.*
Cooke, Captain	*Westmacott.*
Rodney, Admiral	*Rossi.*

That among these monuments there are some highly honourable to British art, cannot be denied; but, in the majority it must be confessed, there is a great want of imagination, pure principle, and dignified feeling[21].

21 In the immense vaults beneath the cathedral, besides the sarcophagus to lord Nelson, delineated in pl. 7, there is remaining, among others, the monument of Dr. Donne, in which the sculptor has represented him lying in his shroud, but with no expression of death or of disease in his features. The merit of this work, and the celebrity of the person represented, give it a claim to a very superior situation, and such an act of justice would reflect much honour upon those who should perform it.—In these vaults are buried Sir C. Wren, architect; bishop Newton; the earl of Rosslyn; sir J. Reynolds; John Opie; James Barry; Robert Mylne, the architect of Blackfriars Bridge; and some others.

One observation strikes us forcibly as we pass from one memorial to another; it is, that of the twenty-seven monuments now erected, twenty-two are tributes to warriors. This disproportion is painful to reflect upon; for although a brave man has a high claim to the remembrance of his country, he has not an equal one with him whose exertions for the amelioration and moral improvement of his species, tend to banish war with all her horrible attendants from the earth. It is from feeling this, that for the character of the country, for the honour of the arts of peace, and for the influence it may have on the highest interests of mankind, we rejoice that the principal positions in the cathedral, viz. the four great arches beneath the dome, are occupied by the statues of an artist, a legislator, a philanthropist, and a christian philosopher. Too much praise cannot be given to those who have so wisely discriminated, and who have given the precedence to characters, the lustre of whose fame will steadily burn when the hero shall be useless, if not forgotten.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 500 feet; of the body or nave 200 feet; of the dome (diameter) 106 feet; of the choir 105 feet; of the west portico 25 feet; of the cross aisles from north to south 248 feet.—BREADTH of the body and side aisles 107 feet; of the middle aisle of the choir 42 feet; of the west front 180 feet.—HEIGHT of the vaulting or roof 88 feet; of the towers, west front, 221 feet; from the pavement to the floor of the first interior gallery in the dome 100 feet; thence to the floor of the second gallery 118 feet; thence to the third gallery on the top of the cone 50 feet; thence to the top of the cross 88 feet; of the whole 356 feet.

DESCRIPTION OF THE PLATES.

Plate 1. A View of the Southern Front of the Cathedral of St. Paul; shewing the Projection beneath the South-Western Tower, which contains the clock, and part of the Southern Aisle of the Nave; the Dome, and its Colonnade; and the Southern Transept with its semicircular Portico. In the distance is the Church of the united parishes of St. Augustin and St. Faith, built by Sir Christopher Wren.

Plate 2. The Interior of the Southern Transept with part of its Western Aisle. The Pier near the middle of the view is one of the eight which support the dome; at its foot is the national Monument of Captain Burgess, and in the pannel over, that of Captain Hardinge. Beneath the window of the western aisle is seen part of the Monument to the memory of Sir John Moore.

Plate 3. View from the end of Cheapside, looking south-west; shewing the Northern aisle of the Choir; the Dome, its Lantern, and Colonnade; the North Transept; and one of the Towers of the western front.

Plate 4. A distant View of the Western and Southern Fronts of the Cathedral, taken from the River Thames. In this view are seen, the whole length (nearly) of the building; the majestic character and position of its dome; and the relative magnitude of the whole.

Plate 5. The South Eastern End of the Cathedral. On the left hand is part of the Southern Aisle of the choir, and beyond is its circular Termination, which contains the altar. On the other side of the street is St. Paul's School, founded by Dean Colet.

Plate 6. View of the interior, shewing the Eastern End of the Nave; part of the Dome; the Choir; and its Southern Aisle. Near the end of the latter stands the monument of the philanthropist Howard, and on the left hand of the organ screen, is that of Marquis Cornwallis. Just above the great arches of the dome is seen the Gallery, called the whispering gallery.

Plate 7. View of that part of the Crypt which is immediately beneath the centre of the dome, the burial-place of Nelson! his remains are deposited in the lower basement of the sarcophagus. Those of his brave successor, Lord Collingwood, are contained in the Tomb on the right hand.

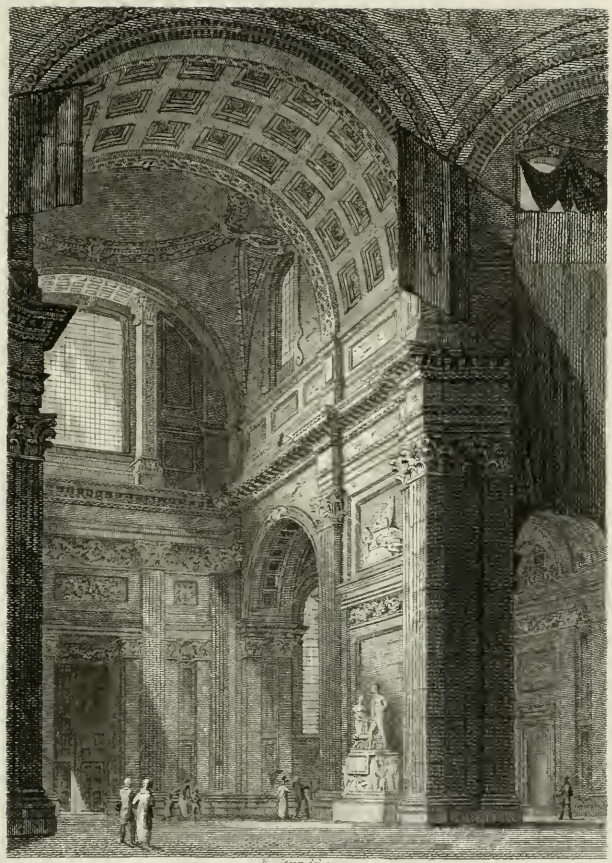
Plate 8. The Western Front, and grand Entrance to the Cathedral. The subject of the sculpture in the tympanum of the pediment, is the miraculous Conversion of St. Paul. The statue below, in the area, is that of Queen Anne.

Pl. 1

A West View of St. Paul's Cathedral.

To the Right Revd. George Tomline D.D. F.R.S.
Lord Bishop of Lincoln & Dean of St. Paul's
This Plate is most Respectfully inscribed
by his Lordships most Obliged & humble Servt. J. Storer

Published [illegible] by J. Storer & Son, Paternoster Row.



Pl. 2

South Transept St. Pauls Cathedral

To the Rt. Revd. William Howley, D.D.F.R.S. & S.A.
Lord Bishop of London.
This Plate is Respectfully inscribed
By his Lordships humble Servt. J. Flore

N. East View of St. Paul's Cathedral.

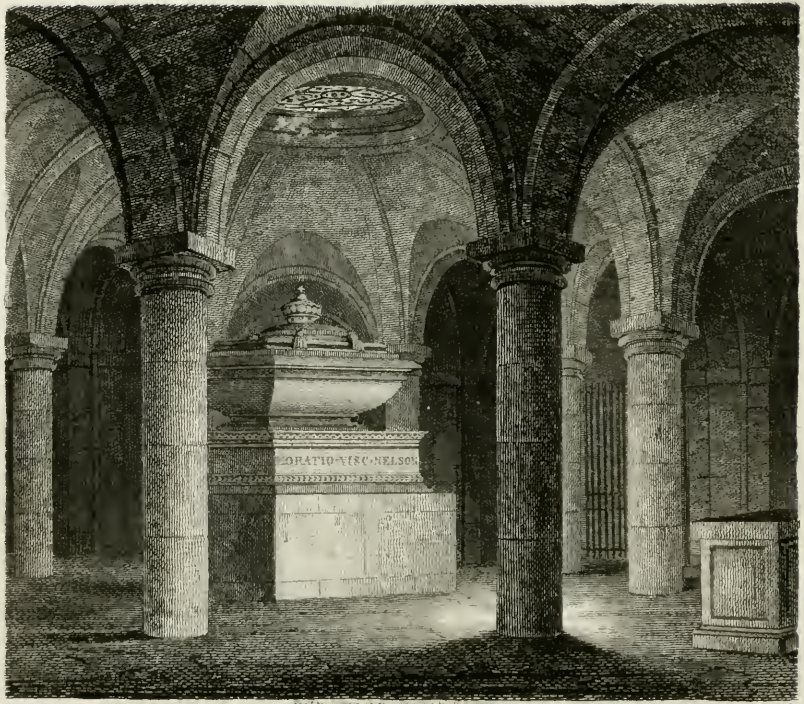
Pl. 4.

St. Paul's Cathedral from the River Thames

Published June 1st 1786 by Sherwood Neely & Jones Paternoster Row.

East End of St. Paul's Cathedral.

Part of the Nave & Choir, St. Paul's Cathedral.



View in the Crypt St Paul's Cathedral

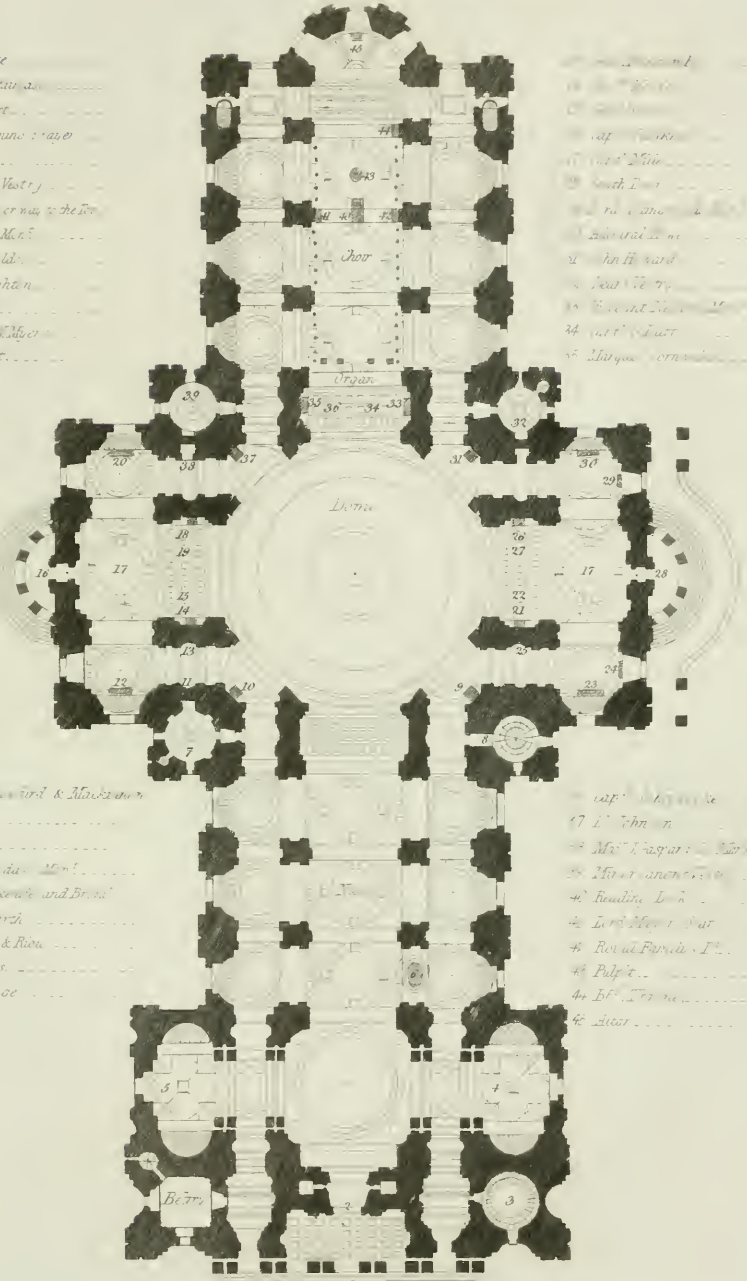
Engd by J. Storer from a Drawing by J. Bluck.

West Front of St. Paul's Cathedral.

Published ... by ... Paternoster Row.

St PAULS CATHEDRAL,

Shewing the Ground of the Roof



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Ely.

The Cathedral of Ely, and the venerable remains of the conventual church, furnish objects of contemplation and inquiry of singular interest and importance. In the dreary solitude of the fens, at a period when Ely was an obscure and isolated spot, a monastic society was founded by the enthusiasm of the devout Ethelreda, in a style of extraordinary profusion and splendour. At once the lords and the spiritual directors of the scanty population by which they were surrounded, the monks of Ely commanded reverence by the ostentation of their riches, and obedience by the extent of their temporal authority. As their wealth and their reputation increased with the number and character of their proselytes, so was their magnificence correspondently exhibited in the completion of religious edifices, possessing all the grandeur of dimension, and all the beauty of decoration, which ecclesiastical architecture displayed, from its earliest imitation and improvement of the Saxon style, to the perfection and highest ornament of the pointed arch. This variety renders Ely almost a complete study of the rise and progress of what is usually termed gothic architecture [1]. This cathedral also possesses another eminent advantage; the records of its history are so clear and authentic, that the erection of nearly every part may be referred to some particular age; and the whole may be thus satisfactorily associated with some of the most remarkable events and characters of the English church.

The Isle of Ely was one of those provinces which, under the government of the Saxons, was subject to the particular local jurisdiction of its feudal lord. The style and office of these governors are expressed in ancient latin histories and charters by the terms *principes* and *duces*; under the Danes they were called *comites* and *consules* [2]. They were the principal nobility of those ages, and, with the

1 The earliest remain of the conventual church is conjectured to be of the date of 673; the latest of the present cathedral is inscribed 1534. "Millers' Description of the Cathedral Church of Ely."

2 They were commonly styled by the Saxons Ealdormen; by the Danes, Eorler. "Selden's Titles of Honour."

bishops of the church, composed the great council of the kingdom. The Isle of Ely was part of the domain of *Tonbert*, ealdorman of Suth Girwa [3]. This nobleman became the husband of Ethelreda, daughter of Anna, king of the East Angles [4]. The life of this princess furnishes a remarkable instance of the mistaken piety of the Saxon Christians. Beautiful in her person, amiable in her temper, and gifted with all the accomplishments of the time, she resolved at a very early age to devote herself to religious austerities. One of the most estimable species of self-denial then in repute was the maintenance of a perpetual virginity. Having reluctantly yielded to the authority of her parents in espousing Tonbert, Ethelreda, either by the compliance which she won by her merits, or the kindred zeal which she produced by her piety, obtained from her husband a renunciation of the ordinary rights of marriage. In this voluntary abstinence they lived together about three years; when, Tonbert dying, the princess became the sole possessor of the Isle of Ely, which she had received from him in dower. She intrusted her authority in the island to Ovin, an eminent person of her court, who was constituted the upper ealdorman of her household; while her temporal affairs were administered by this officer she secluded herself from the world, in the cultivation of the devotional feelings, to which she was wholly surrendered: in the solitude of the fens and waters which encompassed her possessions, the ordinary pleasures and cares of life were seldom obtruded upon her enthusiasm. But she was not yet destined to that uninterrupted course of overweening piety which her zeal desired. Prince Egfrid, son of Oswy, king of Northumberland, was ambitious of an alliance with this religious heroine. He obtained the powerful influence of her uncle Ethelwold, who had succeeded to the kingdom of East Anglia on the death of Ethelreda's father. The protection of the king of Northumberland was necessary to the security of Ethelwold's dominion: his niece at length yielded to his entreaties, and espoused Egfrid [5]. But, if the ecclesiastical historians are to be depended upon, the Northumbrian prince had a continued mistaken sense of religious obligation opposed to his hopes of succession, by the superstitious coldness of his uncomplying bride. Bede says, "though she continued his consort twelve years, she remained glorious in the perpetual integrity of virginity [6]."

3 The Isle of Ely was anciently denominated Suth-Girwa; it was also called Elig in the Saxon, and Elge. Bede thus describes it: "Elge is situate in the kingdom (Provincia) of the East Angles, being a district of about 600 families, in the form of an island, surrounded either with fens or waters; whence, and from the abundance of eels that are taken in the said fens, it had its name." Bedæ Hist. Eccles. lib. iv. cap 19.

4 They were united in the year 652.

5 Egfrid was then about 16 years of age.

6 Bede thus commences a hymn in praise of the marvellous virginity of St. Ethelreda:—"Let

On her husband ascending the most powerful of the Saxon thrones, her aversion to secular honours appears to have increased; and she at length succeeded in accomplishing an entire separation from a monarch who highly esteemed her, to devote her remaining life to religious retirement. She entered the monastery of Coldingham, where she received the veil from the ambitious Wilfrid; who is suspected to have encouraged in her the degrading belief, that the divine grace might be conciliated by an abandonment of active duties for the monotonous and painful austerities of exclusive devotion. Ethelreda chose to forego the obligations of a wife and a queen, for the reputation of an abbess and a saint: her ambition was amply rewarded. She had many illustrious votaries during her life; she was enshrined at her death; and her history was sufficiently marvellous to be afterwards recorded in rude sculptures, which grace the walls of the church that owes its splendour to her institution [7]. She did not long continue at the monastery which she first entered; for having fled thence, according to an ancient MS. of considerable authority [8], to escape from the king, who purposed bringing her back by force to his court, she retired to her Isle of Ely; where, in the year 673, she laid the foundation of a religious establishment, of which the ruins of the conventual church are supposed to be the remains.

About a mile from the present city of Ely was a church of king Ethelbert's foundation, at a place called Cratendune. It was the original intention of Ethelreda to have repaired this fabric; but a more commodious situation having been chosen nearer the river, she there laid the foundations of her church and monastery. The inhabitants of Cratendune were soon attracted, either by the superiority of the site or the wealth of the royal abbess, and began building the present city near the monastery. Her pious design was forwarded by the munificence of her

Virgil sing of wars, I celebrate the gifts of peace. My verses are of chastity, not of the adulterous Helen. I will chaunt heavenly blessings, not the battles of miserable Troy." Higden, in his Polychronicon, relates the circumstance with much less ambition of learning and ornament:—"That zeer Egfridus, king Oswy is sonc, spousede seint Ethelreda, that was to forehoond ywedded to oerl Todbertus. Theiy hue were twyes yspousede and bisiliche ywowed to cossis and clippinges and fleschlich lykynge; yet hue lelte clene mayde, and was departed fro Egfridus, and wente ī to the abbay of Elig, and was ymaad Abbesse there, and dude many fayre miracles and grete."

7 In the cathedral of Ely there are eight pieces of sculpture, on the pillars supporting the dome and lantern, six of which relate to the authentic history, and two to the miraculous powers of St. Ethelreda.

8 Liber Eliensis—"a fine MS. of the twelfth century, frequently cited by Mr. Bentham, contains an account of the principal events in the monastery, from the foundation to about A. D. 1200, intermixed with a great number of papal bulls and epistles, of charters from kings, archbishops, and bishops, and of ample narratives of the miracles of St. Ethelreda. It appears to have been compiled from older accounts, then in the archives of the church, but long since perished; and to have been done in the most simple and inartificial manner. In some chapters, in which events long before the time of the writers are narrated, the present tense and first person are used, which shew clearly that the more ancient record was literally copied. The greatest part of it was written by prior Richard, who died in 1194, and the remainder by Thomas, a monk." Millers.

brother Adulfus, king of the East Angles, and by the architectural skill of Wilfrid, the principal inciter of her zeal. She here "assembled a congregation of persons of both sexes, fearing God, under a regular course of life[9]." The monastic foundations of that age were seldom regulated by the discipline of any peculiar order; but were not only retreats for devotion, but schools for education. Of this nature was probably the monastery of Ely. The advantages of such an institution, and Ethelreda's individual influence, procured for this religious establishment very particular privileges. The MS. before quoted says, "It was decreed at that time, by all the great men of England, as well secular as ecclesiastical, that the isle of Ely, which the holy virgin, Ethelreda, had possessed as her dower, and had now dedicated to the service of God, should not for the time to come suffer any diminution of its liberty, either by the king or bishop of the diocese."[10] Of the zeal of the abbess to promote the interests of her institution, by a strict example of abstinence and devotion, we are informed by Bede. He says, that "from her first entrance on her office she never wore any linen, but only woollen garments; that she usually ate only once a day, except on the greater festivals, or in time of sickness; and, if her health permitted, she never returned to bed after matins, which were held at midnight, but continued her prayers in the church till break of day." However uncongenial such mortifications may appear to the natural feelings and duties of mankind, and however they may be uncalled for by the pure religion which they seek to exalt, there is something of heroic determination in their performance, which is well calculated to produce proselytes and imitators. The example of Ethelreda was of infinite avail in advancing the honour and prosperity of her institution; and before her death she numbered amongst her votaries many of noble and royal birth. Her eldest sister Sexburga, queen of Kent, and Ermenilda (daughter of Sexburga) queen of Mercia, accompanied by her daughter the princess Werburga, were members of the society under the government of Ethelreda; and each of them succeeded to the authority which she had established.

The whole isle of Ely, with all the profits arising from her jurisdiction, was settled by the royal foundress on her favoured institution. Wilfrid is stated to have obtained from the pope a confirmation of the immunities of her grant. She did not remain many years to perfect by her example the society which she had formed by her munificence. She fell a victim to a contagious distemper, which also proved fatal to

9 Lib. Eliensis.

10 It is supposed that by this national assembly was meant the synod of Herutford, held in 673, the year in which the monastery of Ely was founded.

many of her family, in the seventh year of her installation as abbess. She gave all her possessions to religious uses. Such a character may not receive a very exalted tribute of admiration from those who feel that christianity exacts not from its disciples any performance of devotional duties that shall exclude the affections, and extinguish the passions, which, being common to our nature, are at once fountains of human happiness, and monuments of divine goodness and wisdom. But if we regard the imperfect acquaintance with true religion which prevailed in those early ages of our church, if we consider the influence of gifted and venerable men upon their undoubting followers, and if we recognise the partial good which monastic institutions produced in a period of much intellectual darkness, we shall feel some respect for the enthusiasm of St. Ethelreda, and assign the origin of her ardent piety to the suggestions of a devout mind, wanting strength and cultivation to associate the feelings which looked towards heaven, with the humanities which adorn and gladden earth.

Sexburga, widow of Ercombert, king of Kent, the eldest sister of Ethelreda, was elected to the government of the monastery on the death of its foundress. The veneration which had induced this abbess to place herself under the spiritual guidance of her virgin sister, continued to be manifested in a manner very consonant to the superstitious piety of those credulous ages. The remains of St. Ethelreda very soon acquired the reputation of a miraculous power. Sexburga, penetrated with this conviction, and desirous to perpetuate such blessings for the society over which she presided, determined, sixteen years after her sister's decease, to translate her body to a conspicuous situation in the church of Ely. This determination was sufficiently important to merit the assistance of Wilfrid, then bishop of York; and the ceremony was accordingly performed with a miraculous success to which the monkish historians have lent an implicit credence.[11] Ermenilda, the daughter of Sexburga, was chosen abbess on the decease of her mother in 699. She was succeeded by her daughter Werburga, the last abbess whose name is recorded.

In the uninterrupted observance of the rules and discipline of St. Ethelreda the monastery of Ely continued for one hundred and ninety-seven years. The great irruption of the Danes in the year 870 was fatal to its splendour and prosperity. The isle of Ely was exposed to a naval invasion from those piratical enemies. They were at first

11 The removal of St. Ethelreda's body was performed in the year 695, on the 17th of October, which day was long observed as a festival, and has still a place in our calendar. Bede affirms that the body was found perfectly uncorrupt; and this belief long prevailed; for the monks took especial care to prevent all proof of the contrary, by the most wonderful narratives of judgments which had befallen all who had ever presumed to violate the virgin's repose.

repulsed; but having collected in greater numbers, under the command of one of their kings, they totally routed the inferior force of the brave islanders. Marching immediately to the monastery, they butchered all its peaceable inhabitants of every age and sex; and having plundered its most valuable ornaments, set fire to the church and all the other monuments of Ethelreda's piety. This universal destruction was made a pretence by Burrhed, king of Mercia, to seize upon the whole revenues of this monastery, as well as of other religious institutions." These continued vested in the crown till the succeeding century. In common with the abodes of many other monastic societies which had been dispersed by the brutal violence of the Danes, the ruins of Ely were for a long time deserted. William of Malmesbury indeed states, and he is corroborated by the historian of Ely, that eight clerks of the foundation having repaired the aisles of the church, again established the public worship of God there, under the protection of the king of England. This christian patron was probably the glorious Alfred, who having succeeded to the principality of the island, as king of Mercia, chose that the divine offices should be again performed in so celebrated an abode of devotion, without the renewal of that magnificent establishment, which rather applied to the ostentation of man than to the glory of the Most High. The society so placed at Ely consisted of a college of secular clergy, who lived in the monastery with their wives and children, under the government of an arch-priest or president. This foundation was probably supported by voluntary offerings and oblations; though it received several special grants of land from the crown, which the historian of this church has recorded.

The monastery of Ely owes its restoration to king Edgar. The influence of Dunstan, who was educated a monk, was exercised in promoting to the dignities of the church those who had the recommendation of belonging to his own profession. Ethelwold, a monk, and abbot of Abingdon, having been advanced to the see of Winchester, introduced the benedictine rule of monastic life as the regulation for all monasteries in the kingdom. By his persuasion king Edgar determined to restore the institution of St. Ethelreda; and accordingly empowered this zealous bishop to repair the church and other buildings of Ely; to exclude the secular clergy who had obtained possession of the monastery; and to associate a competent number of monks to do honour to the munificence of the king's proposed establish-

12 Ingulphus, abbot of Crowland, in his history of that abbey, informs us of the several manors belonging to it, which this king seized as escheats; as well as the possessions of other monasteries which he applied to the enrichment of his own treasury. Speaking of this appropriation of the revenues of the monastery of Ely, he says, "Beorrhedus Rextotam Helyensem insulam fisco suo applicavit."

ment[13]. By the royal charter of Edgar it appears that, in consideration of 60 hides of land, £100 of money, and one crucifix of gold, the king surrendered the whole district of the isle of Ely, twenty hides of land within the same, with the dignity and soke of the two hundreds within the isle, and five hundreds in Wichlaw, within the province of the East Angles[14]: to these were attached the power of trying all causes; the fines and forfeitures for transgression of the laws in all secular cases happening within the lands and manors of the monastery; the fourth part of the profits of the county of Grantaceaster (Cambridge); the villages of Meldeburn, Earmingaford, and Northwold; also 10,000 eels, part of the royal revenues, due from the village of Wyllan: these endowments are stated to be for the maintenance and support of the monks, and to supply them with necessary food and clothing. The charter is dated at the royal village of Wlfamere, in the year of our Lord 970, the 13th of indiction, and the 13th of the king's reign[15]. The bishop, having by a former commission taken possession of the site of the monastery, introducing his monks and appointing an abbot, thus obtained for the foundation of Ethelreda an accession of power and importance, which enabled the religious edifices of Ely to rise from their ruins in that splendour of which the present remains of the conventual church may furnish an adequate conception.

The first abbot was Brithnoth, prior of Winchester. His diligence and skill in repairing the buildings of the monastery are highly commended. The church in particular was renewed with great care and expense. It is probable that the chief damage done to this building by the Danes was the conflagration of the roof; the outward walls, according to the "Liber Eliensis," wanted only a partial reparation. The church being finished, was dedicated with great solemnity by Dunstan, then archbishop of Canterbury. The original endowments of Edgar were only part of his benefactions; for he subsequently gave to this monastery the manor of Hetfield in Hertfordshire, and the village of Derham in Norfolk. An enumeration of the purchases of, and gifts to, the church of Ely from this time to the conquest, shews that it must have been one of the most richly endowed abbeys in the kingdom, as well as one of the most remarkable for its secular authority. The latter royal grant of the village of Derham gave rise to an occurrence

13 The original number of monks was 70; but from the Chamberlain's accounts it appears that from the year 1258 to 1533, the greatest number was 51, constantly varying as low as 32. After the plague in 1349, the number, including the prior, was only 23. Seven years before the dissolution of the monastery it only contained 36 monks and the prior.

14 The hundreds of Plomesgate, Wilford, Thridling, Carleford, Coles, and Loes in Suffolk; now called St. Ethelreda's Liberties.

15 The substance of this charter was originally given to the monastery of Ely by Ethelreda; but the one now recited is the foundation of the temporal power vested in the bishop, which has continued without intermission from the time of Edgar.

which singularly illustrates the ridiculous importance attached by the early churches to the relics of the pious dead. St. Withburga, a sister of Ethelreda, who founded a society of nuns, was buried at this village of Derham. The bishop of Winchester and the abbot of Ely being greatly desirous to obtain possesssion of her body, procured a royal licence for this mighty purpose; but apprehending the resistance of the inhabitants, they exercised a remarkable artifice for the completion of their desire. The abbot, with the stoutest of his monks, visited Derham, as for the administration of justice; he afterwards invited the inhabitants to a feast. While the unsuspecting people were rejoicing in the hospitality of their spiritual governor, the monks were busily employed in exploring the cemeteries of the church. Having found the saint, they all secretly set forward in the night with their singular treasure. The people had in the mean time discovered their loss; but they were unable to overtake the predatory monks till they had taken water at Brandon, twenty miles distant, where resistance was vain. The party arrived in triumph with their charge at Ely, where they were met by a solemn procession; and the body was deposited by the sides of their three other saints, Ethelreda, Sexburga, and Ermenilda. The immense advantage to the revenues of the abbey derived from the possession of these celebrated remains, will be best estimated by an historical acquaintance with the credulity which has always accompanied the worship of saints, and the selfish purposes to which it has been directed by the holy professors of imposture in its most profligate extent and variety. The first abbot of Ely, according to the chronicler of his church, was slain by the command of the infamous Elfrida. It is related that Brithnoth, having accidentally discovered the dowager queen in the performance of an act of sorcery, she endeavoured to prevent the disclosure of her crime by inciting the abbot to criminal familiarities. He resisted her advances, and fell a sacrifice to her revenge. Elfrida is stated to have confessed on her death bed that her servants murdered Brithnoth, by thrusting small heated irons under his arm-pits.

The second abbot, promoted in 981, was Elsin, "of a noble family, and much in favour with the king." His prudence enabled him to acquire many noble and wealthy benefactors to the monastery, warriors and penitents, virgins and widows, who either embraced the monastic rule, or added greatly to the wealth of this splendid establishment. He was succeeded by Leofwin, about 1019, who has left no memorials of his character or diligence, except that he was deposed by his monks, and reinstated by the pope. Leofric, the fourth abbot, was promoted by king Canute in 1022. His successor, Leofsin (also appointed by Canute), if he was sufficiently careful to forward the

acquirement of wealth for his abbey, was also zealous to advance its reputation for learning and discipline. This abbot, with the king's consent, let out many of the estates to tenants, on condition that the monastery should be furnished with all required provisions during certain weeks. His influence with Canute also procured him the appointment of one of the three chancellors of the king; in consequence of which that monarch frequently visited the abbey, contributing as much to its riches as to its splendour and reputation. During his administration Alfred, the son of Ethelred, who had been cruelly persecuted by Harold for his pretensions to the throne, died at Ely, in the custody of the monks. Wilfric, the sixth abbot, raised to that dignity by his kinsman Edward, 1045, obtained a charter from that monarch, confirming all the possessions and immunities of the church of Ely. He governed the abbey with great reputation for many years; but being at length tempted to make a private transfer of some of the property of the abbey to his brother Guthmund, he was detected by the monks, and retiring from his authority, died in great perturbation. Guthmund refusing to surrender these lands so dishonestly obtained, held possession of them during his life; and they were finally lost to the church by falling into the hands of Hugo de Munford, a Norman knight. Thurston, the seventh abbot, who was appointed by Harold, is remarkable for having long resisted the Norman conqueror in his attempts upon the Isle of Ely. But the monastery having suffered as much from the English lords and their followers as from the besieging Norman, the abbot and his monks privately submitted to William, and enabled him by their advice to subdue the island. The Norman bore the abbey no good will for its resistance; but the unimpeachable character of Thurston prevented his deprivation. He was succeeded in 1072 by Theodwin, a monk of Jumiege, well known in the Norman court, who had the spirit to refuse his preferment till the conqueror restored the valuable furniture of the church, which he had seized. The administration of the abbey was for seven years held by Godfrey, a monk, during a vacancy.

The appointment was granted, in 1081, to Simeon, a venerable old man, who was related to the king, and had been prior of Winchester. He is to be principally noticed here as having laid the foundations of a new conventual church, the present cathedral [16].

16 The readiness of the Normans to apply the wealth which they had acquired by conquest to the erection of religious buildings in their own taste, leaving the Saxon edifices to a premature decay, is sufficiently known to every one acquainted with ecclesiastical antiquities. A new church must have been totally unnecessary in the time of Simeon, if we may judge from the solidity of the present remains of the old conventual church, and from the circumstance that an additional building was added to the east end of that fabric, 21 years after the foundations of the present cathedral had been laid, an unnecessary work if the original building had been too greatly decayed for the performance of the divine offices.

This great work was left unfinished at his death, in 1093. The abbey lands and estates were then let to farm by the rapacity of the ministry of William Rufus. On the accession of Henry, the conqueror's younger son, the liberties of the church were immediately restored. The vacant abbey of Ely was bestowed on Richard, a noble Norman, on the day of the king's coronation, 1100. Two years after his appointment to this office, he was deprived of his dignity in a council at Westminster, through some court intrigues against his family; but, being reinstated by a bull of the pope, he was again admitted into the king's favour; and diligently applied himself, on his restoration, to the completion of the new church. The eastern part of this building being perfected in 1106, on the 17th of October in that year, the bodies of the saints were solemnly translated from the old church to the new. How far this abbot proceeded in his architectural labours has not been satisfactorily ascertained. The choir which he finished extended from the east end through the great cross, and took in also two arches of the nave. Bentham conjectures that the whole east end, with the cross, and the tower in the intersection of the cross, as well as the two arches of the nave, were completed in his time. The compiler of the Ely MS. who wrote in the reign of Henry I. declares, that for exquisite skill in the construction, and for elegance of form, this church was equal to any in the kingdom. This abbot by his influence prepared the way for the honour which was afterwards conferred upon his abbey, of being raised to an episcopal see. This elevation was procured by the address of Hervey, bishop of Bangor, who was appointed, in 1107, to the administration of the abbey, after the death of Richard. Having ingratiated himself with the monks, and obtained their acquiescence in his views, after various difficulties, to remove which he undertook a journey to Rome for the pope's consent, he at length, in 1109, obtained from the king his royal charter, granted in solemn council at Nottingham, for converting the abbey of Ely into a bishopric. The ostensible reason for this procedure was, that the diocese of Lincoln was too extensive. On this change, the bishop's authority over the monks did not wholly cease; though their especial government devolved upon the prior; yet the bishop was still considered their superior [17]. Hervey, immediately on his promotion, obtained a confirmation of the royal charters to the church of Ely, as well as other privileges for his see. But he was not wanting in making very advantageous terms for himself and his successors, by a division of property, of which the monks very bitterly

17 In Ely cathedral there is no episcopal stall. The bishop occupies the seat of the abbot, and the dean that of the prior.

complained. Hervey died in the year 1131, and was buried in his own cathedral.

Of the bishops from this period to the reformation, our limits will only allow us to make a very brief mention. These dignitaries, as well as many of the archdeacons and other officers of the church of Ely, comprise an unusual number of men distinguished for their high birth and civil talents[18]. The second bishop, Nigellus, was a baron of the exchequer, both under Stephen and Henry II. Geoffrey Ridel, his successor, was a liberal benefactor to his cathedral. He repaired with silver St. Ethelreda's shrine, gave several rich vestments, ornamented the choir with paintings, and carried on the new work and tower at the west end of the church, almost up to the top. William Longchamp, the fourth bishop, arrived at an union of higher dignities than perhaps any other subject of this kingdom. Under king Richard he was chief justice of the southern part of England, protector of the realm, chancellor, and legate of the pope. Eustachius, the fifth bishop, was one of the dignitaries who accepted from the pope the task of publishing the act of excommunication against John; he fled the kingdom and was outlawed. On the king's disgraceful submission he was restored to his benefices. He was liberal to the church of Ely, and the building of the west part of the cathedral, called the galilee, is ascribed to him. Hugh Northwold, the eighth bishop, was equally distinguished for his piety, learning, and magnificence. He did important services to his see, and laboured to promote the advancement of knowledge and religion. He founded that magnificent part of the cathedral called the presbytery, on which work he was employed sixteen years, completing it at an expense of upwards of £5000, a sum which would effect as much at that period as £100,000 of our present currency. He also finished the great western tower, and built a considerable part of the episcopal palace. Hugh de Balsham, the tenth bishop, founded at Cambridge the college of "the scholars of the bishops of Ely." This was the first endowed college of that university. John Hotham, the sixteenth bishop, who was consecrated in 1316, was a liberal benefactor to the church of Ely; he was a man of great talents and influence, being employed in many important embassies, and holding the dignities of treasurer of the exchequer and lord chancellor. He appointed Alan de Walsingham, sub-prior of the convent, sacrist of the church. The superintendance of the buildings was one of the duties of this officer. De Walsingham was eminently qualified

18 Several of the monks of this institution were advanced to eminent situations. Of the inferior members of this monastery, the celebrated Alexander Barclay, the author of the "Ship of Fooles," has best merited the remembrance of posterity by his learning and talents. In the title to his "Myrrour of Good Manners," he is called "a priest and monk of Ely."

for his appointment, and has left a noble specimen of his architectural skill in the octagon and lantern, which were built under his direction, to supply the place of an old tower which had fallen in. These were erected at the expense of the convent. Bishop Hotham finished the presbytery at his individual charge. Simon de Montacute completed some magnificent works which his predecessor had begun, particularly the dome and lantern, and the St. Mary chapel, now Trinity Church. Thomas L'Isle, appointed to the see by the pope in 1340, rendered himself exceedingly unpopular by his pride and severity; he appears to have been a man of violent passions: finally he fled beyond sea, and died in obscurity, after his temporalities were forfeited for having concealed a murderer. Lewis de Luxemburgh, archbishop of Rouen, was appointed to the diocese by Henry VI. as a reward for his faithful services to the English cause in France. He was afterwards created a cardinal. The celebrated cardinal Bourchier succeeded de Luxemburgh. John Morton was elected to the bishopric in 1478; he subsequently received the highest secular and ecclesiastical honours under Edward IV. and Henry VII., being lord high chancellor, and archbishop of Canterbury. He was a munificent friend both to the church and the Isle of Ely, having bequeathed his silver cross and episcopal mitre to the one, and conferred a more important benefaction on the other, by making a navigable cut from Wisbech to Peterborough. His successor, John Alcock, was a divine of great learning and taste; his architectural skill is eminently displayed in the beautiful chapel which he erected for himself in this cathedral. Richard Redman was a prelate of liberality and talents; his charity was abundant, though somewhat ostentatious; for in his journeys, if he staid but an hour in a town, he caused a bell to be rung, to summon the poor to partake of his benevolence. James Stanley, the thirtieth bishop, is memorable for his incontinency; as the era of the reformation approached this vice was not so easily tolerated as in the less scrutinizing ages of the Romish church; bishop Godwin is accordingly so severe upon the character of this prelate, that he says, "he died without performing any one thing deserving to be remembered." Nicholas West, his successor, has been abundantly complimented in dedications and other panegyrical works; his praises might be a little advanced by the unparalleled splendour which he maintained in his establishment. He built the elegant and exquisitely finished chapel at Ely, known by his name, where he was interred. Thomas Goodrich, the next bishop, was one of the most zealous reformers. Under his injunctions all images, relics, and shrines at Ely were obliterated and destroyed. But he is supposed to have temporized a little in his religious professions,

as he was suffered to retain his bishopric on the accession of queen Mary. Thomas Thirlby, the last popish bishop of this see, was a discreet and humane man, not violently bigoted against the professors of a different faith. He shed many tears on being compelled to degrade Cranmer, previous to his martyrdom. He was deprived of his see, and committed to the Tower for refusing the oath of supremacy; but was subsequently released, and died contentedly at Lambeth [19].

With the fall of the Romish church in England, the dissolution of monastic institutions, and the appropriation of their possessions to the purposes of the state, ceased that display of magnificence in ecclesiascal architecture which had indicated the amazing wealth of the conventual churches. We have no longer therefore to expect from the prelates of Ely such a munificent application of their diminished riches as might compare with the bounty of a Ridel or a Hotham. We must pass slightly over their histories, although they comprise some of the most eminent divines of the English reformed church. The two first protestant bishops, Cox and Heton, were destined to the bitter mortification of seeing their most valuable possessions gradually alienated to the crown. Lancelot Andrews, who was elected to this see in 1609, one of the principals in the new translation of the Bible, was a prelate of extensive learning and unblemished integrity. Matthew Wren, a zealous adherent of Charles I. was confined in the Tower by the republicans for eighteen years. Francis Turner was one of the seven bishops who immortalized themselves by their resistance to the arbitrary power of James II.; but a conscientious regard to the allegiance which he had sworn to that sovereign, however unworthy, prevented his taking the oaths to William III.; he was accordingly deprived of his bishopric. The famous Simon Patrick was his successor; the high merit of his writings is too universally acknowledged to require any eulogium. Bishop Fleetwood is remarkable for his honest and ardent hostility to the arbitrary principles and unconstitutional designs of the ministry of 1712; his preface to four sermons was burnt by a vote of the House of Commons. His zeal for the protestant succession was rewarded by his promotion to the see of Ely, by George I. Bishop Mawson, who was preferred to this diocese in 1754, was a liberal promoter of the repairs and decorations of his cathedral, and he had the merit of adequately estimating and rewarding the learning and diligence of Mr. Bentham. Bishops Keene and Yorke were considerable benefactors to the see.

Of fifty-two bishops of Ely, half have been consecrated to the see,

19 The possessions of the monastery, at the time of the dissolution, were estimated at 1084*l.* 6*s.* 9½*d.* clear yearly value, according to Dugdale; and 1301*l.* 8*s.* 2*d*, according to Speed.

and half translated from other dioceses. The vicinity to Cambridge has filled the prebendal stalls of this cathedral with men of learning and eminence. Fifteen, out of twenty-one deans, have been heads of houses at Cambridge.

It remains for us briefly to describe the existing state of the ecclesiastical edifices. There appears very strong presumption that we may refer part of the present remains of the conventual church to the time of Ethelreda: without entering into the discussion of this question, the whole must be acknowledged to be a most venerable ruin. These remains furnish very ample and perfect specimens of the Saxon style of architecture. They consist of "ten columns on each side of the nave, alternately cylindrical and octagonal, and the octagonal ones alternately with a side and an angle in front." The mouldings of the arches are profuse. The form of the circular windows over the arches is distinct, although they are bricked up. The passage from the nave to the choir is through a low arch. There have neither been a tower or transepts at this part; a proof, according to Millers, of its erection prior to the age of Edgar. A little beyond is a curious arch, supported by singularly slender columns, which was the north entrance. At the end of the church is a remarkable vault, which Mr. Millers pronounces to have been erected A. D. 1102[20].

The cathedral of Ely, in its present state, at once impresses the observer with an idea of grandeur, rather from the magnitude than the harmony of its parts. The height of the tower, the addition of the portico, and the want of the north wing, destroy that sense of beauty which results from arrangement and proportion. The original plan was doubtless regular; but the bad taste of one period, and the comparative poverty of another, have left this cathedral a noble and highly finished, but a scattered and disproportioned monument of ecclesiastical magnificence. The original tower was of bishop Ridel's erection; the whole of his work is Norman. About two centuries after his time sixty-four feet were injudiciously added to the height of this structure. It is probable that this additional incumbent weight crushed the north transept. It has since been a frequent source of alarm and expenditure. The portico, called the galilee, which is conjectured to have been erected by Eustachius, is a very beautiful specimen of the early English style. The name of this building is derived from the circumstance, that the penitents used here to sit while they waited their re-admission into the bosom of the church: as Galilee is that

20 The following were the interior dimensions of the conventual church: length from west to east, 158 feet 3 inches.—The nave, 105 feet.—The chancel, 49 feet 8 inches.—Breadth of the nave, including the side aisles, 41 feet.—Breadth of the choir, 39 feet 6 inches.—Height of the nave, 93 feet.—Height of pillars in the nave, 10 feet.—Pillars in the chancel, 8 feet 4 inches.

part of the Holy Land most distant from Jerusalem, so is this edifice the most remote from the sanctuary. The south-west transept, though possessing many beauties, is used as a depository of materials for repairs, and other lumber. The nave produces an effect of sublimity from its amplitude and simplicity. Bentham assigns the year 1174 as the date of its completion. The columns are higher and the arches loftier than those of even a later period. The whole construction of the roof is visible to the leads; this adds to the lightness, but takes away from the grandeur of the stone work. The side aisles of the nave are formed by a range of semicircular small arches and pilasters; a few of these are of the original form; the remainder are the production of later ages. The transepts are part of the original fabric; they have each a middle and two side aisles; the columns and arches are like those of the nave; with the exception of one simple cylindrical shaft in each, of which no other specimen occurs in the whole building. The octagon and lantern are most noble works. In the four longer sides four lofty arches open into a principal part of the church; the lower arches on the shorter sides open obliquely into the aisles. The arches are supported by columns of that elegantly clustered and conjoined form which had been newly introduced at the period of this erection. The embellishments unite elegance with simplicity. On a cluster of slender columns between each arch, are represented in relief, portions of the life of St. Ethelreda, already mentioned. The ante-choir is highly embellished; the tracery-work is of exquisite delicacy. The choir is a most beautiful specimen of harmonious and graceful architecture. The east end is particularly beautiful. The great window is divided into two tiers of lights; the lower of three, the second of five: these were formerly adorned with painted glass, but this was destroyed in the general hostility of the first reformers towards popish ornaments; adding to the regret to be felt in the consideration that so glorious a triumph was disgraced by a tasteless and wanton destruction. The presbytery was formerly occupied by sepulchral memorials; these have all been removed, except the monuments of bishop Gray, and Cardinal de Luxemburgh[21]. The other parts of the cathedral are rich in monumental sculptures; but many tombs and inscriptions were broken up or defaced by the zeal or the avarice of reformers or republicans. Of fifty-two bishops of Ely, thirty-five are ascertained to have been buried in the cathedral, and two in the lady chapel. There are memorials remaining of only twenty. The side aisles are particularly

21 The choir was removed to its present situation during the episcopate of bishop Mawson, who contributed 1000*l.* to this improvement. The design of this alteration was supplied by the architectural skill of Mr. Essex; the superintendance of the work was confided to the zealous diligence of Mr. Bentham.

distinguished for the variety and elegance of their decoration. The separation of bishop Northwold's from bishop Hotham's work in the north aisle is marked by piers combining the two sorts of columns used in the respective periods when the fabrics were erected. The line of separation in the vaulting is also sufficiently observable. The chapel of bishop Alcock, an elaborate but not very beautiful specimen of the florid style, is at the east end of this aisle. At the east end of the south aisle is the light, graceful, and exquisitely finished chapel of bishop West, erected in 1534.

The other remains of the wealth and magnificence of the abbey of Ely are, Trinity church, the cloister and chapter-house, the deanery and connected buildings, prior Crauden's chapel, and the ruins of the conventual church already described. St. Mary's church, the Grange, and St. John's Hospital, were also particularly connected with this splendid monastic abode.

DIMENSIONS OF THE CATHEDRAL.

The whole LENGTH from west to east 517 feet; the galilee, or western portico 40 feet; the western tower 48 feet; the nave 203 feet; crossing the octagon 71 feet 6 inches; the ante-choir 53 feet; the choir 101 feet; the length of the transept from north to south 178 feet 0 inches.--BREADTH of the nave with the side aisles 73 feet 6 inches; bread h of the ante-choir or sermon place 76 feet 0 inches; clear diameter of the octagon from one pillar to the opposite 65 feet 4 inches.

DESCRIPTION OF THE PLATES.

Plate 1. Displays the South Transept, together with part of the Nave, the Octagon and Lantern. This View is taken from the Dean's garden.

Plate 2. The East end (an interesting specimen of the early English style of architecture); the Octagon and Lantern; and part of the great Western Tower in the distance. On the left are seen some of the Prebendal Houses.

Plate 3. The Prior's Entrance, situated within the Dean's garden. This magnificent Norman door-case formerly afforded an entrance to the cathedral, at the south-west corner, but is now kept closed. The ornaments are various and elaborate. It will be observed, that the central sculpture within the head of the arch is circumscribed by that geometrical figure, formed by two equal circles, cutting each other in their centres, which was so frequently introduced in the sacred carvings of the middle ages, and is believed to have had a mysterious meaning, now unknown.

Plate 4. Exhibits the North side of the Cathedral, with the Lady Chapel; which building was given, after the reformation, to the parish of the Holy Trinity, and is now called Trinity Church.

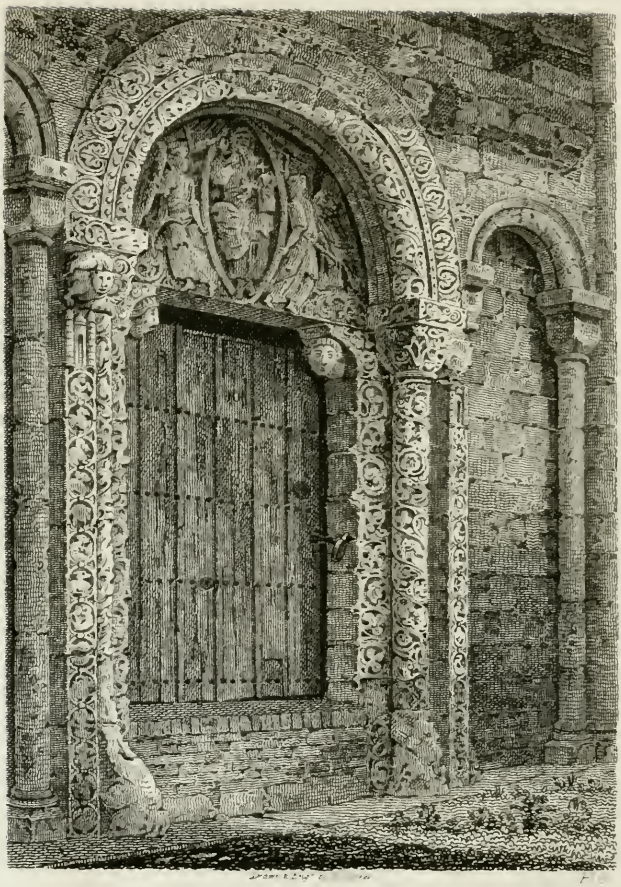
Plate 5. An Interior View from the Nave, shewing part of the North Transept; the clustered Piers which support the octagon; together with part of the Choir, and its Screen.

Plate 6. This View is taken from St. Mary's Churchyard, and represents the great, or Western, Tower, with two octagonal Towers that flank it on the south side (those on the north being now demolished). In the centre is seen part of the Lantern. The building partially disclosed beneath the towers of the cathedral is the Bishop's Palace.

Plate 7. A South-east View of the Cathedral; shewing the outer part of the Eastern Cloister; part of the South Transept, with the Entrance from the South; the Nave; and the three Western Towers. In the distance is seen part of the Bishop's Palace.

Plate 8. North Front of the Bishop's Palace, constituting the most ancient part of that edifice, no portion of which is of an earlier date than the latter end of the 15th century. The wings were erected at that time, by Bishop Alcock. In the distance is shewn part of the Deanery.

Plate 9. The Vignette Title to the second Volume. This View is taken from within the west porch, and shews the Grand Entrance to the cathedral. The building seen without is the Episcopal Palace.



The West Entrance of the Cathedral

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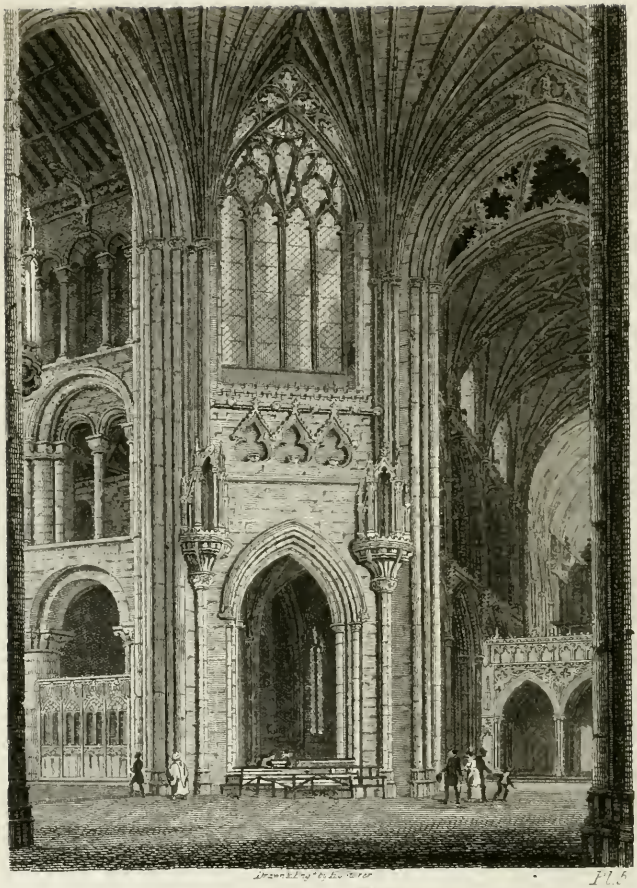
A W. View of [illegible] Cathedral



Pl. 5

Interior of the Cathedral

Drawn & Engraved by

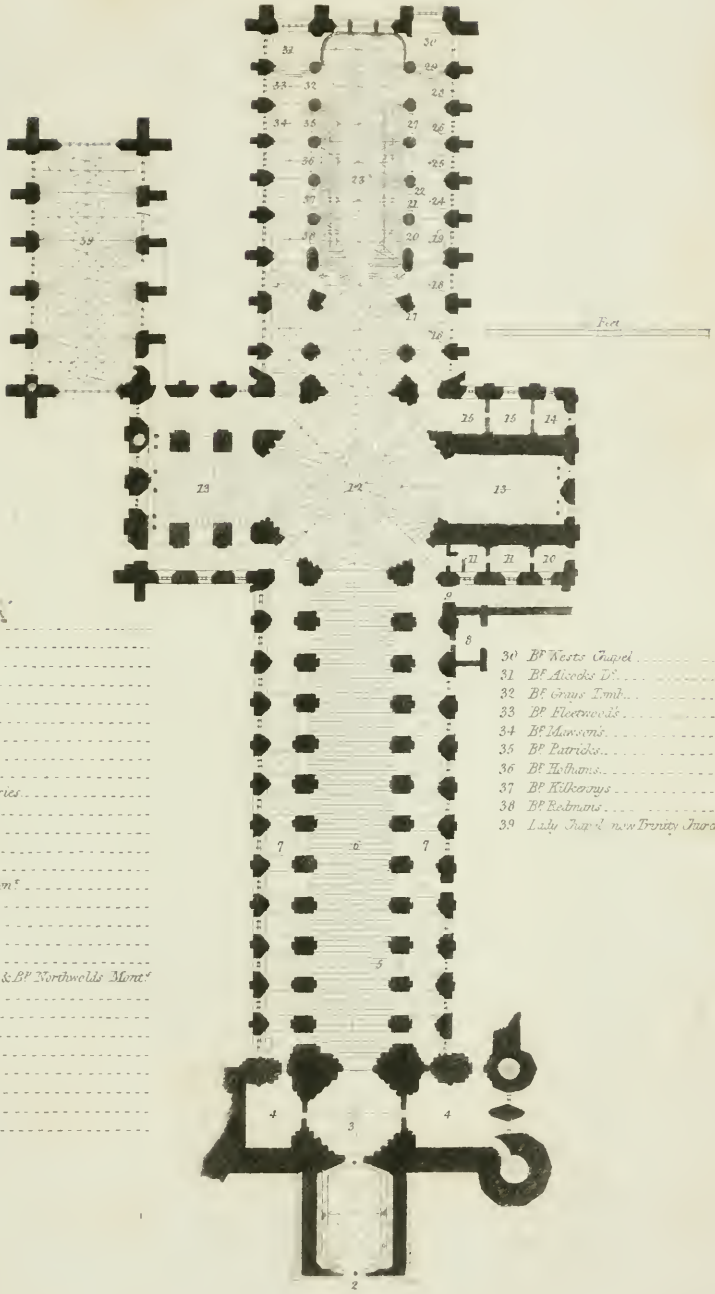
A View of the Cathedral

Published March 1st 1786 by [illegible] Thos. Jones, Pitcairn's Row

A View of the Cathedral

ELY CATHEDRAL,

Shewing the grouning of the Roof



2 West Entrance
3 The Tower
4 Western Transept
5 Font
6 Nave
7 Side Aisles
8 Minor Canons Vestry
9 South Door
10 Monument Room
11 Dean & Chapters Vestries
12 The Dome
13 Great Transept
14 Library
15 Vestries
16 Sir Mark Stewarts Mon.t
17 B.p Cox's
18 Rob.t Stewarts
19 B.p Heavns
20 B.p de Ludas
21 Remains of B.p Barnets & B.p Northwolds Mon.ts
22 B.p Butts
23 Chor
24 B.p Moores Mon.t
25 B.p Gunning's
26 B.p Laneys
27 D.r Fleetwoods
28 B.p Greenes
29 B.p Keenes

30 B.p Wests Chapel
31 B.p Alcocks D.o
32 B.p Grays Tomb
33 B.p Fleetwoods
34 B.p Mawsons
35 B.p Patricks
36 B.p Huttons
37 B.p Kilkennys
38 B.p Redmans
39 Lady Chapel now Trinity Church

ST. DAVID'S.

ARCHBISHOPS*.

St. David	577	Molscoed		Everus	942
Ceneauc		Sadvrnven		Mergeneu	944
Eliud		Catellus	832	Nathan	
Ceneu		Sulhaithnay		Jevan	
Morwall		Novis	841	Augustell	
Haervnen		Etwall	863	Urgeneu	
Elwaed		Asser	905	Hernun	1000
Gurnven		Arthwael	906	Tramerin	1039
Lendivord		Sampson		Joseph	1055
Gorwyst		Kucline		Bleithud	1061
Gorgan		Roderic		Sulghein (resigned)	1071
Cledavn		Elguen		Abraham	1076
Anian		Morbiu		Sulghein(reassumed)	1078
Elvoed		Lunuerd		Rythmark	1088
Ethelman		Nergu		Wilfride	1100
Elanc		Hubert			

BISHOPS.

Bernard	1115	John Langton	1447	Laurence Womack	1683
David Fitz-Gerald	1147	John Delabere	1447	John Lloyd	1686
Peter de Liea	1176	Robert Tully	1460	Thomas Watson	1687
Giraldus Cambrensis		Richard Martin	1482	*See Vacant Five Years.*	
Geoffry de Henelawe	1203	Thomas Langton	1483	George Bull	1705
Jorwerth	1215	Hugh Pavy	1485	Phillip Bisse	1710
Anselmus Crassus	1230	John Morgan	1496	Adam Ottley	1712
Thomas Wallensis	1248	Robert Sherborn	1505	Richard Smallbroke	1723
Richard de Carreu	1256	Edward Vaughan	1509	Elias Sydall	1730
Thomas Becke	1280	Richard Rawlins	1522	Nicholas Clagett	1731
David Martyn	1293	William Barlow	1536	Edward Willes	1742
Henry Gower	1328	Robert Ferrar	1548	Richard Trevor	1743
John de Thoresby	1347	Henry Morgan	1554	Anthony Ellis	1752
Reginald Brian	1349	Thomas Young	1559	Samuel Squire	1761
Thomas Fastolf	1353	Richard Davies	1561	Robert Lowth	1766
Adam Houghton	1361	M. Middleton	1582	Charles Moss	1766
John Gilbert	1389	Anthony Rudd	1593	Hon. James York	1774
Guy de Mona	1397	Richard Milbourne	1615	John Warren	1779
Henry Chichley	1408	William Laud	1621	Edward Smallwell	1783
John Ketterich	1414	Theophilus Field	1627	Samuel Horsley	1788
Stephen Patrington	1415	Roger Manwaring	1635	Hon. W. Smart	1793
Benedict Nicols	1417	*See Vacant Fifteen Years.*		Right Hon. G. Murray	1800
Thomas Rodeburne	1433	William Lucy	1660	Thomas Burgess	1803
William Linwood	1442	William Thomas	1677		

* Very little is accurately known concerning the early prelates who presided over this see. The above enumeration of bishops is chiefly founded on the statements made by Godwin and Willis, collated with several Welsh authorities. There is, however, so much difference in orthography as well as chronology, between the series presented by these writers, and that given by Giraldus de Barri, that it appears desirable to submit the latter also to the reader, in a succinct form. According to Giraldus, the names and succession of the bishops of St. David's should stand thus:——1. David; 2 Cenauc; 3. Eliud, or Teilaus; 4. Ceneu; 5. Morwal; 6. Haerunen; 7. Elwaed; 8. Gurnuen; 9. Lendivord; 10. Gorwysc: 11. Gogan; 12. Cledauc; 13. Anian; 14. Eulocd; 15. Ethelmen; 16. Elanc; 17. Malscoed; 18. Sadermen; 19. Catellus; 20. Sulhaithnai; 21. Nonis; 22. Etwal; 23, Asser; 24. Arthuael; 25. Sampson; 26. Ruelin; 27. Rodherch; 28. Elguin; 29. Lunuerd; 30. Nergu; 31. Sulhidir; 32. Eneuris; 33. Morgeneu; 34. Nathan; 35. Jevan; 36. Argustel; 37. Morgenueth; 38. Ervin; 39. Tramerin; 40. Joseph; 41. Bleithud; 42. Sulghein; 43. Abraham; 44. Wilfredus; 45. Bernardus; 46. David Secundus; 47. Petrus de Leia; 48. Galfridus.

It has been already stated that Giraldus de Barri (frequently termed Giraldus Cambrensis), who has transmitted to posterity the above list of the early bishops of this see, was himself elected bishop, although, from the jealousy of the English court, he was not permitted to profit by the suffrages of the chapter. His opportunities of acquiring information respecting the history of this diocese were, however, very great. But (if we may judge from the tenour of his writings), he possessed in so lamentable a degree the superstitious credulity, which was the leading error of the age in which he lived, that we look with anxious suspicion on whatever falls from his pen, if at all implicated in the indulgence of such a failing.

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Richard de Newport 1317
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Richard Vaughan 1604
Thomas Ravis 1637
George Abbot 1610
John King 1611
George Mountaigne 1621
William Laud 1628
William Juxon 1633
Gilbert Sheldon 1660
Humph. Henchman 1663
Henry Compton 1675
John Robinson 1713
Edmund Gibson 1723
Thomas Sherlock 1748
Thomas Hayter 1761
Richard Osbaldeston 1762
Richard Terrick 1764
Robert Lowth 1777
Beilby Porteus 1797
John Randolph 1809
Rt. Hon. W. Howley 1813

DEANS.

Before the Norman Conq.
Leovegarus
Godwinus
Syredus
After the Norman Conq.
Ulstanus
Willelmus
Radulphus de Langford
Hugo de Marinis
Radulphus de Diceto 1181
Mardus de Burnham
Gervasius 1216
Robert de Watford 1218
Martin de Pateshull 1228
Walter de Langford
Galfry de Lucy 1231
W. de S. Maria 1241
Henry de Cornhill 1244
Walter de Salerne 1254
Robert de Barthone 1256
Peter de Newport
Richard Talbot 1261
Galfry de Feringes 1263
John de Chishull 1268
Herveius de Borham 1274
T. de Ingaldesthorp 1276
Roger de la Leye 1283
W. de Montford 1285
Ralph de Baldock 1294
Raymond de la Goth 1306
A. de Cantilupo 1307
John de Sandale
Richard de Newport 1314
Vitalis de Testa 1317
John de Everdon 1323
Gilbert de Bruera 1336
Rich. de Kilmyngton 1353
Walter de Alderbury 1362
Thomas Trilleck 1363
John de Appleby 1364
Thomas de Evere 1389
Thomas Stow 1400
Thomas Moor 1406
Reginald Kentwode 1421
Thomas Lisieux 1441
Laurence Bathe 1456
William Say 1457
Roger Radclyff 1468
Tho. Wynterburne 1471
William Worsley 1479
Robert Sherbon 1499
John Colet 1505
Richard Pace 1519
Deanery Vacant 4 Years.
Richard Sampson 1536
John Incent 1540
W. May (deprived) 1545
John de Feckenham 1554
Henry Cole 1556
W. May (restored) 1559
Alexander Nowel 1560
John Overall 1602
Valentine Carey 1614
John Donne 1621
Thomas Winniff 1631
Deanery Vacant 19 Years.
Matthew Nicolas 1660
John Barwick 1661
William Sancroft 1664
Edward Stillingfleet 1677
William Sherlock 1691
Henry Godolphin 1707
Francis Hare 1726
Joseph Butler 1740
Thomas Secker 1750
John Hume 1758
Hon. F. Cornwallis 1766
Thomas Newton 1768
Thomas Thurlow 1782
George Tomline 1787

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ELY.

ABBESSES.

St. Etheldreda 673
St. Sexburga 679
St. Ermenilda 699
St. Werburga

ABBOTS.

Brithnoth 970
Elsin 981
Leofwin 1019
Leofric 1022
Leofsin 1029
Wilfric 1045
Thurstan 1066
Theodwin 1072
Abbacy vacant Six Years.
Simeon 1081
Richard 1100

BISHOPS.

Hervey 1109
Vacant Two Years.
Nigel 1133
Vacant Four Years.
Geoffry Ridel 1174
William Longchamp 1189
Eustachius 1197
Vacant Five Years.
John de Fontibus 1220
Geoffry de Burgh 1225
Hugh de Northwold 1229
William de Kilkenny 1254
Hugh de Balsham 1257
John de Kirkeby 1286
William de Luda 1290
Ralph de Walpole 1299
Robert de Orford 1302
John de Ketene 1310
John Hotham 1316
Simon de Montacute 1337
Thomas L'Isle 1345
Simon Langham 1362
John Barnet 1366
Thomas de Arundel 1374
John Fordham 1388
Phillip Morgan 1426
Vacant Three Years.
L. de Luxemburgh 1433
Thomas Bourchier 1443
William Gray 1454
John Morton 1478
John Alcock 1486
Vacant One Year.
Richard Redman 1501
Vacant One Year.
James Stanley 1506
Nicholas West 1515
Thomas Goodrich 1534
Thomas Thirlby 1554
Richard Cox 1559
Vacant nearly Twenty Years.
Martin Heton 1599
Lancelot Andrews 1609
Nicholas Felton 1619
Vacant a Year & Half.
John Buckeridge 1628
Francis White 1631
Matthew Wren 1638
Benjamin Laney 1667
Peter Gunning 1674
Francis Turner 1684
Simon Patrick 1691
John Moore 1707
William Fleetwood 1714
Thomas Greene 1723
Robert Butts 1738
Thomas Gooch 1748
Matthias Mawson 1754
Edmund Keene 1771
James Yorke 1781
Thomas Dampier 1808
Bowyer E. Sparke 1809

PRIORS.

Vincent 1109
Henry
William 1133
Tombert 1144
Alexander 1154
Soloman 1163
Richard (1) 1177
Robert Longchamp 1194
John de Strateshete 1197
Hugh 1200
Roger de Brigham 1215
Ralph 1229
Walter 1241
Rob. de Leverington 1259
Henry de Banccis 1271
John de Hemingston 1273
John de Shepreth 1288
John Saleman (2) 1291
Robert de Orford 1299
William de Clare 1302
J. de Freshingfield 1303
John de Crauden (3) 1321
Alan de Walsingham 1341
William Hathfield 1364
John Bucton 1366
William Walpole 1397
William Powcher 1401
Edm. Walsingham 1418
Peter de Ely 1425
William Wells 1430
Henry Peterborough 1462
Roger Westminster 1478
Robert Colvile 1500
William Wilesey 1510
William Foliott 1516
John Cottenham 1516
Robert Wells (4) 1522

DEANS.

Robert Steward (5) 1541
Andrew Perne (6) 1557
John Bell 1589
Humphrey Tindall 1591
Henry Cæsar 1614
William Fuller 1636
William Beale 1646
Richard Love 1660
Henry Ferne 1660
Edward Martin (7) 1662
Francis Wilford 1662
Robert Mapletoft 1667
John Spencer 1677
John Lamb 1693
Charles Roderick 1708
Robert Moss (8) 1713
John Frankland 1729
Peter Allix 1730
Hugh Thomas 1758
William Cooke 1780
William Pearce 1797

(1) Wrote a history of Ely, and other books mentioned by Bale.
(2) Afterwards bishop of Norwich, and Lord High Chancellor of England.
(3) A great encourager of learning, and of the liberal arts.
(4) Very active in promoting the surrender of religious houses to the king.
(5) A ready time-server in all religious changes.
(6) A man of wit and learning.
(7) A considerable sufferer in the civil war.
(8) An acute disputant in the university of Cambridge, and an admirable preacher.

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LANDAFF.

BISHOPS.

Dubricius		Galfridus	1148	George de Attica	1516
Teliau	512	Nicholas ap Gwrgant	1149	Robert Holgate	1537
Oudoceus	540	*See Vacant Two Years.*		Anthony Kitchin	1545
Ubylwinus		W. de Salso Marisco (3)	1185	*See Vacant Three Years.*	
Aidan		Henry	1194	Hugh Jones	1566
Elgistil		William de Goldclive	1219	William Blethin	1575
Lunapeius		Elias de Radnor	1234	Gervase Babington	1591
Comegern		William de Burgh	1244	*See Vacant One Year.*	
Argvistill		John de la Ware	1253	William Morgan (4)	1595
Gurwan		William de Radnor	1256	Francis Godwin	1601
Gwodloiou		William de Breuse	1265	George Charlton	1618
Edilbinus		*See Vacant Nine Years*		Theophilus Field	1619
Grecielus		John de Monmouth	1296	William Murray	1627
Berthigwin		John de Eglesciff	1323	Morgan Owen	1639
Trychan		John Pascall	1347	*See Vacant Sixteen Years.*	
Elvogus		Roger Cradock	1361	Hugh Lloyd	1660
Catgwaret	763	Thomas Rushooke	1383	Francis Davies	1667
Cereuhir		W. de Bottesham	1386	William Lloyd	1675
Nobis		Edmund Brumfield	1389	William Beaw	1679
Gulfridus		T. de Wynchecombe	1393	John Tyler	1706
Nudd		Andrew Barret	1395	Robert Clavering	1724
Cimeliauc	872	John Burghill	1396	John Harris	1729
Libian	917	Thomas Peverell	1398	Matthias Mawson	1738
Marchluith (1)	929	John de la Zouche	1408	John Gilbert	1740
Pater	943	John Wells	1425	Edmund Cresset	1748
Gugan	972	Nicholas Ashby	1441	Richard Newcome	1754
Bledri (2)	983	John Hunden	1458	John Ewer	1761
Joseph	1022	John Smith	1476	Jonathan Shipley	1768
Herewald	1056	John Marshal	1478	Hon. S. Barrington	1769
Urban	1107	John Ingleby	1496	Richard Watson	1782
See Vacant Six Years.		Miles Salley	1500	HERBERT MARSH	1816
Hutredus	1139				

DEANS.*

Joseb, or Joseph — Elni, or Esni

* No industry of research has succeeded in discovering the names of more than two Deans of this church. Joseb, or Joseph, is supposed by Willis to have been the same with Joseph, who, after Bledri's death, which occurred in 1022, succeeded to the bishopric. Elni, or Esni, is said in the Monasticon to have assisted at the translation of St. Dubricius, in the year 1120. The office of dean was disused in this church before the expiration of the 12th century. The bishop has the deeanal stall and place in chapter.

(1) Marchluith or Marchlwys, was bishop of this see in the time of Howel Dha; and appears to have been one of the deputies sent to Rome, for the purpose of arranging the valuable and curious code of laws, which that monarch afterwards established.

(2) This bishop was celebrated as one of the first scholars of the age in which he flourished, and was distinguished by the appellation of *Bledri the Wise*. It must be remembered, to the lasting honour of his goodness of heart, as well as sound judgment, that he instituted schools in all the churches of his diocess, for the purpose of imparting gratuitous instruction by means of the priests. In this benevolent plan he was imitated by his successor, Joseph. See Myfyrian Archaiology, vol. ii. p. 505.

(3) William de Salso Marisco, or Saltmarsh, was bishop of this diocese, when archbishop Baldwin and Giraldus visited Landaff; and is mentioned by the latter, as "a discreet and good man."

(4) We have already observed that this prelate is memorable, as the first translator of the Bible into the Welsh language. This task was not performed, as some have supposed, in consequence of that act of parliament which was passed in the year 1562 or 1563, directing "the Bible, consisting of the New Testament and the Old, together with the book of Common Prayer, and the administration of the Sacraments, to be translated into the British, or Welsh, tongue." It would appear that the New Testament alone was printed in Welsh, under the operation of queen Elizabeth's act. In a very scarce tract it is stated, that Morgan's version of the Old Testament was not printed till the year 1588; when it was issued from the press, in folio, and in black letter. It is suggested, in the same place, that our worthy prelate engaged in this work, purely from a conviction of its utility, "and in attention to the wishes and prayers of the good people of this land."

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BATH AND WELLS.

BISHOPS.

Of Wells.

Aldhelm	905
Wifeline	
Elphege	
Wlfhelm	
Brithelm	958
Kineward	973
Sigar	975
Alwyn	
Burwold	1000
Leoving	1008
Ethelwin	
Brithwyn	1013
See Vacant.	
Merewith	1027
Dudoca	1031
Giso	1059
Of Bath.	
John de Villula (1)	1088
Godfrey (2)	1123
Of Bath and Wells.	
Robert	1135
See Vacant.	
Reginald Fitz-Joceline	
Of Glastonbury.	
S. Barlowinwac	1192

Of Bath and Wells.

Joceline Troteman	1205
See Vacant.	
Roger	1244
William Bitton	1248
Walter Giffard	1264
William Button	1267
Robert Burnell	1274
William de Marchia	1293
Walter Haselshaw	1302
John de Drokensford	
Ralph de Salopia	1329
John Barnet	1363
John Harewel	1366
Walter Skirlaw	1386
Ralph Erghum	1388
Henry Bowet	1401
Nicholas Bubwith	1408
John Stafford	1425
T. de Beckington	1443
John Phreas	
Robert Stillington	1465
Richard Fox	1491
Oliver King	1495
Adrian de Castello	1504

Held in commendam Four Years by

Cardinal Thomas Wolsey	
John Clerk	1523
William Knight	1541
William Barlow	1547
Gilbert Bourne	1554
Gilbert Berkeley	1559
Thomas Godwyn	1584
John Still	1592
James Montagu	1608
Arthur Lake	1616
William Laud	1626
Leonard Mawe	1628
Walter Curle	1629
William Pierce	1632
Robert Creighton	1670
Peter Mews	1672
Thomas Kenn	1684
Richard Kidder	1691
George Hooper	1703
John Wynne	1727
Edward Willes	1743
Charles Moss	1774
RICHARD BEADON	1802

ABBOTS.

Elphege	970	Stigand	1067	Aelsig	1075
Sewold					

PRIORS.

Benedictius	1151	Thomas de Wynton	1289	John de Tellisford	1411
Peter	1159	Robert de Cloppecote	1301	William Southbroke	1425
Walter		Robert de Sutton	1332	Thomas de Lacock	1447
Gilbert	1198	Thomas Christy	1333	Richard	1476
Robert	1205	John de Irford	1340	John Cantlow	1489
Thomas	1223	John de Walecot		William Bird	1499
Walter	1261	John de Dunster	1406	William Holway	1525

DEANS OF WELLS.

Ivo	1150	John Fordham	1378	William Turner	1550
R. de Spakeston	1160	Thomas de Sudbury	1381	Robert Westan	1570
Alexander	1180	Nicholas Slake	1396	Valentine Dale	1574
Lionius	1205	Henry Beaufort	1397	John Herbert	1589
Ralp de Lechlade	1218	Thomas Tuttebury	1401	Benjamin Heydon	1602
Peter de Ciceter	1220	Thomas Stanley	1402	Richard Meredith	1607
William de Merton	1236	Richard Courtney	1410	Rhalph Barlow	1621
Joannes Saracenus	1241	Thomas Karnicke	1413	George Warburton	1631
Giles de Bridport	1253	Walter Metford	1413	Walter Raleigh	1641
Edward de la Knoll	1256	John Stafford	1423	*Deanery Vacant Fourteen Years.*	
Thomas de Button	1284	John Forest	1425		
William Burnell	1292	Nicholas Carent	1446	Robert Creighton	1660
W. de Haselshaw	1295	William Witham	1467	Ralph Bathurst	1670
Henry Husee	1302	John Gunthorp	1472	William Graham	1704
John de Godelegh	1305	William Cosyn	1498	Matthew Brailsford	1713
Richard de Bury	1332	Thomas Winter	1526	Isaac Maddox	1733
Wibert de Littleton	1334	Richard Woolman	1529	John Harris	1736
Walter de London	1335	Thomas Cromwell	1537	Samuel Creswicke	1739
John de Carlton	1350	W. Fitzwilliams	1540	Hon. F. SEYMOUR	1766
Stephen de Pympell	1361	John Goodman	1548		

(1) John de Villula, who first fixed the pontifical seat at Bath, had practised in early life as a physician in that city. He was a native of Tours, in France.

(2) Godfrey, the second and final *bishop of Bath*, was of Dutch extraction, and had been chaplain to the empress Maud. Both these prelates were buried in the city which they had chosen for their episcopal residence.

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BRISTOL.

ABBOTS.

Richard	1148	John de Marina	1276	John Cerne	1383
Philip	1186	Hugh Dodington	1286	John Danbury	1393
John	1196	James Barry	1294	Walter Newbury	1428
John	1215	Edmund Knowle	1306	William Hunt	1463
David	1215	John Snow	1332	John Newland (1)	1481
Wm. de Bradeston	1234	Ralphe Asshe	1341	John Somerset	1515
William Long	1242	William Cooke	1353	William Burton	1533
A. de Malmsbury	1264	Henry Shellingford	1363	Morgan Williams	1537

BISHOPS.

Paul Bush	1542	Thomas Howell	1644	Thomas Secker	1734
John Holyman	1554	*See Vacant Fourteen*		Thomas Gooch	1737
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Richard Cheyney	1562	Gilbert Ironside	1660	John Coneybeare	1750
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John Bullingham	1581	William Gulston	1678	Philip Yonge	1758
Richard Fletcher (2)	1589	John Lake	1684	Thomas Newton (3)	1761
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John Thornborough	1603	Gilbert Ironside	1689	Christopher Wilson	1783
Nicholas Felton	1616	John Hall	1691	Spencer Madan	1792
Rowland Searchfield	1618	John Robinson	1710	H. R. Courtenay	1794
Robert Wright	1622	George Smalridge	1714	F. H. W. Cornwall	1797
George Coke	1632	Hugh Boulter	1719	Hon. George Pelham	1802
Robert Skinner	1636	William Bradshaw	1724	John Luxmore	1807
Thomas Westfield	1641	Charles Cecil	1732	W. Lort Mansell	1808

DEANS.

William Snow	1542	Matthew Nicholas	1639	T. Chamberlayne	1739
John Whiteheare	1551	Henry Glemham	1660	William Warburton	1757
George Carew	1552	Richard Towgood	1667	Samuel Squire	1760
Henry Jolliffe	1554	Samuel Crossman	1683	Francis Ayscough	1761
George Carew	1559	Richard Thompson	1684	Cutts Barton	1763
John Sprint	1570	William Levett	1685	John Hallam	1781
Anthony Watson	1590	George Royse	1693	Charles Peter Layard	1800
Simon Robson	1598	Robert Booth	1708	Bowyer Ed. Sparke	1803
Edward Chetwynd	1617	Samuel Creswicke	1730	John Parsons	1810

(1) This abbot, whose contributions towards the buildings of the abbey-church have been already noticed, is mentioned by Wood (Athenæ Oxon. vol i.) as a man of eminent learning, and of so much useful talent, as to have been employed by king Henry VII. in embassies of state.

(2) Bishop Fletcher lived in critical times, and was unfortunate in meeting with the censure of all parties. We have observed that the activity he displayed in an endeavour to convert Mary Queen of Scots, in her last troubled hour, procured him the animadversions of many high-church writers. It is probable that sir John Harrington (View of the State of the Church in Queen Elizabeth's Time, &c.) was actuated by unfriendly sentiments, proceeding from such a cause, when he observed that our bishop "took this see, on condition to lease out the revenues to courtiers; which he did in so extravagant a manner that he left little to his successors; insomuch that, after his translation hence to Worcester, A. D. 1593, before he had sate four years, it lay vacant ten years." It is remarkable that he experienced disgrace, and thence fell into a state of melancholy, which is believed to have shortened his life, from the same cause, under a protestant queen, which was so ruinous to Paul Bush, first bishop of Bristol, under the catholic queen Mary.—Both bishops committed the offence of taking a wife; and the "enlightened" Elizabeth was no less indignant on this occasion, than the narrow-minded and severe Mary.

(3) This prelate was born at Lichfield, in Staffordshire, in the year 1703. He received a part of his education at Westminster School, whence he was elected to Trinity College, Cambridge. After entering into orders, in the year 1729, he removed to London, where he became eminent for the eloquence and fervour of his preaching. His first publication was an edition of Milton's Paradise Lost, which he dedicated to his friend and patron, the earl of Bath. In this work he appears to have sought merely amusement, and an opportunity of complimenting a nobleman to whom he was indebted for many favours; but more serious literary efforts soon engaged his attention. His "Dissertations on the Prophecies," a work which has obtained considerable notice, and displays a great depth of reading, was the labour of many years, although partly formed from sermons delivered from the pulpit. He also published "some Account of his own Life, with Anecdotes of several of his Friends;" and some minor tracts.

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Paulinus is offered the bishopric, which he refuses, *e* N.—Paintings placed in the aisles by prior Senhouse, *h* N.—Papists burn the rev. W. Sautre as a Wicklifite, *m* N.—Percy, earl, a bishop of Carlisle, *n*.—Protestantism unites all the physical and natural sciences to divinity, *q*.—Plautus, quotation from, *k* N.—Pulpit, altar-piece, &c. finished by Mr. Carlyle, *k*.—Plates, description of, *q*.—Priors, list of, *r*.—Priory of St. Cuthbert, repaired, and its college founded by king Egfrid, *a*; brass coins buried beneath its steeple, *c*; its remains discovered in founding the new church, *d*; its monks of the order of St. Augustin, *e*; renounce the papal authority, and act in open opposition, ib; value of the priory at the dissolution, ib. N.; the canons expelled by Honorius III. ib.

Queen's college, singular custom practised there, *g* N.

Reliques discovered in the priory, *d* N.—Religious foundations, Denton's account of, *c*.—Rose castle, palace of, its etymol. *l* N.; destroyed by Oliver Cromwell, ib.—Robinson, bishop, a great patron of learning, *p*.—Roof, arms and devices on, *i* N.—Ross, John, made bishop by the pope, contrary to the will of the sovereign, *l*; his insatiable avarice, ib.

Senhouse, prior, description of his tomb, *h* N.—Scots ravage the city and burn its records, *f*.—Sculpture, very ancient, discovered, *d*.—Stalls, position of the decanal one, *k*.—Strickland, bishop, his election annulled by the pope, *m*.

Throne, bishops, design furnished by lord Camelford, executed by Mr. J. Carlyle, *k*.

Usher, bishop, finds an asylum in Carlisle, *q*.

Walter, a Norman priest, restores the ecclesiastical buildings, *b*; made prior and governor of the city, ib.; gives lands and rectories to Carlisle, *c*.—Window, great east, dimensions of, *i*.—William II. repairs the city, *b*.—Whelpdale, bishop, founds a chantry, *h*.

CARLISLE.

PRIORS.

Athelwald
Walter
John
Bartholomew
Ralph
Robert de Morvill
Adam de Helton
Allan
John de Halton
John de Kendal
Robert
Adam de Warthwic
William de Hautwyssel
Robert de Helperton 1308
S. de Hautwyssel 1325
Wm. de Hastworth 1325
John de Kirby
Galfrid Prior
John de Horncastle 1352
Richard de Ridale
John de Penrith
William de Dalston 1381
Robert de Edenhall 1387
Thomas de Heton
Thomas Elye
Thomas Barnaby 1433
Thomas de Haithwaite
Thomas Gondibour 1484
Simon Senhouse 1507
Christopher Slee 1532
Lancelot Salkeld

BISHOPS.

Ethelwald 1133
Bernard 1157
Hugh (1) 1216
Walter Malclerk 1223
Sylvester de Overdon (2) 1246
T. de Vetriponte 1255
Robert de Chauncy 1258
Ralph Irton 1280
John Halton 1292
John Ross 1325
John Kirby 1332
Gilbert Welton 1353
Thomas Appleby 1363
Robert Reed 1396
Thomas Merks 1396
William Strickland 1400
Roger Whelpdale 1419
William Barrow 1422
Marmaduke Lumley 1430
Nicholas Close 1449
William Percy 1452
John Kingscott 1462
Richard Scroop 1464
Edward Storey 1468
Richard Bell 1478
William Sever 1496
Roger Leyburn 1503
John Penny 1508
John Kyte 1521
Robert Aldridge 1537
Owen Oglethorp 1556
John Best 1560
Richard Barnes 1570
John Meye 1577
Henry Robinson 1598
Robert Snowden 1616
Richard Milburne 1621
Richard Senhouse 1624
Francis White 1626
Barnaby Potter 1628
James Usher 1641
See Vacant Five Years.
Richard Stern 1660
Edward Rainbow 1664
Thomas Smith 1684
William Nicholson 1702
Samuel Bradford 1718
John Waugh 1723
George Fleming 1734
Richard Osbaldiston 1747
Charles Lyttleton 1762
Edmund Law 1768
John Douglass 1787
Edward V. Vernon 1791
S. GOODENOUGH 1808

DEANS.

Lancelot Salkeld
Sir Thomas Smith (3) 1547
Sir John Wooley 1577
Christopher Perkins 1596
Francis White 1622
William Paterson 1626
Thomas Comber 1630
Guy Carleton 1660
Thomas Smith 1671
Thomas Musgrave 1684
William Graham 1686
Francis Atterbury 1704
George Smalridge 1711
Thomas Gibbon 1713
Thomas Tullie 1716
George Fleming 1727
Robert Bolton 1734
Charles Tarrent 1764
Thomas Wilson 1764
Thomas Percy 1778
Jeffrey Ekins 1782
ISAAC MILNER 1792

(1) There is great difficulty in ascertaining the real character of the early prelates of this see. From its situation, as a barrier against the incursions of the Scots, the city of Carlisle experienced many vicissitudes in remote ages; and the actions of its ecclesiastical ruler were often greatly misrepresented in the heat of political disputes. The truth of this assertion is evinced by the contrary epithets bestowed, in ancient documents, on Hugh, the third bishop. King Henry III. in letters to the pope, which are still preserved, praises the peculiar zeal of the bishop, in all matters relating to the interest of the church; whilst the Chronicle of Lanercost, accuses him of alienating the possessions of the see, and observes, with a severity that is all but impious, and which cannot be too strongly reprehended, "that, by the just judgement of God, he perished miserably at the Abbey of le Forte, in Burgundy, as he was returning from Rome."

(2) This prelate is memorable, as one of the most active and spirited of those who were advanced to this see, in the early reigns. He gained the respect and commendation of churchmen by the zeal with which he protected the rights of his bishopric; and in regard to his political conduct, he is entitled to more extended praise. It must not be forgotten, while perusing the list of our bishops, that Sylvester was one of the prelates who, in the presence of his sovereign, pronounced the anathema, "with bell, book, and candle," against those who infringed the liberties of England.

(3) Sir Thomas Smith was equally eminent as a scholar and politician. He was secretary of state to king Edward VI. and afterwards to queen Elizabeth. This distinguished dean of Carlisle was author of several literary publications, among which may be noticed his "Commonwealth of England."