


S. V. Baskin

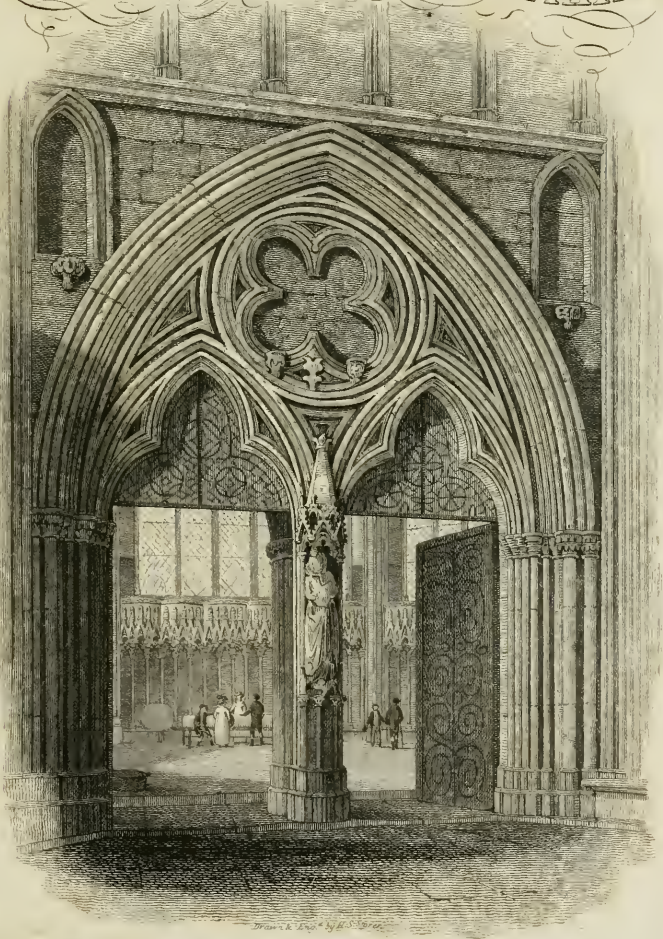




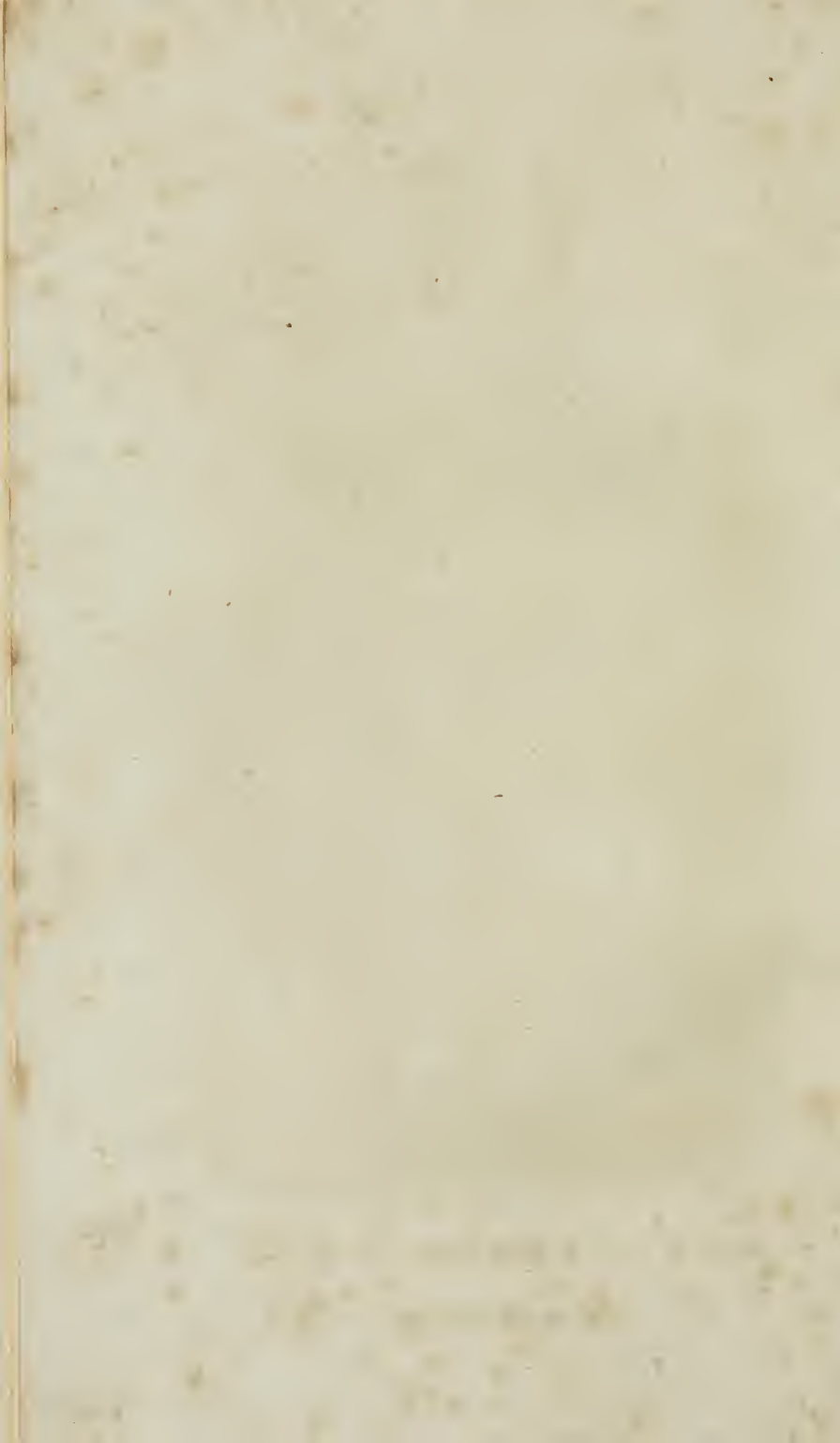
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GRAPHIC & HISTORICAL
Description
of the
CATHEDRALS of GREAT BRITAIN.
Vol. IV.



Entrance to the Chapter House York Cathedral



HISTORY AND ANTIQUITIES

OF THE

Cathedral Churches

OF

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IN FOUR VOLUMES.

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OF THE UNITED STATES OF AMERICA

BY

WILLIAM D. HOWLAND

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

St. Asaph.



THE Ordovices, or ancient inhabitants of North Wales¹, amidst those horrors of unprovoked warfare which terminated in the subjugation of their country by the Romans, were consoled and sustained by the introduction of christianity. A glorious and lasting recompense for the evils inflicted by the conqueror's sword! The exact period at which religious associations were first formed in Cambria, for the purpose of regular christian worship, is involved in impenetrable doubt. This historical gloom may, however, be readily dispelled, if we give credence to the marvellous tales of certain early writers, amongst whom is conspicuous Geoffrey of Monmouth, who was afterwards promoted to the episcopal bench, and filled the see now under consideration. This legendary writer enlarges on a hint afforded by Nennius, and presents a formal account of the church of Britain, together with a minute detail of its ecclesiastical divisions, in the second century. According to Geoffrey, a British king, named Lucius, became a convert to christianity about the year 164, and was followed, as might be expected, by multitudes of his subjects. With the aid of two holy doctors, sent from Rome with the intent of affording him spiritual counsel, king Lucius now transformed the idolatrous temples of the Britons into places of christian worship; and the repentant priests of those purified temples were also admitted into the bosom of the church, and were constituted archbishops and bishops. The seats

¹ The names and territories of the British tribes which inhabited Wales, at the time of the Roman invasion, are thus stated by the rev. T. Leman, in his Commentary on the Itinerary of Richard of Cirencester. "The Silures, with their two dependant tribes, the Dimeciæ and the Ordovices, possessed all the country to the west of the Severn and the Dee, together with the island of Anglesey. Of these territories, the Dimeciæ had the counties of Pembroke, Cardigan, and Caermarthen; while the Silures possessed all the rest of South Wales. The Ordovices occupied all North Wales, as well as all the country to the north of the Teme, and to the west of the Severn and the Dee, except a small tract to the west of Bangor and Penmorvay, which, together with the isle of Anglesey, belonged to their subordinate clan, the Cangani." Commentary on Richard, &c. p. 42, corrected by a MS. communication of the author.

of the three former members of this novel hierarchy, Geoffrey places at York, London, and Caerlon. Giraldus Cambrensis enlarges still farther on this legend, and enters more circumstantially on the modes of ecclesiastical government adopted by the royal convert: but it will be seen that the whole is unsupported by any credible authority, and is, indeed, contrary to the uniform tenour of sober history founded on ancient attestation. The very existence of a British king named Lucius is extremely doubtful; and, if such a prince be not, indeed, the creation of cloistered fancy, he must have been merely the petty chieftain of one of the numerous states into which South Britain was then divided, the whole of which were under the control of the Roman government. Gildas, our earliest native historian, who wrote in the sixth century, and was a zealous christian, is entirely silent on this important subject. That episcopacy was coeval in Britain with the establishment of christianity, under the sanction of the civil power, will, however, scarcely be denied. It is observed by an acute writer on the early history of the Britons, "that the Roman conquests among us were regularly partitioned into dioceses, as early, at least, as the year 314. The first bishoprics of the church would naturally be commensurate with the provinces of the state; and the first sees of the bishops would be settled at the capitals of the provinces. In consequence of the former, the bishoprics assumed the general denominations of provinces and dioceses; and, in consequence of the latter, they adopted the distinguishing appellations of the provincial capitals. The first dioceses in Britain, therefore, would be the same as the provinces of the Romans; and must have been, like them, only four in number, within the compass of the present England and Wales." The prelate of that district, which was termed by the conquerors Britannia Secunda, had, undoubtedly, his see at Caerleon, the Roman metropolis of the latter country.

The interests of christianity in Cambria were greatly advanced in the fifth century by the pious labours of St. Germain, who judiciously endeavoured to avert the dangers of idolatry and heresy (which appear to have been viewed as almost equal evils) by the foundation of colleges and schools. In the pursuit of this laudable object he was stimulated by the celebrity and powerful influence of the memorable institution at Bangor-Iscoed; and, in the succeeding century, these conspicuous examples were partly imitated in a monastic foundation immediately connected with the origin of the cathedral church dedicated to St. Asaph. According to tradition, and the tenour of those monkish writers from whom we are compelled to seek information

whilst investigating the story of most early religious establishments in this country, Kentigern, bishop of Glasgow, (called in the Scottish histories, St. Mungo) was driven from his episcopal see of Glasgow, through the machinations of a pagan prince of the country, about the year 543, and fled for protection into Wales. He was here received by the good St. David, and found a learned shelter at Menevia; but the talents and activity of the fugitive were too great for lasting seclusion in a subordinate rank, and he soon devised the plan of a religious institution, calculated to call forth his energies, and to place him in the possession of useful power. Cathwallain, prince of Wales, assigned him a spot near the river Elwy for his new establishment; and he there built a monastery resembling, in many particulars, that at Bangor-Iscoed; and erected his ecclesiastical precinct into an episcopal see. The monastery, thus raised through the exertions of an individual who had recently entered the country under circumstances so unpropitious, was speedily attended with a degree of prosperity that must reflect much credit on the piety and zeal of the founder, if the assertions of early writers be received as satisfactory historical testimonials. It is said that during the superintendance of Kentigern there were assembled here no less than 965 brethren many of whom were, however, employed in secular avocations. Three hundred, "who were illiterate," were appointed to cultivate the ground and watch the cattle belonging to the monastery. Three hundred more were also incapable of exalted duties; and this large part of the fraternity was employed, as we are told, in preparing "nourishment," and performing other necessary works. The remaining 365 were "learned," and were assigned to the daily celebration of divine offices. Not any of these latter members of the establishment were suffered to quit the monastery unless under circumstances of imperative necessity; and they were divided into "troops and companies, so that when one had finished the service of God in the church, another presently came in and began it again; which being ended, a third, without any delay, entered. By these means prayers were offered in that church without any intermission, and the praises of God were always in their mouths." In erecting his episcopal church Kentigern experienced much opposition from a prince named Malgo, or Maglocun; but this early enemy of the foundation afterwards became one of its most useful patrons, and bestowed on the see ample possessions and many privileges. The building was at first composed of wood, but it was shortly, according to the annals of St. Kentigern, renewed with stone; and it may be observed that, if this statement be correct, the ancient cathedral of our diocese was amongst the first churches

formed of so durable a material³. But it must not be concealed that the writings, whence such an assertion is derived, are scarcely older than the 14th century. Kentigern presided over the see, which he had created with so much ease and such lasting success, until the year 560; when he was recalled to Scotland, his native country, and was there restored to the peaceable possession of his former dignities⁴. On quitting his memorable asylum in Wales he appointed as his successor ASAPH, one of the most learned and devout of his disciples, who is described, in the language of the cloisters, as being “ especially illustrious for his descent and form; who, from his childhood, shone brightly, both with virtues and miracles; and who daily endeavoured to imitate his master in all sanctity and abstinence.” On the basis of this, and similar strains of commendation, more recent and judicious writers have temperately inferred that he was a man conspicuous for virtue, learning, and piety; and the justice of the inference may be admitted without hesitation, when we remember the influence which he obtained over the Welsh of his own time, and the durable marks of reverence bestowed on his memory. The church erected by Kentigern had hitherto been called Lanelwy, from its situation near the banks of the Elwy river; but the veneration of a succeeding age induced a popular change of its appellation, which received the sanction of ecclesiastical authorities; and it was thenceforwards commonly entitled, as at present, the Cathedral of St. Asaph. In this choice of a patron-saint it is observable that the founder of the church was entirely overlooked, whilst the esteem of the people was considered the only criterion of right to an honour of such great importance in the early centuries. The reputation of St. Asaph was, as usual, much increased, in succeeding dark and credulous ages, by monkish narrations of pretended miracles; but amidst the fantastical wildness of such legends are still to be discovered some traces of sound judgment and great excellence of heart. According to the character transmitted to posterity, he appears to have displayed many dignified qualities in the exercise of his episcopal functions. His favourite aphorism may be thus translated, and it affords a compendious notion of the accuracy and the elegance of his mind: “ Those who impede the progress of God’s word envy the happiness of man.” The merits and the doc-

³ Although there is cause for conjecturing, from the words of venerable Bede, that several of the principal churches erected in South Britain, shortly after the conversion of Ethelbert, A. D. 561, were constructed of stone, it will be recollected that the first ecclesiastical edifice, which he positively describes as being formed of that material, was the old church of St. Peter’s, at York, begun about the year 627.

⁴ The principal ancient authorities for the biography of St. Kentigern are as follow:—A life of Kentigern in the Cottonian library, written by Jocelinus, a monk of Furness, who is supposed to have lived about the year 1180;—the writings of John of Tyncmouth, a monk of the 14th century;—and the documents collected by Pinkerton, in his *Lives of the Scottish Saints*.

trines of this saint were rendered additionally acceptable to his diocese on account of his being a native of North Wales. He died May 1st⁵, 596, and was buried in his own cathedral.

After the decease of St. Asaph little is known respecting the annals of this diocese for the long term of five centuries. It may, however, be ascertained, from the general history of Wales, that during this period the bishopric experienced great severity of fortune. From its situation near the borders of England this lone unguarded district was peculiarly exposed to the incursions of marauding parties, and was often laid waste by their depredations. Sacrilegious spoliation was, at best, considered as a venial offence by the ferocious freebooters of these early ages, and was often viewed by them as the desirable consummation of triumphant enterprize. Hence, could we penetrate the gloom that involves this lengthened period of local history, we should, too likely, find that our cathedral was frequently reduced to a state of ruin; and that the ministers of christianity were, for long intervals, scared away from its profaned altars. From the silence of all record it has been inferred by many writers, that no bishops were nominated to this see during these five dreary centuries; and it has been observed, that "the continuance of the church of St. Asaph, in early times, without a bishop, may be further evinced from its situation in the great road, where all the armies took their rout on making incursions from England into these parts of Wales; the inland parts being impassable by reason of the hills and forests; so that St. Asaph may, before the 11th century, be not only supposed to be left without a resident bishop, but almost without inhabitants." Wharton, however, whilst he admits it as being probable that, during these times of confusion, our bishopric often remained without a presiding prelate, still supposes that many were nominated; and a recent editor of Willis accounts for the silence of history respecting their names, by observing that, in these ages, the clergy of Wales were uniformly accustomed to choose their own bishops, no register of whom was kept⁶. Notwithstanding the want of solid historical foundation, some modern authors have accepted the single, unsupported, testimony of Wynne⁷, and have attributed to this see a prelate in the 10th century, named Chebur; who is said, by that author, to have

⁵ On this day a fair was anciently held at St. Asaph. Browne Willis observes, that "the regard had to St. Asaph's anniversary, viz. May 1st, appears from appointments of payments of money, and other orders relating to usages and customs in this church, which commence on this festival."—*Willis's Bangor*, p. 60.

⁶ Edwards's edition of Willis's Survey of St. Asaph, p. 43.—The first instance of a bishop being appointed by the king occurs in the year 1115; when Bernard, a Norman, was appointed bishop of St. David's by Henry I.

⁷ Wynne's Hist. of Wales, p. 52.

accompanied Lunverd, or Lambert, archbishop of St. David's, and other sage and prudent persons, to Rome, for the ratification of certain laws enacted in 940 by Howel Ddha. But no such bishop is mentioned by any other historian of Wales, or noticed by Godwin, Wharton, or similar writers of acknowledged research in episcopal history. The solitary evidence of Wynne will, therefore, scarcely be received as decisive by the cautious investigator; and if his testimony be declined, it will be found that the first bishop after St. Asaph, whose name has been preserved, is Gilbert, who is said to have been consecrated in 1143 by Theobald, archbishop of Canterbury; and is memorable, as being the first bishop of our diocese who received consecration at the hands of that metropolitan. Gilbert sat about eight years, and was succeeded by a prelate whose name is familiar with most readers, but as a fabulist, rather than as a churchman. Geoffrey, of Monmouth, who was also called Galfridus Arthurius, but whose proper name was Geoffrey ap Arthur, is believed to have been promoted to this see in the year 1152. He is known to posterity from having translated into Latin a British history, intituled "Brut y Breninodd," or the Chronicle of the Kings of Britain; which he called "Chronicon sive Historia Britonum." The romantic and legendary tales interspersed in this work were treated with derision, even in the unlettered age at which they were first presented to public notice. Many critics, in succeeding periods, thought the whole to be a forgery imposed upon the world by Geoffrey under the name of a translation: but this Chronicle of British Kings is now generally supposed to be founded on authentic, but irregular and defective documents, embellished by the translator with some of the wildest creations of romantic fancy. It is pleasing to find the memory of our bishop cleared from the charge of deliberate literary forgery; and his fables are too palpable to endanger the interests of legitimate history. His conduct in regard to the discharge of his episcopal duties is more immediately the object of our present inquiry; and we regret that annals, more veracious than those of his own inditing, afford little to justify commendation. The distracted state of the country at this time held out no inducements for his visits as a man attached to literary ease; and we find that his sense of religious duty was not sufficiently strong to propel him to a residence in his recluse and rugged diocese, in opposition to the dictates of a polished taste. Geoffrey was also abbot of Abingdon, which he held in commendam with this bishopric. But he appears to have entirely neglected his diocese, and even to have forsaken his abbey, for the luxuries of London and the elegance of the court. A formal complaint, as we are informed by

Roger Hoveden, was preferred against him, for this neglect of ecclesiastical duties, in a general council held at London, A. D. 1175. The effect of such an allegation might, in that age, have been dubious, if he had not also sinned in politics; but he opposed the king's party in the momentous affair of Thomas à Becket, and was deprived both of his bishopric and abbacy.

Although the succession of bishops, from the resignation of Geoffrey to the present time, is ascertained with tolerable precision, few names, for more than a century after that event, can now be held forward as subjects either of reverence or curiosity. Reyner, who was consecrated to this see in the year 1188, accompanied archbishop Baldwin through his diocese, on the memorable tour of that primate, for the ostensible purpose of soliciting assistance for the crusades. It would appear that our prelate was at this time destitute of the requisite means of accommodating distinguished visitors, as the archbishop was entertained at the neighbouring castle of Ruthlan⁸. The forlorn state of St. Asaph, in the early part of the 13th century, is lamentably evinced in the person of bishop Howel, who was consecrated in 1240. "The Welsh bishops," says Prynne, "having sided with their countrymen against king Henry III., had their bishoprics and churches so spoiled and destroyed that they were forced to beg their bread, and live upon the alms of others⁹." That the hard fortune of our bishop, in particular, compelled him to subsist on the bounty of his friends, is expressly stated by Matthew Paris. He at length sought a refuge in Oseney Abbey, Oxford; and in the consoling arms of that religious society his life and sorrows found a speedy termination. Anian, the second of that name, promoted A. D. 1268, was confessor to king Edward I., whom he attended in his romantic expedition to the Holy Land. This prelate possessed a vigorous mind, and proved a zealous friend to the interests of his diocese, enforcing its temporal rights on a principle of equity rather than through a reprehensible thirst of aggrandizement. It is obvious that this persevering attention to the care of those possessions which had been bestowed on the church by the piety of past ages, was more peculiarly incumbent on the guardian of a see exposed to so many afflicting casualties. A truth which

⁸ The words of Giraldus, respecting this visit, are thus translated by Sir R. Hoare. "Having crossed the river Conwy, or rather an arm of the sea under Deganwy, leaving the Cistercian monastery of Conwy on the western bank of the river to our right hand, we arrived at Ruthlan, a noble castle on the river Cloyd, belonging to David, the eldest son of Owen, where, at the earnest instances of David himself, we were handsomely entertained that night. Many persons in the morning having been persuaded to dedicate themselves to the service of Christ, we proceeded from Ruthlan to the small cathedral church of Lanelwy (St. Asaph), from whence (the archbishop having celebrated mass) we continued our journey." Hoare's Translation of Giraldus, vol. i. p. 134-5.

⁹ Coll. v. ii. p. 726-7.

Anian himself lived to experience in its fullest extent; for, in the year 1282, and towards the close of the final struggle between Llewelyn, the last reigning prince of Wales, and the English, the cathedral of St. Asaph, and its contiguous buildings for the use of the religious, were burned to the ground. Under the first impulse of indignation at the deep injury thus levelled, even at religion itself, through the destruction of one of its most hallowed temples, by those who professed the christian faith, he would have immediately sent forth his ecclesiastical censures against the ruffian despoilers, had he not been restrained by the excellent archbishop Peckham, who had already ineffectually endeavoured to become a pacificator between the contending powers. The spirit of his remonstrances, notwithstanding the formal censure of the church was withheld, was so highly resented by the victorious Edward, that he was suspended from the exercise of his episcopal functions. The temporalities Edward seized into his own hands, and the management of the diocese was committed to the bishop of Wells. Archbishop Peckham who, in his whole connexion with the principality, appears to have been intent on the performance of good works, undertook, in the year 1284, the necessary duty of visiting his province; and obtained the king's permission for Anian to attend him, in person, through the diocese of St. Asaph. Readily perceiving in the course of this visitation the necessity that existed for a resident bishop ("Populum in his partibus perire ex defectu regiminis et doctrinæ sentiens"), he interceded with the king for Anian's restoration, and finally succeeded in his friendly efforts.

It had been proved, by fatal and reiterated experience, that the recluse, defenceless situation of our cathedral church was ill-suited to the vicissitudes of those evil times in which even the altar was exposed to continual dangers, unless guarded by the sword. Anian, therefore, proposed to translate his episcopal see to the neighbouring town of Ruthlan¹⁰; beneath the shelter of whose mighty castle the

¹⁰ RUTHLAN is situated near the banks of the river Clwyd, and is nominally a borough town, but it is in reality reduced to the character of a small village. Few places in the vicinity of St. Asaph possess so high a degree of historical interest. Here was fought the signal battle between the Saxons and the Welsh, in the year 795, which proved fatal to Caradoc, king of North Wales. The castle of Ruthlan was a favourite residence of the Welsh princes from a very early period. The following passage relating to this fortress is copied by Mr. Pennant from the Life of Gruffydh ap Conan, in the Sebright MS. "Gruffydh ap Lhwelyn, in 1063, having given offence to Edward the confessor, by receiving Algar, one of his rebellious subjects, was attacked by Harold, who, in revenge, burned the palace at Rhuddlan. It was soon restored, and as soon lost. Robert de Rhuddian, a valiant Norman, nephew to Hugh Lupus, conquered it from the Welsh; and, by the command of William the conqueror, fortified it with new works, and made it his place of residence. Robert received here a visit from prince Gruffydh ap Kynan, who came to solicit aid against his enemies from the Norman warrior, which he obtained; but, on some general quarrel, attacked him in his castle, took and burnt the bailey, or yard, and killed such a number of his men, that very few escaped into the tower." King Henry II. added to the fortifications of this castle; but it yielded, in the year 1167, to the de-

ministers of Christ might securely preach to the world the doctrines of peace. His wish was supported by king Edward, who not only promised to grant a plot of ground for the site of the intended structure, but to bestow 1000 marks towards the charge of its erection. Letters were accordingly dispatched to the pope, requesting his assent to the translation of the see. One of these humiliating epistles was written by the king himself, and is inserted in Willis's Appendix to the History of St. Asaph. After stating that he had lately built a town at "Rodelan," within the diocese of St. Asaph, in a spacious and safe situation, to which great numbers of the Welsh and English inhabitants of the diocese resorted; he observes, "that the cathedral church of St. Asaph, distant from thence about two English leagues, was placed in a solitary and champaign spot; that its canons were neither protected by fortresses nor comforted by the society of any neighbouring people; exposed, together with the body of their saint, to the continual incursions of robbers and pirates; and the place subjected to so many inconveniences, that even on the most solemn feasts the dignitaries of the church had no audience, and spake to the very stones." It appears that the death of pope Martin IV. prevented a speedy reply being returned from Rome; and, as the archbishop of Canterbury issued a circular letter, exhorting the bishop and canons to rebuild their church, the structure was restored, without further delay, on its ancient site.

Little that is important is recorded concerning our cathedral, or its prelates, for many succeeding years. Wales, although reluctantly submitting to the rod of conquest, enjoyed through these years comparative serenity; and from the attention which several of the bishops who then presided evidently paid to the temporal interests of their see,

termined assaults of Owen Gwyneth, prince of North Wales, and Rees, prince of South Wales. In the reign of king John it was also wrested from the English by a small but furious army of the Welsh. King Edward I. improved the fortifications with unwearied labour, and consummate skill in military architecture. It was here that he held his triumphant court after the death of the unfortunate Llewelyn, and the consequent subjection of all Wales; and, during this festival of victory, he here received, from the hands of the natives, David, the brother of the last Welsh prince. He threw the captive awhile into the dungeon of his castle, and then consigned him to the hand of the executioner at Shrewsbury. In the year 1283 was held at this place, by the same king, a parliament for the important purposes of dividing his new conquests into appropriate civil districts, and revising and new-modelling the laws of the subjugated country. A considerable part of this august pile is still remaining. The inner area approaches to the octangular shape, and is flanked, as were many of the castles re-edified by Edward I. with round towers. Three sides were fortified by deep fossæ and walls; the fourth slopes down towards the river, and was defended by a lofty wall and square turrets. Camden says, "At Rhudlan, (though it be now a mean village) we find the manifest signs of a considerable town, as of the abbey and hospitals; and of a gate, at least half a mile from the village; one of the towers in the castle is called *Twr y Brenin*, or the King's Tower; and below the hill, upon the bank of the river, we find another apart from the castle, called *Twr Silod*." Bishop Tanner informs us, that there was here a house of black friars, before the year 1268; of which Anian, afterwards bishop of St. Asaph, was prior. Across the river Clwyd, which is here navigable for small vessels, is a bridge of two arches, that appears to have been built, or repaired, in the time of bishop Hughes, as it bears the arms of the see of St. Asaph, and the date of 1595.

and the good order of their church, we are justified in encouraging a persuasion that the turbulent spirit, instilled by lengthened warfare, was gradually ameliorated by that regular exercise of christian service which had been so often interrupted in previous ages. Society, however, was yet in an unsettled state in this rugged district, where the progress of tame and scanty annals had never been disturbed by any striking event, consequently we are not authorized in expecting it would assume a character either pleasing or benevolent. When the famous insurgent, Owen Glendwr, repaired to arms in opposition to king Henry IV., he misconstrued the sentiments of John Trevaux, then bishop of St. Asaph, who was in reality not more loyal than himself, and placed the firebrand to all inflammable parts of this cathedral, as well as to much neighbouring property appertaining to the see. The roof, which was of wood, and the whole ornamental particulars of the interior, thus fell victims to the fury of a savage chieftain, who appeared to take pride in the opportunity of shewing, at the altar of his faith, the tremendous character of his political vengeance. The episcopal palace, and every attached building designed for the use of those who served the duties of the church, were involved, as may be expected, in this scene of devastation. It is a curious fact that this violence was misplaced, if it were levelled at the bishop; for he was shortly after ejected from his see on account of his coincidence in opinion with the destroyer of his own cathedral and palatial residence.

Notwithstanding some encouragement afforded by king Henry IV. it does not appear that any active steps were taken towards restoring the cathedral from the effects of Owen Glendwr's conflagration, until the time of bishop Redman, who was consecrated A. D. 1472. Under the auspices of this prelate the walls were repaired, the building newly roofed, and the interior duly fitted up for the decent, if not dignified, performance of divine service. David ap Owen, promoted to this bishopric in the year 1503, conferred a further benefit upon the see by re-building the episcopal palace¹¹, which had lain in ruins since the desolating visit of Glendwr; the bishops, meanwhile, living remote from their diocese, in some commendam bestowed for their better support in so disastrous a season. Henry Standish, consecrated in 1518, was a man of learning and activity; both of which, however, were chiefly displayed in the share which he took in the public transactions of his era. Little is known respecting his attentions towards

¹¹ The name of bishop David Owen was to be seen over a door at St. Asaph palace before the late re-edification of the structure. He also built a bridge of timber over the river Clwyd, about a quarter of a mile north-east of St. Asaph, known at this day by the name of Pont Davydd Escob, or Bishop David's Bridge. This fabric becoming ruinous was, in the year 1630, rebuilt at the expense of the county.

his see, except that he bequeathed 40*l.* for the purpose of paving the choir of the cathedral; with which sum, in neglect of his testamentary wish, it is traditionally said, that an organ was purchased. The name of Robert Wharton, or Parfew, who was consecrated in 1536, is mentioned with opprobrium by several early writers on ecclesiastical history, and particularly by Godwin, who accuses him of an indulgence in habits so expensive, "that he was fain to let out, on long leases, all the lands belonging to the bishopric, to the great detriment of the same." It is, however, proved by Willis, in his survey of this diocese, that the temporalities answered exactly to the same value, in an account taken after his death, as before he became possessed of them. It is displeasing to find that Godwin (on whose testimony many persons rely, concerning the character of bishops previous to the reformation,) should thus hurl the biographical anathema of his censure on the ground of a loose and casual report, which might have been readily contradicted by dispassionate inquiry directed to a proper channel. William Hughes, consecrated A. D. 1573, was undoubtedly a friend to the interests of his see, although, in regard to the methods by which he improved it, he can scarcely be cleared from the imputation of covetousness. Having gained possession of the archdeaconry of St. Asaph he procured a faculty from the archbishop of Canterbury, allowing him to hold that and other benefices to the value of £150 per annum, in commendam with his bishopric. Sixteen livings were appended by him to the see, under the sanction of the above faculty¹². He was succeeded by William Morgan, memorable as the first translator of the Bible into the Welsh language, in which task he was assisted by Richard Parry, who was likewise elected to this see on the decease of bishop Morgan. John Owens, consecrated in 1629, was preferred to this diocese by king Charles I., to whom he had been chaplain while prince of Wales, "on supposition," says the quaint Fuller, "that he was a Welshman, which, indeed, he distinguished himself to be in all respects (except that the place of his nativity was English!) by his incomparable skill in the Welsh language, and zeal in promoting the good of his bishopric." His benefactions to the cathedral, although not im-

¹² Whilst noticing the bishops who sat during the reign of Elizabeth, it may not be undesirable to mention the following curious list of "customary mortuaries due to the bishops of St. Asaph, on the decease of every clergyman benefited in St. Asaph's diocese: from an account exhibited in queen Elizabeth's time."—*Imprimis*, His best gelding, horse, or mare.—Item, His best gown.—Item, His best cloak.—Item, His best coat, jerkin, doublet, and breeches.—Item, His hose, or neither-stockings, shoes, and garters.—Item, His wastcoat.—Item, His hat and capp.—Item, His faulchion.—Item, His best book.—Item, His surplice.—Item, His purse and girdell.—Item, His knife and gloves.—Item, His signet, or ring of gold.—It appears that these mortuaries were occasionally taken in kind (with an allowance of the deficiencies produced by changes in the fashion of attire), so late as the prelacy of bishop Fleetwood; during which (A. D. 1714), the custom was set aside by act of parliament.

portant, were useful; he erected a new pulpit, and rebuilt, or greatly beautified, his episcopal throne; he likewise caused convenient seats to be fixed for the use of the congregation, and bestowed on the cathedral a new organ. These meritorious works, and the bishop's zealous attention to the religious welfare of those committed to his care, were interrupted by the unhappy civil war of the 17th century. His grateful attachment to the ruined king rendered him an object of peculiar dislike to the prevailing party; and he was, consequently, exposed to severe penalties and mortifications². Sustained by the tenour of those doctrines which it had been the labour of his life to inculcate, as the best solace of suffering humanity, he retired to a small village near St. Asaph, and dying there in 1651, was buried, without any inscription or monument, under the episcopal throne of his own cathedral.

In this calamitous civil war our cathedral was perverted to the most sordid uses. A man named Mills, who was the post-master of St. Asaph, occupied the bishop's residence as a place of sale for wines and other liquors, and kept horses and oxen in the body of the church. The same person tied his calves to the bishop's throne, and different parts of the choir; and, with a studied plenitude of profane insult, removed the font into his yard, where he set it in the ground, and used it as a trough for the feeding of hogs. The injuries sustained by the see at this time were very considerable. In 1648, and the two following years, various manors and lordships, forming parts of its property, were sold to the amount of more than £5000. After a vacancy of nine years, amidst these scenes of anarchy and confusion, the episcopal functions were restored in the person of doctor George Griffith, who had the courage to write in support of the church of England in the days of its greatest trouble. From this date commences a succession of prelates venerable for a conscientious discharge of their high duties; and in several instances affording distinguished ornaments to the annals of useful talent and sound erudition. Isaac Barrow, consecrated in 1669 (uncle of the eminent doctor Isaac Barrow, master of Trinity College, Cambridge, the tutor of sir Isaac Newton), long served with apostolic zeal the cause of christianity, as bishop of the Isle of Man. Translated to the more genial see of St. Asaph, he displayed the same religious ardour, with an increase of benevolent exertion commensurate to his enlargement of opportunities. As he was unmarried, and without dependent relatives, he expended his revenue in acts of munificence and charity. By him considerable repairs were effected in the cathedral, parti-

13 See Walker's History of the Suffering Clergy, and Lloyd's Memoirs.

cularly in the north and south aisles, and the east parts of the choir. Effectually to provide for the preservation of the structure, he procured an act of parliament for uniting several sinecures, and appropriating the proceeds chiefly to the repairs of the cathedral. He also bestowed a large sum on the improvement of the palace; erected an almshouse at St. Asaph for eight poor widows, and bequeathed £200 towards the foundation of a free-school which he intended to have built. His successor, William Lloyd, afterwards translated to Lichfield and Coventry, and thence to Worcester, is memorable as being one of the six bishops who, together with archbishop Sancroft, were committed to the Tower by the arbitrary mandate of James II. William Beveridge (1704) received the invaluable denomination of "the reviver and restorer of primitive piety." This excellent churchman appears to have risen to episcopal dignity without any other aid than the approbation excited by an exemplary discharge of his clerical duties. His numerous works will extend the sphere of his utility to ages yet distant. In his "Private Thoughts upon Religion," and "Private Thoughts upon a Christian Life," he has bequeathed a vivid and useful portrait of his own devout mind¹⁴.

Whilst examining the various public and private merits of our most distinguished prelates since the restoration, it is requisite to notice the attention which they have, almost invariably, paid to the preservation and improvement of the cathedral buildings; an exercise of duty the more praiseworthy, on account of the utter neglect which the edifice experienced under many early bishops. Dr. Fleetwood, the successor of bishop Beveridge, paved a great part of the church at his own expense, and laid out above £100 in adorning the choir. During the episcopacy of John Wynne, D. D. the cathedral underwent considerable injury from a violent storm which occurred on the 2d of February 1714. The "top of the steeple" was then blown down, and falling into the choir did much damage to the roof and the interior. Six hundred pounds were expended in the repairs; which were conducted with so much liberality, that the building is said to have improved by apparent calamity. In the time of bishop Shipley, who had acted as chaplain-general to the army under the command of William duke of Cumberland, in the years 1744 and 1745, a great part of the choir of the cathedral was rebuilt. The literary works of this prelate, including three excellent sermons, have been published since his decease by his son, the dean of St. Asaph. Dr. Samuel Halifax, translated hither from the see of Gloucester

¹⁴ It may afford some local interest to observe, that bishop Beveridge is believed to have resided much at Colfryn, in Llan-saintffraid yn Mechain parish, county of Montgomery, and to have composed at that place many of his latter works.

on the death of bishop Shipley in 1787, evinced himself a sound civilian in the performance of his office as Regius Professor of Civil Law, at Cambridge. His "Sermons at Bishop Warburton's Lecture," also prove the success with which he had cultivated the sublime studies connected with his sacred duties. It is observable that his lordship was the first English bishop that was translated to St. Asaph, and the second that was translated to any bishopric in North Wales. In more recent times this see has been adorned by Dr. Samuel Horsley, whose depth of erudition and brilliancy of talents are admitted by all. His last publication was a sermon preached in this cathedral. The improvements effected by the late worthy bishop Bagot, in the buildings appertaining to his see, will be noticed in the ensuing page.

The cathedral of St. Asaph has no pretensions to that architectural magnificence which is displayed in most structures of a similar description in England, and which once shone forth, with an innoxious pride of rivalry, in two of the cathedral churches in Wales. While mingled reverence and vanity were accumulating the gorgeous embellishments of the arts in other fabrics, our lonely and remote cathedral was subject to the horrors of unremitting warfare; often destitute of a protecting diocesan, and, when destroyed, dependant on casual bounty for restoration. Whilst we remember that such was its situation in ages most favourable to splendour of church architecture, we shall scarcely be induced to expect in the existing pile even mutilated vestiges of elaborate decoration. Still this cathedral, renovated by the scrupulous care and decent piety of recent ages, is handsome and substantial, although plain and of limited dimensions. Seated on the highest point of that pleasant eminence on which the city of St. Asaph is built, and partially screened, at many points of view, by fine masses of wood, the impression conveyed by its exterior is that of respectability, partaking of the august if not of the grand. The interior is principally divided into a choir, nave, two aisles, and north and south transepts; a square tower of low proportions rising in the centre. Its architectural history lies within a small compass, and has been already partly detailed in our previous review of the general annals of this diocese. It is sufficiently evident that no part of the present edifice is more ancient than the reign of Edward I. at which time we may believe that it was entirely rebuilt, in consequence of injuries sustained during the prelacy of Anian. The havoc effected by Owen Glendwr, in the year 1402, appears to have been of the most decisive kind. No important traces of the architecture of the 13th century are now to be discovered in any part of the fabric. The walls alone remained when

bishop Redman, between the years 1469 and 1495, restored the edifice after it had lain in ruins for so long a period; and various parts of the structure display the architectural fashion of that era. Since the date of the above re-edification, and chiefly in the time of bishop Shipley, about the year 1780, the choir has been nearly rebuilt in a style happily imitative of the English, or Gothic, and not at objectionable variance with other divisions of the edifice. The interior of the choir is now highly ornamental to the cathedral, and is furnished in a handsome and appropriate manner. A new throne and pulpit were erected at the time of the above improvements. One of the principal embellishments of the interior consists in the great east window, the tracery-work of which is copied from the venerable remains of Tintern Abbey. This high and broad window is now filled with painted glass, executed by the late ingenious artist Mr. Egginton, of Handsworth near Birmingham. The three central compartments contain representations of the Crucifixion, Resurrection, and Ascension. In other divisions are emblazoned the arms of bishop Bagot, and many of the nobility and gentry of his diocese through whose liberality the expense of this window was defrayed. The nave is at present under the progress of repair; and preparations are made for further improvements, with the aid of the well managed fund instituted by bishop Barrow.

This cathedral affords little that is interesting in monumental antiquities. Removed from its original situation, and now placed in an upright position against the south-west pier of the tower, is the figure of a bishop in his episcopal habit; this is traditionally said to be the effigy of bishop David Owen; but the justice of such an application is not sanctioned by any inscription, or other indubitable intelligence. In the church-yard, near the west door, is the altar-monument of the excellent bishop Barrow, with an inscription drawn up by himself. Divine service is performed here on Sundays only; and it is observable that this cathedral is not used for a parish-church, as are the other cathedrals in Wales. The episcopal palace stands about 150 yards to the south-west of the cathedral, and is a substantial and commodious residence, entirely rebuilt by bishop Bagot, after his promotion to this see in the year 1790. The gardens are adorned by the flow of the river Elwy, and are laid out with great judgment and good taste.

The chapter consists of a dean, an archdeacon (the archdeaconry being held in commendam by the bishop), six prebendaries, and seven canons; besides which dignitaries there belong to the church four vicars choral, four singing men, four choristers, and an organist. This diocese comprises the whole of Flintshire, except Hawarden, Bangor,

Worthenbury, and Hanmer; all Denbighshire, exclusive of the deanry of Dyffrynclwyd, and the chapelries of Holt, Iscoed, and Penley; nearly one half of the county of Merioneth; three parishes in Caernarvonshire; thirty-seven parishes in Montgomeryshire; and eight churches and three chapels in the county of Salop. The whole extent is said to contain 130 parishes; but in calculating upon that number fourteen parochial chapels are taken into the account.

The small city of St. Asaph presents but little to interest the examiner who associates the idea of grandeur in domestic buildings with civic pretensions. It is, however, much enlarged and improved since the early part of the 18th century, at which time it is described by Browne Willis as consisting of "about fifty-two scattering houses." The number of inhabited houses was 309 in the year 1811. Seated on the slope of a considerable elevation, it commands fine views over the vale of Clwyd, and other attractive districts. The river Clwyd, which rises near the northern termination of the Berwyn chain of mountains, flows by Ruthin, and east of Denbigh, to this city; "from whence, with the united streams of the Elwy, it continues its course to Ruthlan, where it becomes a tide-river, giving a name to the rich and fertile vale of Clwyd." The extensive bridge, by which the Elwy is crossed on an approach to St. Asaph, is an agreeable adjunct of the picturesque, and bestows an imposing effect on the first view of the city.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 179 feet; do. from the east door to the choir 119 feet; do. of the choir 60 feet; do. of the cross aisles from north to south 108 feet.--BREADTH of the body and side aisles 68 feet; do. of the choir 32 feet.--HEIGHT of the body, viz. from the area of the pavement to the top of the roof, within, 60 feet; do of the tower which stands in the middle 93 feet,--SQUARE of the tower 39 feet.

DESCRIPTION OF THE PLATES.

Plate 1. Exhibits the Interior of the Nave, which part of the structure is at present under a course of repair. The great West Window is now unglazed, as are also the windows on the South side of the Nave. Part of the Font appears, within the arch at the extremity of the view, on the left.

Plate 2. Shews the North Transept; the Tower; part of the Choir; and the West end.

Plate 3. The West Front of the Cathedral, shewing the great door and window, with the ends of the Aisles of the Nave. On the left are seen some domestic buildings, forming part of the city of St. Asaph.

Plate 4. A distant View of the Cathedral, from the bank of the river Elwy. On the left is seen the parish Church of St. Asaph, which is situated about 150 yards to the west of the cathedral. This is a small plain building, consisting chiefly of two parallel aisles, and does not contain any objects of particular curiosity in the esteem of the antiquary.

Plate 5. Presents the Interior of the Choir, with the great eastern window, filled with painted glass. On the right is the Bishop's Throne; on the left the Pulpit and Stalls.

Plate 6. The Episcopal Palace, which has been already noticed as an elegant modern building, erected in the time of bishop Bagot. The principal front stands to the east.

Plate 7. An East View of the Cathedral, shewing the whole of the Choir, together with the South Transept and the Tower. The Sea appears in the distance, on the right.

Plate 8. The South Transept; part of the Nave; and the Tower. In the distance is the wall of the Palace-gardens.





Drawn & Eng'd by J. Savoy.

P. 11

Nave of St. Asaph's Cathedral.

Published Jan. 1828 by Rowland, Naisbith & Co. Edinburgh.



Drawn & Engr'd by J. G. S.

Pl. 2

Northampton St. Andrew's Cathedral

Published Jan. 1846 by Rowland & Co., Stationers, &c.







PL. 3

Drawn & Eng'd by J. S. Storer.

West End of St. Asaph's Cathedral.

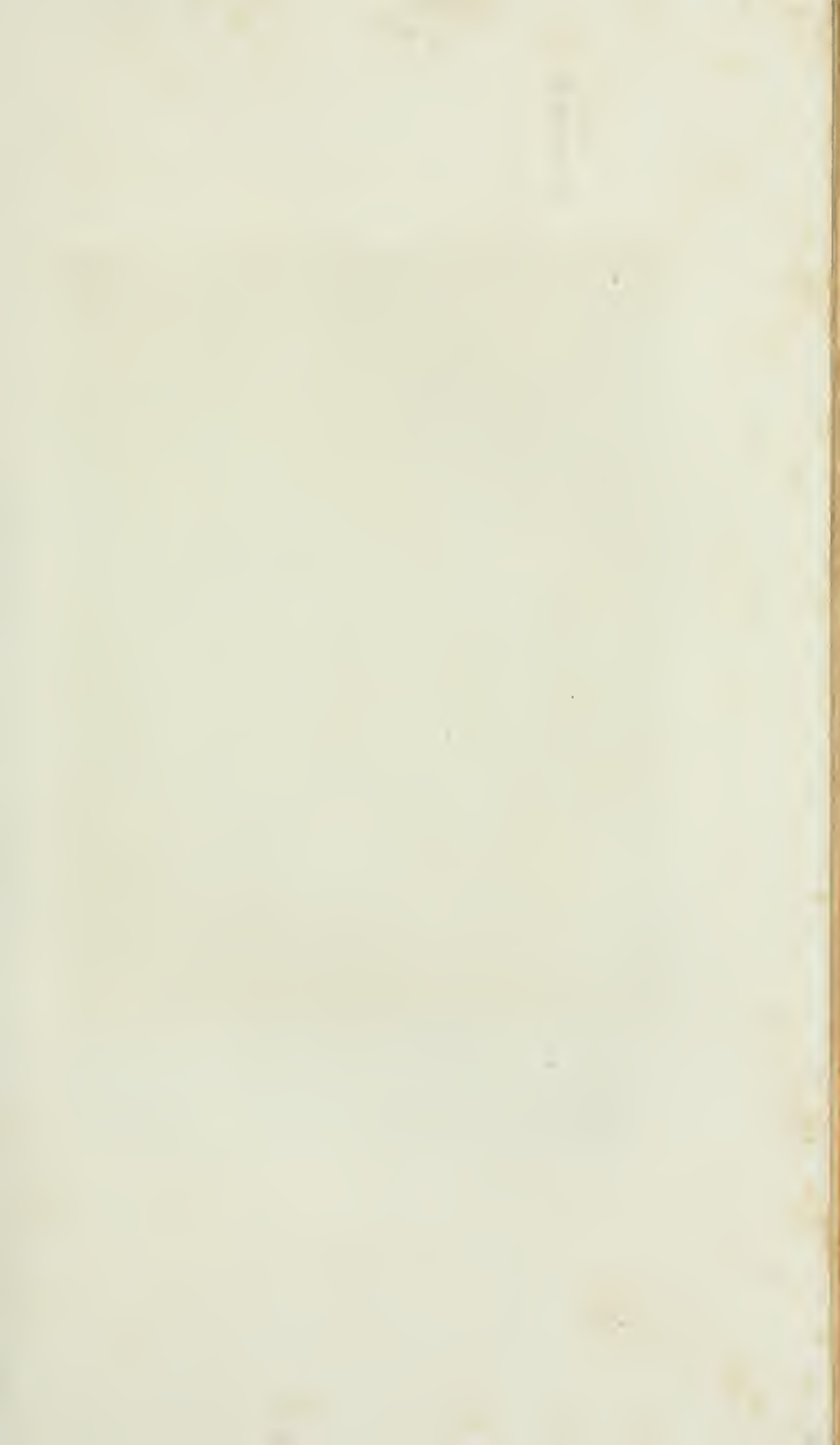


Drawn & Engr. by H. Schmitt

W. H. Schmitt's Engraving

Published by H. Schmitt, New York, N. Y.







Drawn & Engr'd by G. Jones.

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Choir of St. Asaph's Cathedral
 the Right Rev. The Bishop of Bangor, D.D. &c. &c.
 on the 11th April 1841, he was at a meeting of
 the Council of the Society for the Preservation of
 the Monuments of the History of the Cathedral

Published as ordered by the Bishop of Bangor, D.D. &c. &c.



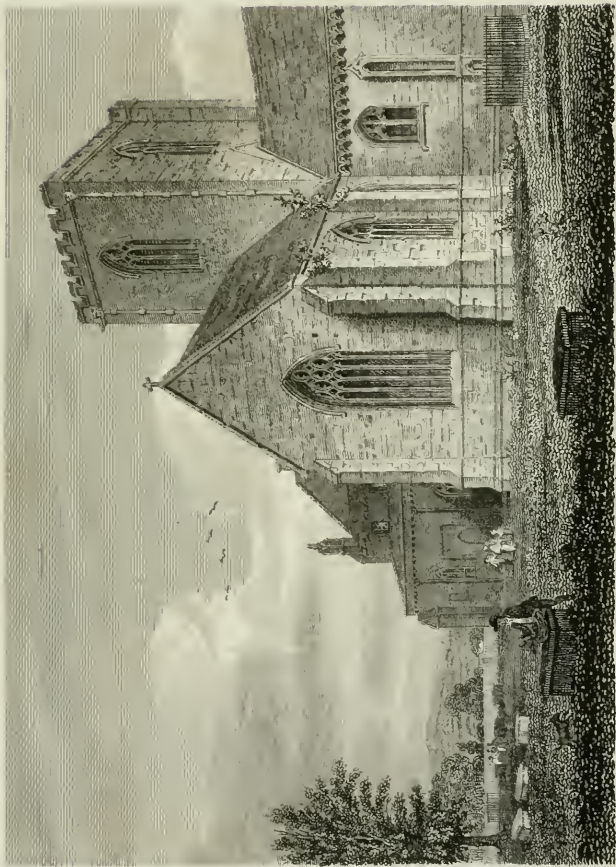
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St. John's Church, New York

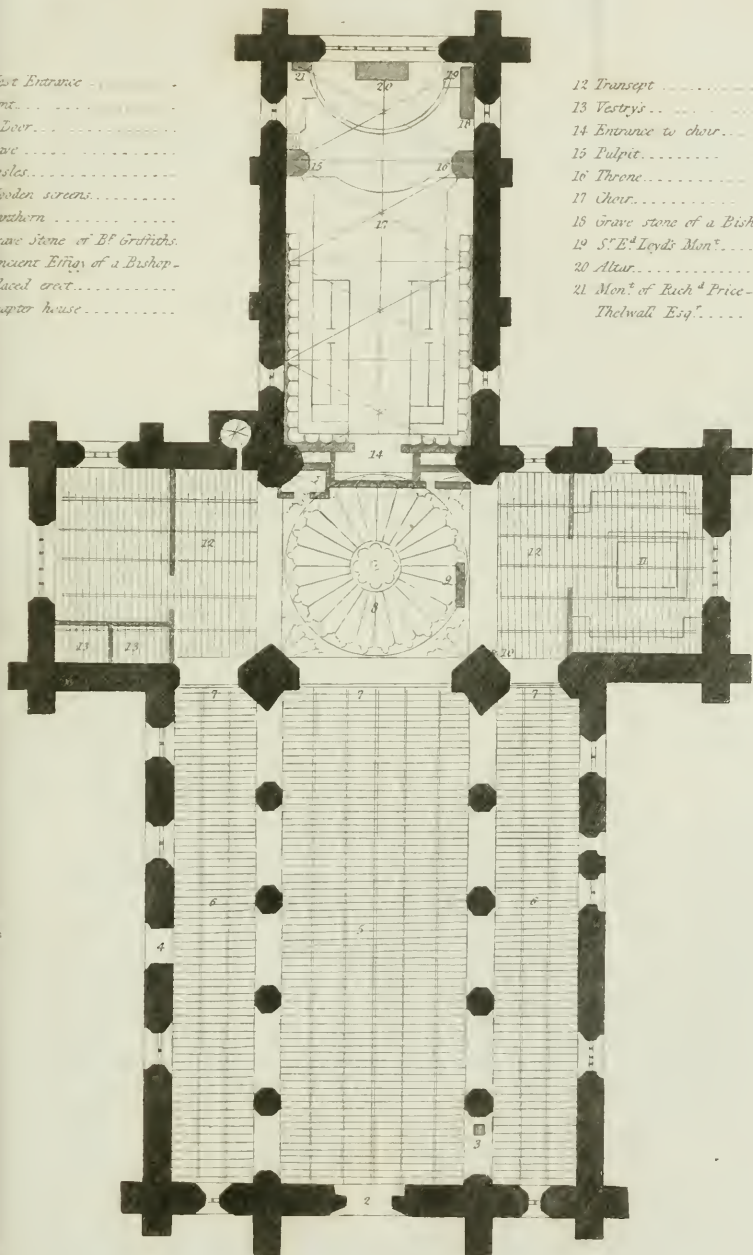
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ST ASAPH'S CATHEDRAL,

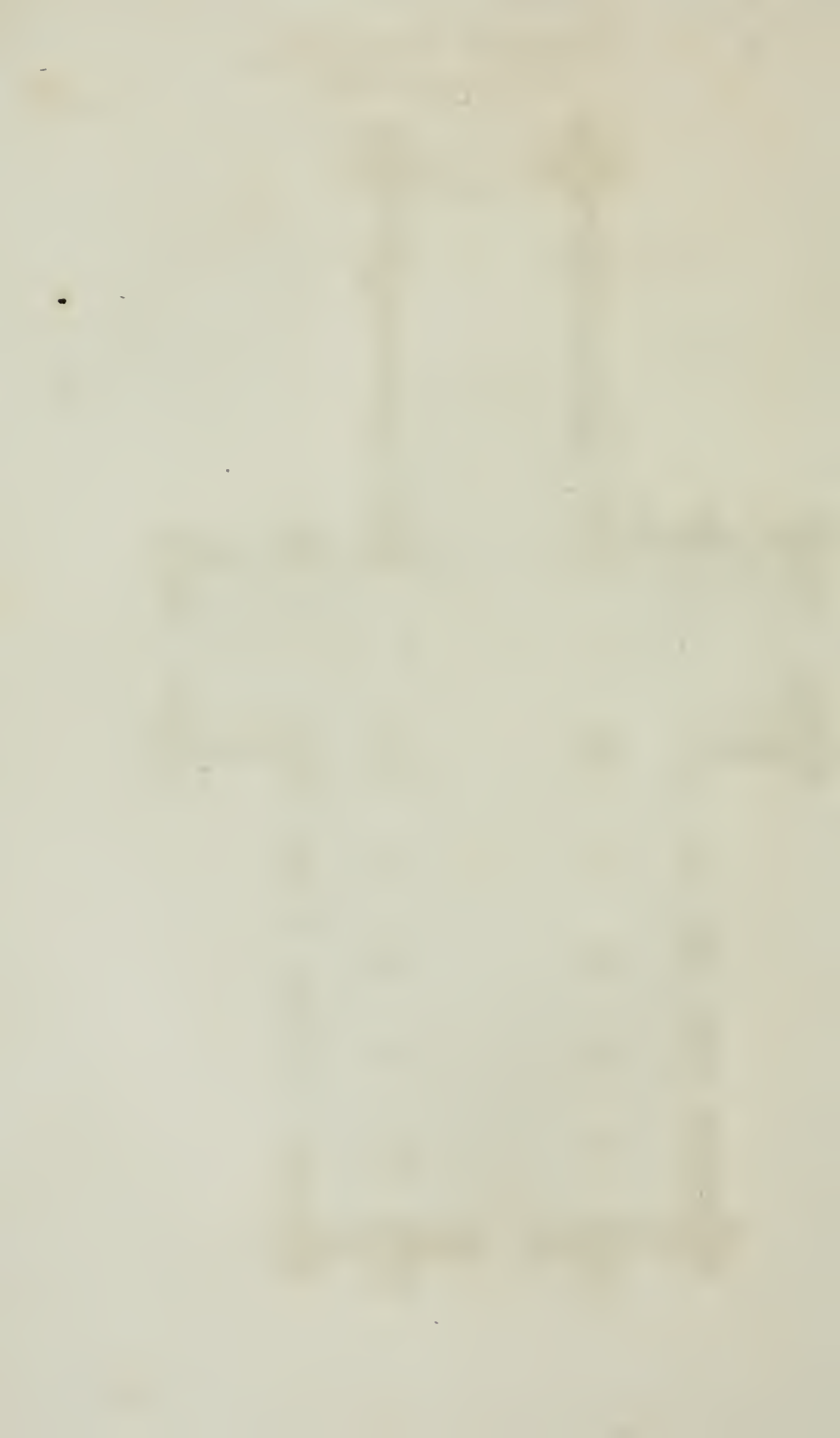
Shewing the groining of the Roof.

- West Entrance
- Font
- N. Door
- Nave
- Aisles
- Wooden screens
- Lantern
- Grave Stone of B^p Griffiths
- Ancient Effigy of a Bishop placed erect
- Chapter house


- 12 Transept
- 13 Vestry's
- 14 Entrance to choir
- 15 Pulpit
- 16 Throne
- 17 Choir
- 18 Grave Stone of a Bishop
- 19 S^t E^d Lloyd's Mon^t
- 20 Altar
- 21 Mon^t of Rich^d Price-Thelwall Esq^r



100 feet



HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Norwich.



AMONGST the kingdoms, or states, into which Britain was divided by its Saxon conquerors, East Anglia maintained an important, although not a predominating rank. So unceasing were the fluctuations of the octarchy¹, as to the extent of territories possessed by respective princes, that it is scarcely practicable to describe, in terms of general application, the bounds of the several petty kingdoms created by the progressive conquests of Anglo-Saxon chieftains. Archbishop Usher^{*} places the East Angles in Norfolk, Suffolk, Cambridge, and the Isle of Ely; to which, he thinks, may be added a portion of Bedfordshire. It may be sufficient for our present purpose to observe that the three former counties, either wholly or in much the greater part, constituted the principal territories of East Anglia, until the happy consolidation of the eight discordant powers beneath one crowned head.

It is supposed that christianity met with many proselytes in this district during the sway of the Romans in Britain; and the known residence of Helena, the wife of Constantius, and her son, Constantine, in the eastern part of the island, has been reasonably adduced as an argument in favour of so gratifying a conjecture. On passing to ages concerning which we possess a native historian, who was intent, from feeling and principle, on investigating with zealous care the annals of our religion; we find, from the writings of venerable Bede, that the christian faith was adopted by the East Angles in the early part of the seventh century. Redwald, who then occupied the East Anglian throne, had been converted in Kent, and was desirous of disseminating the opinions which he had imbibed; but his perceptions of chris-

¹ That the states into which Britain was divided, on the complete establishment of the Anglo-Saxons, formed an octarchy, and not, as is commonly supposed, an heptarchy, is shewn by Mr. Turner, in his "History of the Anglo-Saxons." It is observable that the ancient analysts, Redborne and Matth. Westm. agree with this accurate modern historian in such an enumeration.

² Usher, Primord. c. 12. p. 394.

tianity were so indistinct, and his general tone of mind so weak, that he was dissuaded by his friends; and, in regard to his personal devotion, consented to use two altars, one for the idols of the Pagan Saxons, and one for Christ. Eorpwald, his successor, had more consistency in his belief; and his example produced many imitators among his subjects. On his death, however, they relapsed into paganism, and the voice of truth was mute, or heard only by the retired and thinking few, until the accession of his brother Sigeberht, who had been banished into France. The reign of this prince affords a memorable epoch in the annals of East Anglia. While oppressed by adversity, and residing in France as a banished man, he had found consolation in the doctrines of that religion which is the friend of the distressed; and, on his accession to power, he restored it throughout his realm with an ardour proportioned to the warmth of his pious gratitude. But the system under which christianity was received amongst the Anglo-Saxons was not yet the religion inculcated by the scriptures;—a position which, in the person of this king, was exemplified in an injurious and degrading point of view. Unconscious that he should fulfil many of the necessary duties of a christian by an active performance of social obligations, Sigeberht abdicated his throne, and buried himself so deeply in monastic seclusion, that, on the occurrence of an alarming invasion, he was drawn from the retirement of the cloister by force; and, when placed, as a shadowy pageant, at the head of his armed subjects, refused to wield a weapon of assault, and bore a wand in his hand. Thus voluntarily defenceless, he fell amongst sacrificed heaps of his discomfited people.

But, however perverse and deformed might be the religious opinions of Sigeberht, his employment of power, while he sat on the throne, was munificently directed to the spiritual, if not to the temporal, welfare of his subjects. He caused churches to be raised, and a public school to be built. Several monasteries, also, are said to have been founded through his piety and liberality. In the design of such works it would appear that he was aided by the counsel of men who possessed more enlarged views, and a greater activity of beneficence, than himself. The principal of these was Felix, a Burgundian priest, whom he invited from France, and entrusted with the solemn charge of inculcating the tenets of christianity, and superintending their progress. The persuasive eloquence and zealous exertions of this churchman, sustained by the royal example, succeeded in obtaining great numbers of converts; and a regular system of ecclesiastical government was speedily formed. The kingdom of East Anglia was constituted one extensive diocese, and Felix was appointed the first

bishop. In the exercise of his new and important duties, he evinced so much energy of character, that he triumphed over the adverse political circumstances of the time, and continued to preside over his diocese after the death of the pious, but weak, prince, whose authority had been instrumental in rendering christianity the established religion of this district. He is believed to have sat as bishop for about seventeen years; and, on his decease, A. D. 647, was canonized; thus affording the first instance of a titular saint in the eastern division of the island.

The two immediate successors of Felix forbore to interfere with the ecclesiastical arrangement which descended from a hand so sacred and revered; but Bisus, or Bosa, third in succession from the sainted Felix, who was consecrated in the year 669, found his duties oppressive as he sank into old age, and he divided the diocese into two parts, one of which was to comprise Suffolk, and to have its see at Dunwich³, and the other to consist of Norfolk, with its see at North Elmham⁴. The annals of the East Anglian episcopacy, while subject to this division, are involved in great obscurity. Eleven successive prelates are said to have presided over Suffolk, and ten over Norfolk; but no authoritative intelligence can now be obtained concerning the acts, or character, of either of these bishops. East Anglia, indeed, experienced during those ages a change in its political circumstances fatally injurious to religious freedom, and repugnant to all such arts of civilization as were favourable to lettered record. The Danes, benighted in Pagan superstition, and trained to believe that bloodshed and rapine were human virtues, effected the conquest of this petty kingdom in the year 870, and were subsequently permitted to settle here, even by the great Alfred in the midst of his victories. According to the tenour of the treaty under which this permission was granted, the unwelcome settlers were to embrace the christian faith; and baptism was, therefore, received by them, as an unavoidable political obligation. They, however, proved, on every occasion in which the Saxon sword was feebly wielded, that their professions of christianity were merely nominal, and that they were anxious to apostatize with rancorous fervour. In nearly every ecclesiastical

³ Dunwich, once a city of considerable commerce and opulence, but now reduced to the character of a small and mean village, is situated on the sea-coast of Suffolk, at the distance of about four miles from the town of Southwold. The present ruinous state of this town is entirely caused by the repeated encroachments of the sea, which have gradually undermined, and carried away, whole ranges of domestic buildings, and several churches with their attached cemeteries!

⁴ Elmham, situated in the hundred of Launditch, Norfolk, speedily sank into village humility when deserted by its bishop. Here are some few traces of a castellated structure, which was occasionally inhabited by the bishops of Norwich in ages long subsequent to the translation of the see from this place.

synod held so late as the tenth century, occur laws against the exercise of Pagan ceremonies, which act as indubitable testimonies of the pertinacity with which many of the Danes cherished the barbarous superstition of their forefathers. Into so utter an oblivion have fallen the ecclesiastical records of these distracted times, that some writers believe the two sees of Dunwich and Elmham to have remained unoccupied nearly a century; but Wharton, with more appearance of probability, supposes the succession to have been unbroken^s.

Wybred, or Wired, who was consecrated about the year 871, reunited the two bishoprics, and seated himself at Elmham. The see remained at that place during a succession of thirteen prelates; respecting whom, however, little is recorded that evinces an active attention to their pastoral duties. But, whilst estimating their conduct, we must not forget the peculiar difficulties under which they laboured. Refractory, and disdainfully illiterate, the Danes, who constituted the predominating population of East Anglia, were steeled by prejudice and ferocity against the tenets of a simple and peaceful faith. Hopeless of ameliorating tempers so rugged, or disgusted with the spectacle of anti-christian associations, which neither argument nor the arm of power could effectually dissolve, two successive bishops of Elmham retired from their post, and fled to the pious, but inglorious, shelter of monastic seclusion. Egelmare, or Ailmar, presided over this see at the time of the Norman conquest; but was expelled in the year 1070, in attention to the decree of a synod held at Winchester. It is not known that any serious crimes, or important omissions of duty, were laid to his charge; nor were such errors, indeed, necessary to the expulsion, at that juncture, of a richly-beneficed ecclesiastic of Anglo-Saxon extraction. The conqueror, with obvious policy, and natural partiality towards his countrymen, took speedy opportunities of supplanting with his own followers those churchmen who were attached to the ancient dynasty. Herfast, or Arfast, his chaplain, who was afterwards chancellor of England, was now advanced to the bishopric, as successor of Egelmare. This active Norman speedily evinced all the ambitious spirit, and magnificence of views, which were characteristic of his nation. It will be remembered that an order was issued from London, by Lanfranc, in the year 1075, for the translation of episcopal sees from recluse villages to populous towns. In observance of this decree, Herfast endeavoured to obtain possession of the wealthy abbey of Bury, with the intention of fixing there his pastoral residence; and, when unable to execute this wish, he moved his see

to Thetford, then the principal town within the limits of the East Anglian diocese, and which is still marked by the ruins of ecclesiastical and other edifices of great ancient splendour. At that place he is said to have built a cathedral church, in which he was himself afterwards buried. But no traces of such a structure are now distinguishable. Herfast died in the year 1084, and was succeeded, as bishop of Thetford, by William Galsagus, who was also chaplain and chancellor to the king. This prelate, who amassed great wealth, chiefly through the bounty of his royal master, bequeathed the larger part of his property to the bishopric over which he had presided with exemplary activity. It is observable that the record termed Domesday was compiled during his prelacy. This eminent benefactor to our diocese resigned his life and honours about the year 1091, and was succeeded by Herbert de Losing, or Lozinga, who acquired the see by purchase, the cost being £1,900!—For the above, and other simoniacal practices, Herbert was cited to appear before the pope; and, besides the forfeiture of his polluted staff and ring, was commanded, by way of penance, to build certain churches and monasteries. In performance of these acts of atonement, he commenced a new cathedral church at Norwich, and translated hither the see which had so often varied in situation before it found a durable resting-place.

The foundation-stone of the new cathedral was laid A. D. 1096; and, shortly after, were begun the episcopal palace on the north side of the cathedral-church, and a monastery on the south. Sixty monks were placed in the latter building, whose foundation-deed was signed by the bishop, in the year 1101. Although the progress of these structures is not to be ascertained by positive record, we shall shew, in a future page, that the principal divisions of the cathedral, and part of the palace, bear evident marks of the architectural style which prevailed at this period, and are, therefore, confidently inferred to have been erected under the notice of the founder, who presided over this see for twenty-eight years, and died in 1119.—Having thus traced the see to the place of its permanent establishment, and noticed the foundation of that solemn pile which forms the architectural object of the present article, the purpose of compendious information will be best answered by a review of the most important actions in the lives of such succeeding prelates as are conspicuously identified with the interests of this diocese, by conducting towards the buildings of the cathedral, or are memorable for eminence of talent, and for the part which they took in public transactions.

On the decease of bishop Herbert, there occurred a vacancy of
(e)

three years; after which Eborard, who had been chaplain to his predecessor, was advanced to this see. During his prelacy many Jews who were resident in Norwich experienced great severity of treatment; and, in return, they are said to have crucified a boy, named William, who was promptly proclaimed a martyr, and was canonized. Eborard founded the hospital and church of St. Paul, in Norwich, and made large additions to the cathedral buildings. He was succeeded by William Turbus, who had been prior of Norwich, and who evinced the pride and bigotry of his temper and principles, by advocating the cause of that haughty churchman, Becket, archbishop of Canterbury. In the time of this prelacy (A. D. 1171) the cathedral was much damaged by an accidental fire. The injuries caused by this calamity were repaired by his successor, John of Oxford, who, likewise, added some almshouses to the episcopal convent. In the person of the sixth bishop of Norwich, we have a memorable instance of the acquiescence of king John in the wishes of the pontiff of Rome.—Pandulf, who entered England as the pope's legate, and whose intrigues were greatly detrimental to the dignity and solid interests of the country, was promoted to this see, through the influence of that monarch; and was consecrated in 1222. He introduced numerous Italians, his countrymen, to such benefices as were in his gift; and obtained from the pope a grant of all the first fruits of the clergy of his diocese. These, in observance of his example, were, likewise, claimed and enjoyed by his successors, until the alterations effected in ecclesiastical affairs by king Henry VIII. Walter de Suffield, consecrated A. D. 1244, improved the buildings of his cathedral by the erection of a lady chapel, since demolished; and also built and endowed the hospital of St. Giles, in Norwich, for pilgrims and poor travellers.

The prelacy of Roger Skerning was marked by various calamities, in which the cathedral and city almost equally shared. The former was much injured by fire, in the course of a serious contest which took place between the citizens and the monks; and, in the year 1266, the city of Norwich was plundered, and many of the inhabitants murdered, by some of those desperate barons who had been deprived of their estates, as partizans of Simon de Montfort, earl of Leicester, and who occupied a strong hold in the Isle of Ely. The cathedral was sufficiently repaired for the performance of divine service in 1278, at which time it was again consecrated by bishop Middleton, in the presence of king Edward I. and queen Eleanor. Ralph de Walpole, elected to this see in 1288, contributed liberally to the buildings of the cathedral, and commenced the cloister hereafter to

be noticed. In these works he was emulated by his successor, John Salmon, who displayed great talent and integrity in the service of the state, under the ill-fated monarch Edward II. and filled the office of chancellor of England. William de Ayreminne, seventeenth bishop of Norwich, was also chancellor and treasurer in the same reign. In the first year of Edward III. he obtained a licence to fortify his episcopal palace and manor-houses, and to surround them with embattled stone walls. The annals of our diocese are disfigured by the name and fate of the succeeding prelate, Anthony de Beck⁶; whose arrogance and tyrannous disposition are said to have incurred the hatred and contempt of all parties and ranks. The mode in which the oppressed inflicted vengeance, unhappily proves that they were so sanguinary and treacherous as scarcely to merit better treatment.—Poison, the vilest medium of assassination, was administered to him by his own servants, at the instigation, as is supposed, of the aggrieved monks. William Bateman, his worthy successor, was a native of Norwich; and is memorable for having founded and endowed Trinity Hall, Cambridge; which collegiate institution was designed by him for the purpose of providing clergy for his own diocese. Thomas de Percy, fifth son of the second lord Percy, of Alwicks, was promoted to this see at the early age of twenty-two years; and evinced the noble spirit of his illustrious house, by contributing largely to the repairs of the cathedral, particularly in the instance of re-building the steeple, or spire. Dying, A. D. 1369, he was succeeded by Henry de Spencer, who is known to posterity from his warlike temper, and for a spirit of religious intolerance which induced him to become one of the most active persecutors of the sect denominated Lollards. This martial prelate distinguished himself in the continental wars of his era, on the side of pope Urban VI. in opposition to Clement VII. and in behalf of his sovereign, Richard II. against the French king. A durable and curious monument of the zeal with which he defended the pretensions of the infallible church, still exists, in the instance of the structure termed Erpingham's Gate, erected by sir Thomas Erpingham, in the way of penance for Lollardism⁷. Richard Courtenay, a member of the ancient family of that name long seated in Devonshire, was honoured with the esteem of king Henry V. by whom he was employed in several embassies, and other state employments. He died before the town of Harfleur, during the siege of that place in 1415;—an ungracious spot for the decease of a minister of peace, and one

⁶ As a circumstance of antiquarian intelligence, it may be remarked that de Beck is recorded as the first bishop that caused his own arms to be engraved on the episcopal seal.

⁷ See this building noticed, page (n) of the present article.

that might create some surprise, if we failed to recollect that the clergy were, in the unlettered ages, frequently preferred, on account of their monopoly of erudition, to the office of political negotiators.

William Alwyk, or Alwyke, installed at Norwich, in 1426, proved his attachment to this see, and the liberality of his disposition, by expending considerable sums on the repairs and embellishment of his cathedral, and the palatial residence. Several succeeding prelates have, also, left to their biographers the pleasing task of commemorating acts of generosity and public spirit. Thomas Browne, translated hither from Rochester, bequeathed a sum of money for the foundation of exhibitions for poor scholars, natives of this diocese, pursuing their studies at either of the universities. Walter Lyhart, or Hart, maintained twelve students at the university of Cambridge; and his architectural embellishments of our cathedral are still denoted by a sculptured *hart*, the rebus of his name. James Goldwell, prothonotary to the pope, and ambassador to the court of Rome from king Edward IV. obtained from his holiness the grant of a perpetual indulgence, towards the repairs and decoration of his cathedral. According to the tenour of this papal grant, all persons who annually made offerings in this cathedral, on Trinity Sunday and Lady-day, were to be allowed pardon for the term of twelve years and forty days. This precious boon appears to have had the desired effect; and, aided by a contribution from his own purse, and the further sum of 2,200 marks, obtained for dilapidations, of the executors of his predecessor, the bishop not only repaired the damages which the cathedral had sustained by a fire in the year 1463, but greatly improved the buildings; placing a new roof of stone on the choir, and erecting ornamental chantry chapels. Bishop Goldwell died in 1498; and, after one intervening prelate, who sat for little more than twelve months, was followed by Richard Nix, or Nykke, whose name is deservedly branded with obloquy by all protestant writers, and must be held in abhorrence by the temperate of every religious persuasion. It is stated by Fox that five persons were consigned to the flames, under his sentence, for differing in sentiment from the mode of christianity established by the civil power. In obedience to the test decreed by government, on a change in the regal notions, he took the oath denying the supremacy of the pope, but still intrigued in secret with the court of Rome. He lived to present a miserable spectacle of sublunary retribution. In his old age he became blind, and sank to a despised grave by tardy stages of extreme bodily decrepitude, and further oppressed with disasters of fortune produced by his own duplicity and intolerance of disposition.

(h)

The page of faithful narration has yet to witness another stain.—William Rugg, or Reppes, when fellow of Gonville Hall, Cambridge, was instrumental in advancing the views of Henry VIII. respecting the divorce of that monarch from Catherine of Arragon; and was rewarded by a promotion to this see. He received the mitre, however, under degrading circumstances. Previous to his installation, an act of parliament was passed, separating the barony and revenues from the see, and annexing them to the priory of Hickling. In return, the barony and inferior revenues of Holm, were granted to the see. These inadequate revenues were injured by Rugg, to the extent of his opportunities, through the grants of long leases, annuities, and pensions. His proceedings were so flagrant, and his general demeanour so derogatory to the just dignity of the bishopric, that the gentry of his diocese presented a remonstrance to king Edward VI. and he consented to resign, on-receiving an annuity of £200⁸. The respectability of the see was in some measure restored by the nomination of Thomas Thirlby, who was translated to this place from Westminster, being the only bishop that ever presided over that short-lived diocese. We are now arrived at the severe reign of Mary, the misguided queen who bears the whole weight of that censure for sanguinary religious persecution, which ought, in justice, to be shared by her tyrannous father. John Hopton, chaplain to the bigotted Mary, was promoted by her to the see of Norwich; and evinced all the detestable cruelty familiar to the age, in his treatment of the protestants. From these mitred monks we turn with pleasure to John Parkhurst, who had been preceptor to the good bishop Jewell, and was elected to this see in 1560. He passed the greater part of his time at the episcopal palace, which building he is said to have much improved; and appears to have obtained, by mildness, urbanity, and lettered elegance, a greater power over the public mind than could be derived from inquisitorial rigour.

Such were the prelates—chequered in character, but, in some instances, of exemplary worth—under whose domination the stately fabric of our cathedral church was progressively erected. As few alterations of importance have been effected during the sway of more

⁸ The following severe lines were published, in allusion to the subservient temper, and humiliating poverty, of this bishop:—

“ Poor Will, thou *rugged* art, and ragged all,
 Thy *abbey* cannot bless thee in such fame;
 To keep a *pallace* fair, and stately hall,
 When gone is thence, what should maintaine the same.
 First pay thy debts, and hence return to *cell*,
 And pray the blessed saint, whom thou dost serve,
 That others may maintaine the *pallace* well,
 For if *thou* stay'st, we all are like to starve.”

recent bishops, we now conduct the reader to an examination of the edifice concerning whose principal benefactors he has been presented with the above succinct memoirs.—The cathedral church of Norwich, although inferior in magnitude to several English cathedrals, and not distinguished for beauty of decoration, affords a fertile subject of investigation and delight to the architectural antiquary; and impresses awe and admiration on the general spectator, through the august simplicity of its prevailing features. Although frequently repaired and “beautified” since the introduction of the pointed style, this structure still displays, throughout the most important of its constituent parts, the Anglo-Norman mode of architecture; whose chief discriminating marks are well known to consist in the uniform prevalence of the semi-circular arch, the massy proportions of columns, and the weighty character of ornamental mouldings.—The effect of the exterior, when viewed from several points, is considerably embarrassed by irrelevant and comparatively mean buildings, which have been suffered to encroach injuriously upon the close precincts of the pile; and it is to be regretted that the facing of nearly the whole structure is composed of so friable a kind of stone, that the alternate wet and heat of many centuries have caused the surface to peel off, and to assume the aspect of decay and dilapidation. It is on the exterior that the innovations of the pointed style are chiefly apparent; but, even here, the original fashion of the structure predominates, and is evinced in the massy character of the walls, the flatness of many buttresses, the round-headed windows, and plain semi-circular, or intersecting, arcades. Intermingled with these denotations of a more ancient architectural mode are numerous pointed windows, of different ages and degrees of beauty. The west front consists of three compartments. In the central of these divisions, which corresponds with the width and height of the nave, is now seen a wide and lofty pointed window, separated into many lights by mullions of stone, and ornamented with abundant tracery. Beneath is the grand entrance, which is also of the pointed form, having folding doors, finely carved. On each side of the doorway are two vacant niches, with pedestals for statues. Shields, charged with arms, are introduced in several parts; amongst which are those of the prelate who effected the above alterations in the west front, bishop Alnwyk, who occupied this see in the reign of Henry V.—The lateral divisions of this front chiefly retain their Anglo-Norman character, except that small stairway-turrets, placed at each extremity, are now disfigured by modern discordant cupolas. The east end appears to have experienced little alteration, and is believed to present curious traces of the original structure erected by

Herbert de Losing. On the north and south of this part of the building, and projecting considerably from the aisle which surrounds the chancel, are the chapels dedicated to Jesus and St. Luke, which afford interesting examples of the same early style. At the intersection of the transept with the nave and choir, rises a lofty square tower, evidently of Norman construction, surmounted by a spire, which was erected by bishop Percy, in the reign of Edward III. but was repaired, and probably ornamented, by bishop Lyhart, soon after the year 1463.

The plan of this cathedral comprises a nave, with two side aisles; north and south transepts; a choir, extending over part of the nave; and a chancel, with side aisles, which are continued round the east end. On the north and south of the same end of the structure, are the two chapels noticed above; a square chapel branches from the south aisle of the choir; and there is, also, a chapel on the east side of the north transept. Attached to the southern part of the church is a cloister, well preserved, and constituting one of the most interesting relics of that description now to be witnessed in this country.

Whilst examining the architectural character of various important parts of this structure, we have to lament the want of all positive testimony respecting the exact periods at which they were erected. Blomefield, and several other modern writers of respectability, have, however, with a bold exercise of probable conjecture, ascribed dates to nearly every principal division of the building; and their opinions have, in general, an appearance of correctness, since they are founded on a comparison of architectonic manner, with examples where the time of erection is satisfactorily ascertained.—Herbert de Losing, who laid the first stone of this edifice in the reign of William Rufus, is said by Blomefield to have erected the choir and its aisles, together with the tower and transepts. The prevailing character of these parts of the church (with an exception of the tower, which appears to be of later Norman) renders it probable that the chief fundamental portions of his work are still remaining, although some alterations and additions are evident, which display different modifications of the pointed, or English, style. The present stone roof of the choir, consisting of fine groined-work, was erected by bishop Goldwell, in the time of Henry VII.; and the upper windows were contributed by the same prelate. The east end is semicircular, and, while it retains in the second tier of arches the original Anglo-Norman work, consists, in other respects, of additions and repairs. In this division of the church are the bishop's throne, of modern construction; and the chancellor's stall, composed of fragments of ancient carved wood.

The chapels of Jesus and St. Luke, each divided into two compartments, exhibit some peculiarities of architectural arrangement, and are interesting appendages to this part of the building.—The north and south transepts evince, in most parts, the simplicity of the Norman style; but the stone roofing to both was erected by bishop Nix, about the year 1509.—The internal part of the tower is open to a considerable height, and is divided into ornamental compartments, comprising a gallery which leads to the battlements and spire, an arcade, or series of blank arches, and a range of windows producing the effect of that open fabric of stone-work termed a lanthorn.

Bishop Eborard, the successor of Herbert de Losing, is said to have built the “nave, or body of the church, and its two aisles, from the anti-choir, or rood-loft door, to the west end.”—This part of the church is of narrow proportions, but still is august and impressive, from the dignified simplicity of its architectural character. We here behold, in long and uninjured succession, the semicircular arches of the Norman style, together with its massive piers, and appropriate ornaments, few and weighty. It is observable that the ancient part of the nave, although built at a later date than the choir, exhibits the same simple and ponderous character. The vaulting of this part of the cathedral was erected by bishop Lyhart, who was promoted to this see in 1445; and, like the stone roof in other parts of the church, is finely executed, and decorated with various pieces of sculpture. The screen across the nave was, also, erected by bishop Lyhart.

This cathedral contains few monuments that are interesting to the antiquary, or to the lover of the arts, although most of our prelates, and many other persons of some historical note, have been buried within its walls. The only enriched monument, with a statue, at present in the cathedral, is commemorative of bishop Goldwell, who died in 1498.—The cloister on the south side of the cathedral was begun by bishop de Walpole, in 1297; and, after various contributions from succeeding bishops, and from the gentry of the diocese, was finished in the year 1430. The dimensions of this fine ambulatory are given in a future page; it may be here observed that the windows, which are forty-five in number, afford interesting specimens of the architectural styles which prevailed during the ages engaged in its completion. The inner roof is richly adorned with groining and sculpture. Two of the gates, which formerly assisted in securing the collegiate precinct, are deserving of inspection, as curious and well-preserved architectural specimens. St. Ethelbert's, or St. Albert's, gate was

erected at the charge of the citizens of Norwich, as an atonement for the injuries which they committed on the cathedral buildings during their tumultuous behaviour in the year 1272. Over the arched gateway is a chapel, exhibiting the architectural style which obtained in the time of Edward I. The Erpingham gate was erected by sir Thomas Erpingham, towards the close of the fourteenth century, in expiation of his supposed religious error in favouring and disseminating the doctrines of Wicliff. Over the highly-enriched arch of this fine gate-house is a statue, in a kneeling posture, with the hands clasped, believed to represent the valiant and pious founder.—The bishop's palace is situated on the north side of the cathedral, and is an extensive pile, erected by various prelates, in styles of architecture as dissimilar as the manners of the ages in which they respectively flourished. Some subordinate parts exhibit the early Norman mode of building, and are, probably, the remains of the palatial edifice originally constructed by Herbert de Losing. At the eastern end is the episcopal chapel, a structure destitute of architectural interest, erected by bishop Reynolds, in the seventeenth century.

Such are the principal buildings appertaining to this see. Some further particulars connected with their history, are involved in a notice of the most distinguished prelates who have presided over our diocese since the era of the reformation. The mild doctrines of the protestant faith were ably preached, and their efficacious operation on the individual and social character illustrated in an exemplary manner, in the person of Richard Corbet, preferred to this see from the bishopric of Oxford, in 1632. Attached, from conviction and principle, to the church of which he formed a dignified member, he upheld her rights with firmness, but tolerated every devious opinion which was restrained within the bounds of morality and decorum. He is principally recollected for his virtues, but is well known as the "facetious and witty" author of a collection of "Sundry Pieces of Poetry," printed after his decease. This worthy bishop died in 1635, and lies buried in the choir of the cathedral, near the altar-steps. An improved edition of his poems, with notes, and a memoir, by Mr. Gilchrist, was published in 1807. He was succeeded by Matthew Wren, father of the celebrated architect, who opposed, with a stronger but less judicious hand, the growing puritanical temper of the age. On the removal of bishop Wren to Ely, Richard Montague was promoted to this see. The literary productions of this prelate once attracted great notice, and produced a warfare of the pen, in which we are told "the king, the lords, and the commons were all engaged." But, as these writings were chiefly of a controversial na-

ture, they have shared the usual fate of party effusions, and are now little known and less regarded. The attention and sympathy of the inquirer into episcopal history are naturally excited towards the churchman whose severe trial it was to wear the mitre during the rage of those civil wars in the seventeenth century, which produced fearful confusion to the civil state, and temporary ruin to the hierarchy. Joseph Hall was bishop of Norwich at that tremendous juncture; a man conspicuous for vigour of mind, cultivation of talent, and liberality of disposition. In the early part of his life he had filled with honour several distinguished offices; and his numerous writings evince his ability of discharging, with public benefit, the important pastoral duties with which he was invested in advanced life¹⁰. But strength of mind and extent of erudition were dangerous qualifications in the esteem of the new political powers; and he soon became a marked object of dread and dislike. After a confinement in the tower, he was expelled his see, and retired to the village of Heigham, near Norwich, where he continued to exercise the only privilege of which he was not bereft by anarchy—that of preaching the doctrine of mercy to the misguided, and of peace to all—until relieved by death, in the eighty-second year of his age. In the domestic seclusion of the quiet village to which he retired, he had ample need of consolation from the faith which he taught; for he was frequently disturbed with intelligence respecting the havoc committed by the deluded commonalty, in his cathedral and former episcopal residence. An account of these ravages has been preserved by the bishop himself, in his curious treatise intituled “Hard Measure;” and he dwells with earnest regret on the injuries sustained by the windows, the sepulchral monuments, and the sculptured embellishments of the cathedral. The episcopal chapel was ultimately reduced to a state of ruin by its fanatical enemies, although they were, for a time, persuaded to rest satisfied with *decapitating* such figures of canonized churchmen as were represented in the windows of stained glass¹¹. The palace, also, experienced great indignity and dilapidation. The hall of this building was first used as a place of puritanical meeting, and was afterwards pillaged and destroyed. Several other parts of the palace were divided into tenements, and let to poor families.

Many of these evils admitted of no remedy; but considerable

¹⁰ The works of bishop Hall have been lately collected, and reprinted in ten volumes octavo, with a memoir of the author, by the rev. Josiah Pratt.

¹¹ It will be recollected that figures often occur in ancient painted windows, which have transparent glass substituted for the compartment originally representing the head. Such instances of substitution proceed from the partial injury committed by the warlike zealots of the seventeenth century.

repairs were effected, where practicable, under the prelacy of Edward Reynolds, who was advanced to this see in the year 1660. This bishop had acted with the Presbyterian party in the time of the Common-Wealth, but proved, in a more settled state of public affairs, an exemplary dignitary of the national church. Sir Thomas Gooch, bart. translated hither from Bristol, in 1738, is deserving of honourable commemoration among the many excellent prelates who have adorned our see. By this bishop were instituted, in the year 1742, two societies in Norfolk and Suffolk, for the benefit of distressed widows and orphans of clergymen who had possessed ecclesiastical benefices in those counties. The cathedral underwent considerable repairs during this prelacy; and some alterations were at the same time made in the choir, and at the altar¹². The palace, likewise, experienced judicious improvements. Further alterations were effected in the eastern part of the cathedral, under the direction of bishop Yonge, in the year 1763. George Horne, promoted to this see in 1790, was distinguished by various writings tending to the advancement of sound religion and good morals. His "Letters on Infidelity" are very generally known, and much valued. Dying in 1792, he was succeeded by Charles Manners Sutton, who was promoted hence, in the year 1805, to the metropolitanical see of Canterbury. In the same year HENRY BATHURST, LL. D. was elected to the see of Norwich, and is the present amiable and respected prelate.

Some few historical events connected with our cathedral church in the times of recent bishops, together with a statement of the extent of the diocese, are reserved for notice in these concluding paragraphs.—In the month of June 1801, a threatening fire broke out at the west end of the roof, but was fortunately discovered and suppressed before the occurrence of any serious damage. A repair of nearly the whole interior of the cathedral took place in 1806; at which time a wash, of one light colour, was bestowed on the stone roof, and other improvements were made, under the direction of the late Mr. Wilkins, architect. Some repairs of the west front have been lately executed, under the care of Mr. Stone, of Norwich.

The diocese of Norwich comprehends the counties of Norfolk and Suffolk, together with eleven parishes in Cambridgeshire; and is divided into the four archdeaconries of Norfolk, Norwich, Sudbury, and Suffolk. The number of parishes comprised in these populous districts is believed to be about one thousand, three hundred, and fifty-

¹² A nuisance of long prevalence was suppressed by this bishop. The common passage from the close to the palace was, previous to his time, through the nave and north transept of the cathedral. He made a new entrance, and put a stop to this indecorous thoroughfare.

three. It is worthy of remark that the bishop has a seat in the house of peers, as abbot of Holm, in consequence of the annexation of that abbacy to the bishopric of Norwich, in the reign of Henry VIII. The dean is the head of the chapter, which consists of six prebendaries, by whom are annually elected the following officers:— a sub-dean; a treasurer; a commissary; and a proctor. The under-named official persons, appertaining to the cathedral, are appointed by the dean:—six petty, or minor, canons; a deacon; a reader of the epistles; a sacrist; a precentor; and a librarian. There are, likewise, an organist; eight lay-clerks, or singing-men; a master and eight choristers; a beadle; two vergers; and two sub-sacrists, or bell-ringers.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 411 feet; do. from west door to the choir 230 feet; do. of the choir 165 feet; do. from thence to the entrance into St. Mary's chapel 35 feet; do. of the cross aisles from north to south 191 feet.—BREADTH of the body and side aisles 71 feet.—HEIGHT of the great steeple 313 feet.—CLOISTERS; the width of the cloister, within the walls, is 14 feet 6 inches; the extent of the eastern aisle, from north to south, is 175 feet 2 inches; 174 feet 9 inches from east to west on the north side; 173 feet 6 inches on the south side; and 176 feet on the west.—HEIGHT of the vaulting is about 15 feet.—(For the dimensions of the Cloisters we are indebted to *Architectural Antiquities*, vol. iii)

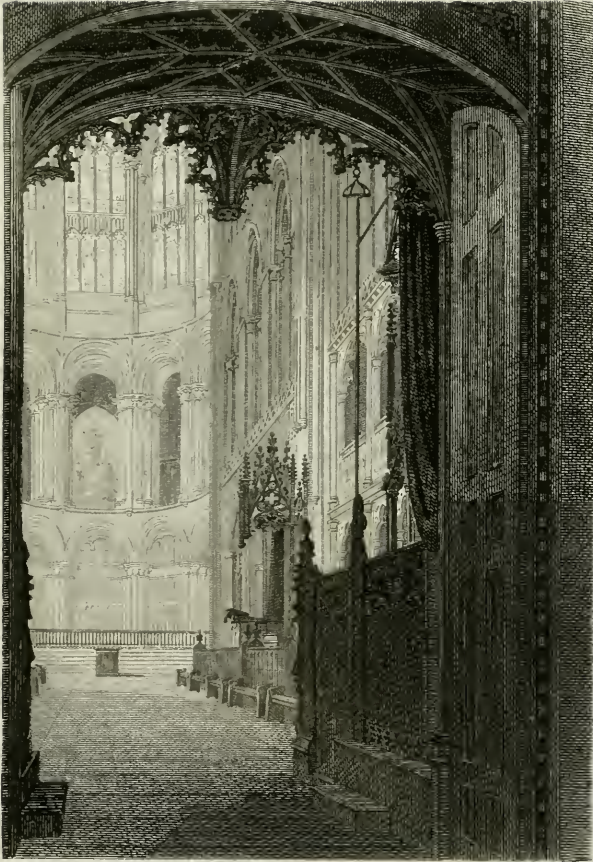
DESCRIPTION OF THE PLATES.

- Plate 1.* Shews the South Transept, and part of the Cloister.
- Plate 2.* A View of the Choir, taken within its entrance from the nave. The groined Roof of this entrance appears above. On the right is the Bishop's Throne.
- Plate 3.* Represents the greater part of the Exterior of the Nave, together with its South Aisle. In front are seen parts of the South and West Sides of the Cloister.
- Plate 4.* An Interior View of the Nave, with the Screen erected by bishop Lyhart, and the Entrance to the Choir. The Organ appears above; and, in the distance, are seen parts of the Arches which support the great Tower.
- Plate 5.* The West End of the Cathedral. In the distant wall is the Door of Entrance to the Palace, made by order of bishop Gooch, to avoid passing through the Church.
- Plate 6.* This view is taken on the bank of the river Yare, in the immediate vicinity of Bishopsgate Bridge, and shews the Cathedral, part of the City, and the elevated square Keep, or Tower, of the Castle. This latter structure (which is an interesting specimen of Saxon, or Norman, architecture) is now used, with additional buildings, as a gaol for the county of Norfolk.
- Plate 7.* Displays the East End of the Church, with the projecting Chapels dedicated to Jesus and St. Luke; the South Transept; and the curious Norman Tower of this Cathedral, surmounted by a lofty and elegant spire.
- Plate 8.* Shews part of the Palace, together with the Episcopal Chapel, and an ancient Gateway, which is left standing as an ornament to the grounds. The present Chapel is situated a little to the northward of the site of that structure which was destroyed in the 17th century. The founder, and his successor, bishop Sparrow, are buried here, and commemorated by mural monuments.



The West of York Cathedral

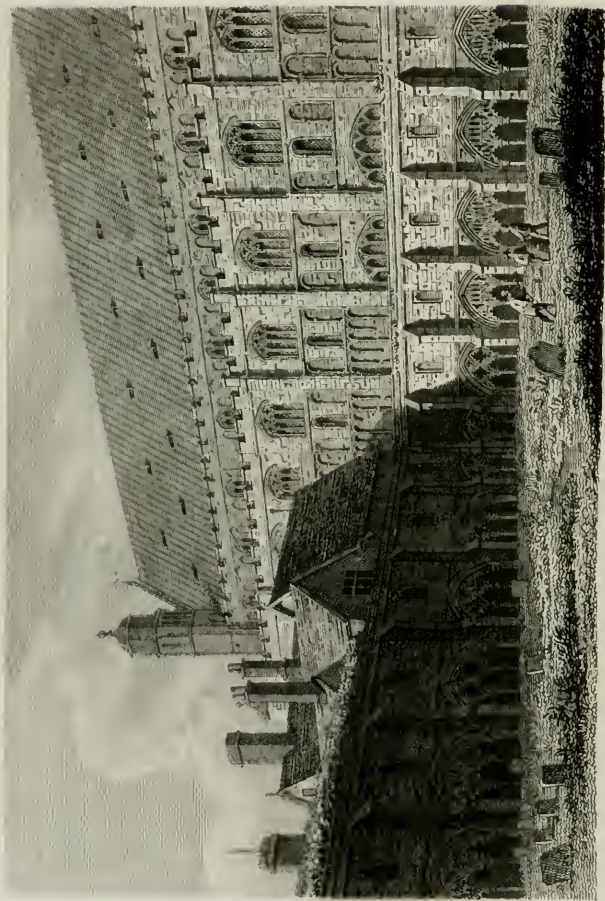
Pub. 1848; March, 1849 by Rowland & Co. London



Interior of St. Peter's, Rome

View of the Choir (cutted 71)

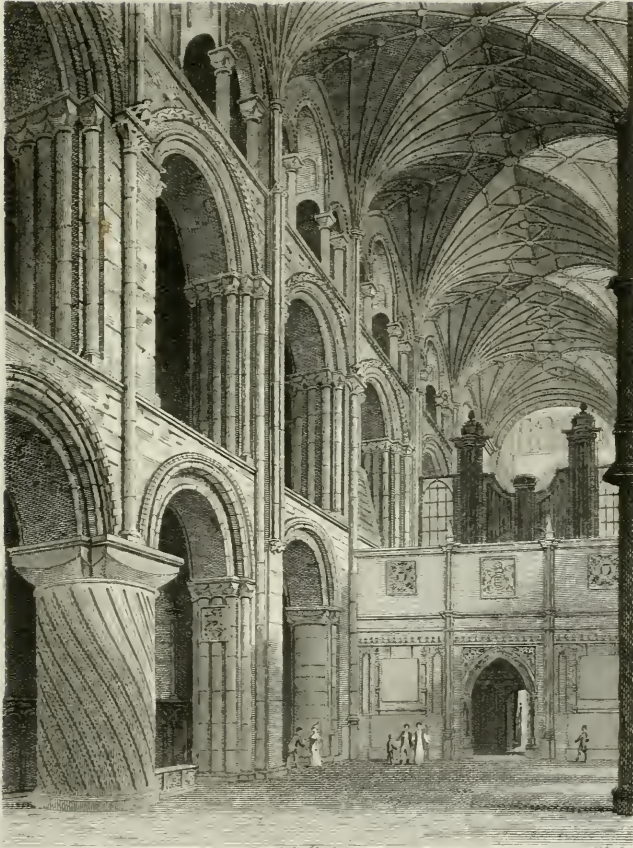
From the Choir looking towards the Choir



From E. P. G. & Co. 1850

Part of the House and Church of St. Andrew, Antwerp

Engraved by J. G. Smith



Interior of the Cathedral of St. Peter and St. Paul, Rome, showing the nave and the flying buttresses.

Engraving by J. G. Kneller, 1840.



Westwerk, Westwerk, Westwerk

A.





Exeter and Exeter Cathedral

To His Grace Joseph Serra D.D.

Bishop of Norwich this Plate is

respectfully inscribed by his

Humble Servant J. H. W.

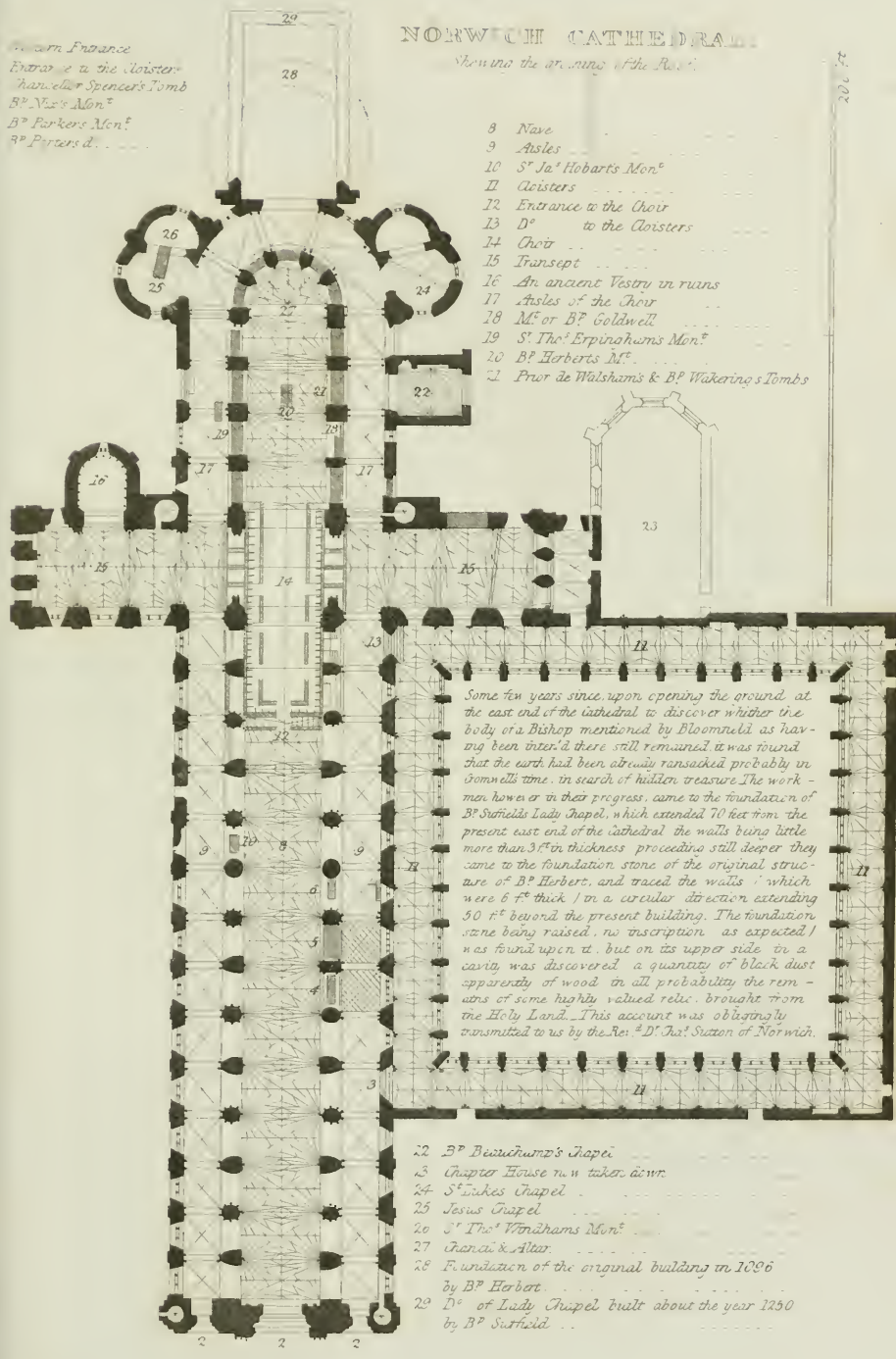


View of the Ruins of the Abbey of St. Dunstons near Ayr

NORWICH CATHEDRAL

Showing the progress of the Restoration

North Entrance
 Entrance to the Cloister
 Hawden's Spencer's Tomb
 B^p New's Mon^t
 B^p Parkers Mon^t
 B^p Porters d.




- 8 Nave
- 9 Aisles
- 10 S^t Ja^s Hobarts Mon^t
- 11 Cloisters
- 12 Entrance to the Choir
- 13 D^o to the Cloisters
- 14 Choir
- 15 Transept
- 16 An ancient Vestry in ruins
- 17 Aisles of the Choir
- 18 M^t or B^p Goldwell
- 19 S^t Tho^s Erpingham's Mon^t
- 20 B^p Herbert's M^t
- 21 Prior de Walsham's & B^p Wakering's Tombs

Some few years since, upon opening the ground at the east end of the Cathedral to discover whether the body of a Bishop mentioned by Bloomfield as having been inter'd there still remained it was found that the earth had been already ransacked probably in Somerville's time, in search of hidden treasure. The workmen however in their progress, came to the foundation of B^p Suffield's Lady Chapel, which extended 70 feet from the present east end of the Cathedral the walls being little more than 3 feet in thickness proceeding still deeper they came to the foundation stone of the original structure of B^p Herbert, and traced the walls (which were 6 feet thick) in a circular direction extending 50 feet beyond the present building. The foundation stone being raised, no inscription as expected was found upon it, but on its upper side in a cavity was discovered a quantity of black dust apparently of wood in all probability the remains of some highly valued relic, brought from the Holy Land. This account was obligingly transmitted to us by the Rev^d Dⁿ Just^s Sutton of Norwich.

- 22 B^p Bevis' Chapel
- 23 Chapter House now taken down
- 24 S^t Sikes Chapel
- 25 Jesus Chapel
- 26 S^t Tho^s Wondham's Mon^t
- 27 Chancel & Altar
- 28 Foundation of the original building in 1096 by B^p Herbert
- 29 D^o of Lady Chapel built about the year 1250 by B^p Suffield

HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Bangor.



THE history of episcopacy in Wales is closely blended with that of collegiate institutions, intended to act as asylums for the religious in early and rude ages, unfavourable to the cultivation of a simple and intellectual faith. However perverted at subsequent periods, these establishments, which were designed by piety and were succoured by beneficence, must be regarded with veneration, as the nurseries of christianity in semi-barbarous times, and as the depositories of that little store of learning which laid the foundation of improvement, in morals and manners, amongst the ancient inhabitants of Cambria.— Of these memorable colleges the most flourishing and celebrated was that known by the different names of Bangor, or Banchor, Is Coed; Bangor Vawr yn Maelor; Bangor Maelor; and Bangor Dunod; situated in Flintshire. According to the historian Cressy, a school of learning was there established in the time of king Lucius, A. D. 189; but writers less prejudiced and credulous are contented with believing that the foundation was laid by Dunod Vawr, son of Pabo, a chieftain who lived about the beginning of the sixth century. Its splendour in prosperity, and the scene of pitiless slaughter which acted as the harbinger of its decay, have equally attracted the attention of enquirers into monastic history, through all succeeding ages. The number of devotees, assembled within the sacred precincts of Bangor Is Coed, was not less, as is asserted by Bede and other ancient writers, than between two and three thousand. Without stopping to investigate the grounds upon which such a return of collegiate population was first made, it may be observed, that the greatness of the alleged number will appear less surprising, when we remember that a considerable portion of those who composed such institutions, in the ages under notice, were illiterate brethren, employed in secular avocations, including the labour of agriculture, for the benefit of such as were capable of performing religious and other exalted offices.

The prosperity of this extensive establishment was, however, of short duration. The pious fraternity vigorously opposed the assumptions of the church of Rome, as exhibited in the person of its missionary, Augustine. The *saint*, we are told, threatened the monks with his *vengeance*; and this resentment was speedily productive of an event, which no saint in the calendar, we will hope, could have either anticipated or authorized. Edilfred, king of Northumberland, instigated, as has been said, by Augustine, commenced a most disastrous war against the Britons; and obtained, in the year 603, a signal victory over Brochwel, their prince. The unhappy British leader had intreated the presence and the prayers of the monks, who, in great numbers, ascended a hill adjacent to the field of battle, and there employed themselves in supplications to the God of mercy, for his direction of the scene of bloodshed in a way favourable to their wishes. The infuriate Northumbrian king deemed such a parade of intercession an act of positive hostility against himself; and ordered his soldiers to pave their way to the opposing men at arms, with the bodies of these wretched summoners of almighty aid in the conduct of an earthly quarrel! His orders were too punctually obeyed; and it is narrated that 1200 monks were slain; fifty only escaping, by flight, to communicate the tidings of woe and ruin.

Shortly after the foundation of the above distinguished, but unfortunate, monastery, and, as is believed, in the year 525, Daniel, or Deiniol, son of Dunod ap Pabo, with the united intentions of relieving a society so inconveniently large, and of extending the means of instruction over another district, erected a collegiate structure in Caernarvonshire, designed to act as a cell, or subordinate member, to Bangor Is Coed. Over this new institution Daniel presided as abbot, until about the year 550, when the college of his foundation was raised to the dignity of a bishopric, and himself appointed the first prelate. Buildings speedily accumulated round the sanctified and populous edifice now constituted an important see; and the growing city, in denotation of its ecclesiastical supremacy, was termed Ban-cor¹.

After the decease of Daniel, who is thought to have sat as bishop about four years, and is registered as a saint, the annals of this see are involved in extreme obscurity for several centuries. In this circumstance of chill, oblivious fortune, the other bishoprics of Wales par-

¹ The derivation and meaning of the term Bangor are thus noticed in sir R. Hoare's Notes upon Giraldus: "When christianity was first established in Britain, it was only in particular societies, which went by the appellation of cor, i. e. circle, society, or congregation, distinguished after by the names of those teachers who established them. When those Coraw began to have authority, they came to be called by the name of Bangor, from ban, high—and cor; that is, the supreme society or college. Thus Bangor Enlli, or Bangor Cadvan, the college in the Isle of Bardsey, was founded by Cadvan, under the direction of Emyr Llydaw, and Einion, son of Owain Danwyn, about the close of the fifth century."

ticipate with that now under consideration; and for such a melancholy blank in the records of ante-Norman ages we have already endeavoured to account, in our History of the Cathedral and See of St. Asaph². One shadow and uncertain name has been snatched by the hand of deep research from this gloom of desolation. It has been asserted, by Bale and Pitts, that a churchman, termed Elbodius, was nominated to this see about the year 610, by St. Austin; but Willis adduces arguments for believing that those writers are subject to mistake, and that the person whom they name Elbodius was, in reality, no other than Ellodu, who “was certainly bishop of Venedotia, or Bangor, and died such, *anno* 811, as we find in the *Annales Menevenses*.” In Wynne’s History of Wales, it is said that a bishop, named Mordaffs, sat at Bangor in the year 940, and accompanied to Rome the memorable prince and legislator Howel Dha; but such a prelate is not noticed by any other historian of acceptable credit. Although it be found impracticable to present any resemblance of a chronological account of the bishops who presided over our see, whilst the government of South Britain was vested in the Saxons, some few historical particulars have been collected, which are calculated to prove that the interests of christianity, as connected with the established church, were not entirely neglected in this recluse and mountainous district, even in the worst times of intestine war, and its long train of injuries to the moral welfare of mankind. King Athelstan appears to have been a considerable benefactor to the see of Bangor; and in such a judicious exercise of liberality he was imitated by the munificent Edgar, who, in the year 975, caused a new church to be founded on the south side of the cathedral; which building (or a renovated structure on the same site) was used as the parish church of Bangor for many centuries⁴.

Whilst the succession of our prelates is thus unknown, and lost for ever amidst the wrecks of time, it will not be supposed that much historical intelligence can be obtained relating to the cathedral in which they performed the principal ceremonies of their pastoral duty. The little which is retrieved from the fragments of defective record, conveys a lamentable idea of the ferocity of unlettered ages,—times of intellectual deformity, in which the altar itself presented no barrier

² Hist. of St. Asaph, &c. page e.

³ Willis’s Survey of Bangor, p. 55.—In the Welsh Chronicle this bishop is said to have died A. D. 809: “The next yeare died Elbodius, archbishop of North Wales, before whose death the sunne was sore eclipsed.”

⁴ The parish-church of Bangor was dedicated to St. Mary, and was distant about 400 yards from the cathedral. There is no tradition respecting the time at which this fabric was demolished; and no traces of the foundation are now to be seen, although bones have been often found, on digging upon the supposed site of the cemetery. It has, however, been conjectured, and with much appearance of probability, that the church was taken down in the reign of Henry VII. with a view of using its materials in the re-edification of the cathedral.

to the devastating hand engaged in party quarrel. It is stated, in the *Annales Menevenses*, that the cathedral of Bangor was destroyed during the rage of warfare in the year 1071. At what date the structure was rebuilt is not ascertained; but we have distinct notice of a bishop (Herveus, or Hervey) consecrated to this see about the year 1093; and from that time we are enabled to pursue its history through the most comprehensive channel—a notice of such prelates as were instrumental, in a marked degree, to the observance of religious duties amongst those entrusted to their care; or have attained an interesting place in our local annals, from the possession of conspicuous talent, and from transactions appertaining to the cathedral-buildings and temporalities of their diocese.

The cruel impolicy of nominating to the Welsh sees, priests of Norman education and habits, indifferent to the natives, if not actually prejudiced to their disadvantage, was proved in the person of the above-named Herveus. He had been confessor to Henry I. and was, probably, a mere courtier, intent on personal aggrandizement. His severe treatment of the Welsh led to a tumult among that bold and free-spirited people, from which he fled in terror, but met with cordial shelter, and a new bishopric, in England⁵. The next name which demands attention is that of Robert (usually termed Robert of Shrewsbury), who acted a disastrous part in the war between England and Wales, in the reign of king John. The historian Powell, narrating the events of the year 1212, observes that the English monarch, “passing the river of Conway, encamped there, by the river-side, and sent part of his army, with guides of the country, to burn Bangor; which they did, taking *Rotpart*, the bishop, prisoner; who was afterwards ransomed for *two hundred hawkes*”.

Bishop Anian, who received the temporalities in 1268, improved them with industrious, but not avaricious, care. “Being in great favour,” says Willis, “with king Edward I. he obtained divers privileges and immunities to his see; insomuch that most (if not all) the little estate that now belongs to the bishopric was acquired in his time.” Among the numerous grants which he procured from the crown, must be noticed that of Bangor House, in Shoe-lane, which was, for a long time, the London residence of succeeding prelates. Several of the manors then added to the possessions of the see, were presented to this bishop in consequence of his bestowing the baptismal benediction on prince Edward, afterwards second king of England of that name, who was born at the castle of Caernarvon, within the

⁵ In the Appendix to Willis's Survey of Bangor Cathedral, is printed a curious bull of pope Paschal, addressed to Anselm, archbishop of Canterbury, recommending Herveus to a bishopric. He afterwards became the first bishop of Ely.

diocese of Bangor. Many circumstances, favourable to posthumous celebrity, have concurred in attaching importance to the memory of bishop Anian. As the most interesting of these, must be mentioned a missale, or pontifical, drawn up by him for the service of his church and diocese, which is still preserved in our episcopal library⁶. Richard Younge, elected to this see in 1399, was a zealous adherent to king Henry IV. and was, shortly after his promotion, sent into Germany by that prince, entrusted with the task of representing, in favourable terms, the circumstances attending the deposition of Richard II. During his absence on this mission, his unprotected diocese experienced most severe calamities. This was the period at which Owen Glendwr took to arms, and ravaged the loyal parts of Wales with brutal ferocity. The destruction of the cathedral of St. Asaph by the sacrilegious hand of this ruffian-warrior, has been already noticed; and that of Bangor shared the same fate. So effectual was the irreverent work of devastation, that the whole cathedral-buildings were involved in one disfigured heap of ruin; and it will be shewn, in our survey of the existing structure, that only a trifling and subordinate portion is of a more ancient date than 1402, the year in which this scene of detestable violence took place.

In this state of disgraceful dilapidation our mitred pile lay prostrate for nearly a century, although, during those numerous years, several men of some eminence for virtues and talent were elected to the chair of this diocese. John Stanbury, consecrated in 1448, is mentioned by Leland, and other writers, as one of the most learned men of his age, and was nominated, as such, first provost of the newly-erected college of Eton, by king Henry VI. His ultimate beneficence, in bequeathing a sum of money towards the restoration of our cathedral, induces us to presume that he would have proved an efficient benefactor to that arduous task, if his attention had not been diverted to other objects by a promotion to the see of Hereford, after

⁶ This curious work has been described by Willis as "one of those *Diversities*, or *Uses* in singing, heretofore observed and practised in our church, taken notice of in the Preface, or Order, which follows the Act of Uniformity printed before our excellent Liturgy, or Common Prayer Book; wherein it is provided that, instead of the Salisbury, Hereford, Bangor, York, and Lincoln Uses, there shall be, henceforth, but one Use throughout the whole realm." The following analytical remarks were communicated to the same writer by Dr. Jones, then dean of Bangor:—"The Pontifical, or Liber Bangor, is a folio of a moderate thickness, contains 32 offices, and has abundance of *antheims*, with musical notes to them for singing. At the beginning are the offices of making and ordaining the *Acolyti*, *Subdiaconi*, *Diaconi*, *Presbyteri*, and *Episcopi*; Forms of consecrating Churches and Church-yards, &c.; forms of adjuring our *Bread*, *Cheese*, and *Honey*; Offices for all *Sundays* and *Holydays* throughout the year; Prayers in Times of *Pestilence*, *War*, and other occasions. The 13th Office contains the Mass; the 19th, the Form of the Chapters electing their Bishop. In the latter End is the Office of *Baptism*, (where twice Immersion is expressly enjoined) *Communion*, *Visiting the Sick*, *Burying the Dead*, &c. The *Rubrick* part is all *Red*, but scarce legible. It wants little of being entire, except that the *Index* at the beginning is torn out."

presiding here for five years. The long neglect which the cathedral experienced, will create but little surprise, if the revenues of the see were indeed so deficient as was stated by bishop Ewyndon, or Ednam, in the year 1468. This prelate, in a representation to the pope concerning the extreme poverty of his bishopric, affirms that its annual produce did not exceed the sum of £100; and he, consequently, obtained permission to hold some other benefice, or dignity, *in commendam* with it, for the benefit of himself and his successors.

It was during the prelacy of Henry Dean, elected bishop of Bangor in 1496, and who was afterwards successively translated to Salisbury, and to the archiepiscopal see of Canterbury, that the restoration of the structure was commenced on a comprehensive scale. It is believed that the choir was rebuilt through his munificence; and, on his promotion to Salisbury, he left to his successor at Bangor his valuable crosier and mitre, on condition that he would finish such works as were then in an imperfect state. During two succeeding prelacies it would appear that nothing new was undertaken; but the pious labour of re-edification was resumed, with a magnificent spirit, by bishop Skeffington, who was consecrated in 1509. In our examination of the buildings, we shall direct the attention of the reader to those extensive portions of the cathedral and palace, which act as lasting monuments of his liberal attention to the interests of a see that had been, through too many ages, either violently persecuted by its foes, or almost equally injured by the blameable indifference of those on whom it depended for support.

It is desirable that we should mention Arthur Bulkeley, advanced to this bishopric, A. D. 1541, in order to vindicate his character from an aspersion cast on it by Godwin. That author charges our bishop with several acts of sacrilegious spoliation; and particularly with selling five bells, taken from the steeple of the cathedral church. As an embellishment of the tale, he condescends to repeat a vulgar tradition, which states that the bishop attended, in person, the exportation of the hallowed furniture thus wrested from the campanile, and was, on his return homewards, stricken with incurable blindness. The prejudices of Godwin have been often noticed; and deeply endangered was that man's fame who lay at his mercy, and thought not as he did! In the present instance, it may be observed, that it is extremely unlikely for five bells to have been contained in the steeple, as only three were provided by bishop Skeffington. The marvellous blindness of the presumed spoliator is sufficiently disproved by Willis, who remarks that several writings, still in existence, were executed

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by him only a few days previous to his death, in a neat and accurate manner, scarcely attainable to a person deprived of sight⁷.

After paying the above just tribute of attention to one of the last Roman Catholic bishops who filled this see, it becomes our pleasing task to notice the most eminent of their successors; ecclesiastics who were born in happier days of religious opinion, and who exhibit the superior effects of the reformed faith on the usual incentives to public and private action. Henry Rowlands, consecrated in 1598, was a liberal benefactor to the repairs of the cathedral (bestowing a new roof upon the part below the choir); and was otherwise intent on dedicating a part of his revenue to works of public advantage. In the annals of religious learning he is commemorated as having founded two fellowships at Jesus College, Oxford; and in those of local charity he is gratefully celebrated for the foundation of an hospital at Bangor, endowed by him for the maintenance of six poor and aged men.—No district in which the dignity of the established church, however temperately displayed, was upheld by pecuniary resources, could be secure from the baneful influence of those civil wars in the 17th century, which may, not unaptly, be termed the diseased and febrile effusions of the body politic. Bishop Roberts presided over our see when this wild storm of human passion first broke forth. Deprived of every thing but his loyalty, and his confidence in the simple faith which he had learned and taught, he proved the injustice of his oppressors, by the blended mildness and fortitude with which he sustained adversity. We are fortunate in being enabled to record that he outlived this futile combustion of the public mind, and became, to use the words of Browne Willis, “an happy instrument in reviving the ancient laudable worship in this cathedral.” In the calm season which followed his restoration, he appears to have attended, with due care, to the repairs and embellishment of the church; and in this necessary task he was emulated by his successor, Robert Morgan, a native of Montgomeryshire, and a great sufferer during the rebellion.

The name of Humphrey Lloyd, who was born in Merionethshire, and was promoted hither in the year 1673, must ever be mentioned with respect in the history of this see. The repairs of the cathedral had hitherto depended on optional bounty; whilst the choir was entirely destitute of endowment. Bishop Lloyd procured an act of parliament, appropriating certain revenues to the permanent endowment of the choir, the perpetual repair of the fabric, and the aug-

⁷ A candid and comprehensive disquisition, respecting the charge brought against this bishop by Godwin, is presented in Willis's Survey, p. 101—104. In the Appendix to the same work, and also in the Beauties of England and Wales for Caernarvonshire, is printed the curious last Will of bishop Bulkeley.

mentation of the bishopric⁸. Few prelates have attracted greater notice on the stage of public life, or are more renowned in the annals of controversial writing, than Dr. Benjamin Hoadly, who was consecrated to the see of Bangor, in 1715. This divine had the chosen, but unenviable, lot, of being engaged in polemic disputes throughout nearly the whole of his mature years. The opinions which he espoused were, in general, of an unpopular character; but the favour with which they were received by those political parties which obtained ministerial power, is evinced by the dignified situations to which he was progressively appointed. Whilst Dr. Hoadly presided over this diocese, he became the instigator of a dispute in ecclesiastical politics, which employed the press for several years, and is usually known by the appellation of the "Bangorian Controversy." This literary warfare amongst clerical writers originated in a sermon preached by our bishop, upon these words: "My kingdom is not of this world." In expatiating upon his text, Dr. Hoadly maintained that the clergy had no pretensions to any temporal jurisdiction. He preached in an age when religious professions were too much blended with the designs of human policy; and a long controversy ensued, in which Dr. Snape bore a distinguished share; but which was conducted in a manner that, perhaps, reflects no exalted credit on either of the parties engaged. It would require an extensive dissertation upon the politics which prevailed in the early part of the 18th century, to explain the causes which led the people to disapprove of Dr. Hoadly's sentiments, and induced the court to patronize them. It may suffice to observe, in the present page, that our polemic bishop, as "champion of the low church," was successively promoted to the sees of Hereford, Salisbury, and Winchester. He died in the year 1761; and his works⁹ were collectively published, in three volumes folio, by his son, in 1773. In the list of succeeding prelates, are eminent the names of the eloquent Thomas Sherlock (who appeared for the first time, as an author, in the celebrated Bangorian controversy, in which he opposed Dr. Hoadly); and Thomas Herring, afterwards advanced to the archiepiscopal see of Canterbury. Dr. Majendie, our present respected bishop, was promoted hither in the year 1809.

The cathedral of Bangor possesses no claim on admiration from extent of dimensions, magnificence of decoration, or profoundness of

⁸ This Act, which was obtained in the first year of James II. is printed in the Appendix to Willis's Survey. In the Preamble it is stated that the Cathedral is in a very ruinous state, and that the "certain revenue of the bishopric doth not amount to the yearly revenue of 200*l*."

⁹ Although his intellects were vigorous, and he possessed keen powers of disputation, Dr. Hoadly's style was confused, and otherwise faulty; a defect thus noticed by Pope:

"——— Swift for closer style,
But Hoadly for a period of a mile."

antiquity. The extreme poverty of the see, throughout those ages in which the pile was originally constructed and progressively renovated, will sufficiently account for its limited proportions and simplicity of character. The ravages of war, which have been already narrated and stigmatized in these pages, preclude all hopes of our discovering, on a spot so much exposed to hostile visitations, any important architectural remains of a remote date.

This cathedral is situated on the north side of the city of Bangor, and is surrounded by a cemetery, or churchyard, which, although still small, has been considerably enlarged within the last ten years¹⁰. The material of which the building is composed, is stone, which is of a dusky hue, but by no means of an unpleasing aspect; and is proved to be of salutary durability, by its present uninjured appearance. The structure is low in proportions and situation. Destitute, therefore, of all pretensions to commanding grandeur of effect, it relies on the modesty of its architectural features, and on the neatness of simplicity, for the advantage of a favourable first impression on the mind of the spectator. Placed in the vicinity of a mountainous tract, where the "threatening Snowdon frowns amidst his circle of ponderous tributaries," it would appear to assimilate with the ancient, unostentatious manners of the inhabitants:—firm, though unassuming; respectable, but unadorned. The plan of the cathedral is cruciform, with a low square tower rising from the west end. A row of clerestory windows extends to the whole length of the nave; but the obtuse, depressed heads of these windows exhibit the pointed arch in its declining days; and the clerestory imparts little of airiness or elegance to the edifice. The architectural examiner will, however, find some gratification on viewing, at the west end, a spacious door and window, well-designed, and executed in a style worthy of English architecture in its most prosperous season.

The interior comprises a nave with two side aisles; north and south transepts; a choir, with some official buildings attached to its north side; and a quadrangular area between the choir, the nave, and the transepts. An outline of the architectural history of the present edifice has been afforded by our notice of the prelates who contributed towards its erection. A more minute discrimination of their respective works is the duty of the present and ensuing pages.—Of the ancient structure, contumeliously involved in ruin by Owen Glendwr, A. D. 1402, it is believed that no fragment now remains, except a sepulchral erection at the extremity of the south transept; unless two contiguous buttresses may be supposed of nearly equal antiquity; a

¹⁰ When this enlargement of the church yard took place, some mean houses on the south-east part were taken down, and a short range of neat and well-planned almshouses erected.

conjecture, perhaps, authorized by their architectural character. Independent of these dubious and unimportant parts, no division of the present cathedral can be ascribed to an earlier date than the 15th century.—The choir was built under the direction of bishop Dean, promoted hither in 1496, and is chiefly adorned by its large east window, which is divided into several compartments, but, unlike the most celebrated specimens of the style that prevailed in the time of Henry VII. has little of the embellishment arising from tracery-work. This window, together with others, in different parts of the choir, is described by Willis, whose “Survey” was published in 1721, as being enriched with painted glass (saints, and bishops in their robes and mitres, &c.) but the whole appears to have been then in a mutilated and decaying state, and has been since removed. The roof is cased with common plaister; and the furniture is of a homely, and rather displeasing, character. The stalls for the dean, prebendaries, and other dignitaries and official persons, were erected soon after the restoration; and are in the worst mode of that tasteless period. The episcopal throne would appear to have been designed and executed by a common workman of the country; and similar terms of description will apply to the altar.

The entire body of the church, from the choir downwards to the west end, including the tower, was built by bishop Skeffington, between the years 1509 and 1532¹¹. Some repairs and slight alterations, however, have been effected; and the most important of these shall be noticed.

The nave is separated from the side aisles by six obtusely-pointed arches, resting on octangular columns, or pillars. The ceiling of this part of the church is described by Willis as comprising “nine beams, well wrought, and beautified with carved work.” The following particulars of information are also afforded by the same writer: “There are four pannels between each beam, the corners of which are carved. This ceiling looks well, though it is not wainscotted, and only planked under the lead; but the work being close, and most of it moulded, it has no ill appearance, though it was never painted. There are but two escutcheons throughout the whole building of the church, and they are in the ceiling of the nave, and are in memory of bishop Vaughan and bishop Rowland; which bishops very much adorned and repaired this church.” Since the survey of our cathedral was made by Browne Willis, some alterations have been here effected. In the time of bishop Cleaver it was ascertained that the roof was

¹¹ On the outside of the tower is the following inscription, in ancient characters, “Thomas Skevnyngton, Episcopus Bangoric, hoc Campanile et Ecclesiam fieri fecit A^o. Partus Virginei MCCCCXXXII.

in a state of dangerous decay, and a renovation of this part of the fabric consequently took place. The simplicity of its ancient character was, however, preserved; and the roofing still exhibits framework of timber, but destitute of carved ornaments or historical allusions. Between the choir and nave is erected a fine-toned organ, given to the church by the late dean Lloyd, in the year 1779. The front of the organ gallery is a puerile and mean imitation of the English style of design, as occasionally displayed, with such captivating touches of genius, in the screen-work of ancient sacred edifices.

When writing concerning the transept of this cathedral (or, as he terms it, the "great cross-ile"), Browne Willis intimates that "most part" of this division of the structure was "standing before" the time at which bishop Dean commenced those labours of restoration, which were completed by bishop Skeffington. We have already shewn that, from the architectural character of the transepts, Mr. Willis was probably subject to error in making this assertion; and that the remains of the cathedral-buildings desolated by Owen Glendwr are, in reality, confined to some inconsequential particulars, although those trifling vestiges do, assuredly, occur in this part of the edifice. The transepts possess little architectural interest, but display, in the leading features of their arrangement, as will be seen from our engraved views, the style of the 16th century, in one of the most frugal and homely of its modifications. The interior is quite devoid of laboured ornament, and is not known to have experienced any improvement entitled to observation, since the time of bishop Rowlands. On the plain ceiling of both transepts is inscribed the name of this prelate, with the date 1611; evincing the period at which certain memorable repairs were completed under his direction. The area which intervenes at the meeting of the choir, the nave, and the transepts, has been long set apart for the performance of divine service in the ancient British language. Browne Willis supposes that it was originally designed to erect a tower over this part of the church, as is usual in similar cruciform structures. "Between the nave and the quire," observes that writer, "is a square space, supported by four pillars, or pretty large arches, the foundation, or bottom, of which looks pillar-like; and the arches are so wrought as if they were made up of several little pillars. Over these a steeple seems to have been designed to have been erected."

The buildings on the north side of the choir are greatly injurious to the architectural effect of that part of the structure, and are described by Willis as consisting of two stories, the upper division forming one room, and being designed for a library, the lower comprising

three compartments, "a store-room for the uses of the church, a vestry, and a chapter-house, including a parochial lending library." Some alterations in this extraneous building took place under the direction of bishop Warren; at which time the ancient chapter-house was converted into the registrar's office, and a new chapter-room was built above. The windows of the latter division of the building are lamentably incongruous with the style of architecture that prevails throughout other parts of the structure; but it is pleasing to observe, that they constitute the only instances in which the plan of the original designer (however unostentatious its merits) has experienced violation from the injudicious hand of the mere builder. Whilst bestowing this alloyed commendation, it is requisite that we render a just tribute of unmixed praise to the dignified persons latterly entrusted with the superintendance of our cathedral. The exemplary neatness with which it is preserved, has been uniformly noticed by those numerous tourists who have communicated to the public the result of their investigations in this alpine and attractive district. From the ruinous magnificence of St. David's the examiner turns, with pleasure, to the well-preserved fabric of our un aspiring cathedral. We view in "Mencvia" the decaying, and disregarded, splendour of ages intent on the outward ceremonials, and pompous habits, of religion. At Bangor the antiquary finds little that is deserving of laborious attention; but, whilst cherishing the best feelings of christian philosophy, he has serious cause of gratulation, in beholding a pile adapted to more limited purposes, which is still maintained in decorous repair, and has no useless architectural member to be discarded, and thrown among the gorgeous lumber of a superstitious era. It has been already suggested that the existing fund for the reparation of our church originated in the liberal interference of bishop Lloyd, who, in the year 1685, procured an act of parliament, appropriating to this purpose, and to the endowment of the choir, the rents accruing from the rectory of Landinam, in Montgomeryshire. Amongst other improvements at present in contemplation, must be mentioned a plan for enlarging the choir of the cathedral, which is now too small for the increasing population, and numerous visitors, of Bangor.

In common with the other cathedral churches of Wales, this structure contains few monuments of an interesting character. The most ancient sepulchral memorial is situated within a low and flat arch, at the south end of the south transept. Browne Willis describes it as being "covered with a free stone, on which is a cross that divides the length and breadth of the stone;" and a later writer asserts that this sculptured emblem is of a decorated description, being no other than

the cross fleury. But it would be with a great indulgence of fancy that we believed any traces of such a piece of sculpture to be now remaining.

It has been usually supposed that this monument was erected to Owen Gwynedd, who died in 1169. A reverend and learned contributor of information to the present work, who possesses much local and antiquarian knowledge in regard to the history of this cathedral, is of opinion, however, that it was designed to commemorate Gruffyth ap Conan, father of the above-named prince, who died A. D. 1137, and is stated in the Welsh annals to have been buried at Bangor¹². It is observed by Willis that "the oldest memorandum of any bishop whatsoever extant, buried at Bangor," is an inscription to bishop Glynn, who died in 1558, and lies interred near the communion table. In fact, only few of our prelates resided on their see, or were buried in their own cathedral, previous to the reformation. The earliest bishop recorded to have been buried here is Anian Seys, who died in the year 1327. The mutilated monuments of two later bishops, as they appeared in the year 1721, may be thus noticed in the words of Browne Willis. On the north side of the choir "are the effigies (or rather busts) of two bishops, viz. bishop Vaughan and bishop Rowlands, which are put close to the wall, though they seem to be in a niche. The effigies are of alabaster, with a sweep of the same material from the waste upwards, in their habits, each upon a cushion; the hands of one in a praying posture, the other with one hand a-kimboe, and the other resting on a bible. Their heads were beaten off in the time of the rebellion; but the inscription, which is on a black marble, and was put up by bishop Rowlands a little before his death, is still remaining." The inscription, which is in Latin, and of considerable length, narrates the descent of these successive bishops, and the friendly intercourse which subsisted between them. There is not any funeral memorial to a dignitary of more recent occurrence, with the exception of a small mural monument to Dean Jones, who deceased, A. D. 1727.

The cathedral acts as the parochial church of Bangor¹³; divine service being celebrated in the Welsh language (as has been already intimated) in the area between the nave, the choir, and the transepts.

¹² It is fortunate that the identity of the person here interred is not a subject of very important enquiry, since it is involved in considerable doubt. In the reign of Henry II. archbishop Baldwin was shewn, in Bangor cathedral, the tombs of prince Owen and his brother Cadwallader, who were "buried in a double vault before the high altar." As Owen had been excommunicated "by the blessed martyr, St. Thomas," the archbishop thought proper to direct that his remains should be removed from the church, at the first convenient opportunity. In the Hengwrt MSS. as copied by sir R. Hoare, it is said that the bishop, in obedience to the above charge, "made a passage from the vault through the south wall of the church, under ground; and thus secretly shoved the body into the church-yard."

¹³ It has been long in the contemplation of the dean and chapter to erect a distinct chapel for the performance of divine service in Welsh; and it is understood that this intention will be carried into effect, as soon as their finances will allow.

The choir is appropriated to the usual cathedral service in English¹⁴, which is always performed subsequently to religious worship in the native tongue. The chapter is constituted by the under-named twelve dignitaries :—The dean ; the bishop, as archdeacon of Bangor ; the bishop, as archdeacon of Anglesey ; the archdeacon of Merioneth ; the prebendary of Llanvair ; the prebendary of Penmynydd ; the treasurer ; the chancellor ; the precentor ; three canons, according to their degrees.

The bishop's palace is situated on the north side of the cathedral, at the distance of about 200 yards ; and is a modest, but handsome and substantial edifice, erected on a sheltered and retired spot. Nature has here shed abundant charms ; and her bounty has been judiciously cultivated by the simplicity of a correct taste. Placed under the shade of a steep and well-wooded hill, and encompassed by grounds of limited dimensions, but elegantly disposed, all around appears calculated to impart peace, and to nurture habits of study, profound but not gloomy. A large part of this very appropriate episcopal residence was constructed in the time of bishop Skeffington ; but many alterations have been recently effected. The surrounding grounds were augmented, and a road, formerly too close in its approaches, was removed, without injury to the public, in the time of bishop Warren. The most important improvements, however, have been executed under the direction of the present bishop, who has increased the size and internal convenience of the structure, without detracting, in any particular, from its original simplicity of character.

The deanery is nearly contiguous to the palace, being placed at the north-west angle of the cathedral yard ; and wears an estimable air of comfort, neatness, and respectability.

The diocese of Bangor comprises the entire county of Anglesey, and the whole of Caernarvonshire, except three parishes ; more than half the county of Merioneth ; fourteen parishes in Denbighshire ; and seven parishes in the county of Montgomery. This extensive district is divided into three archdeaconries, two of which (as will be seen in our enumeration of dignitaries composing the chapter) are vested in the bishop.

The little city of Bangor, according to all reasonable calculation,

¹⁴ The endowed choristers are four in number, and are assisted in the celebration of the service by the grammar-scholars on Dr. Glynn's foundation, who are instructed in vocal music by the organist. The following remarks are extracted from a judicious historical notice of "Cathedral Schools," inserted in the Gentleman's Magazine for March, 1817.—"The endowed choristers are generally chosen from Dr. Glynn's scholars. They receive a classical education in the Free Grammar School, where they are also taught writing and arithmetick ; and the organist of the cathedral, for the time being, is responsible for their musical attainments. The former choristers of Bangor Cathedral have usually settled very respectably in life, and do credit to their respective instructors. A great proportion have taken holy orders."

derived its first importance from the celebrated college founded here in the sixth century; if, indeed, it be not indebted for its earliest assemblage of buildings to that circumstance of ecclesiastical favour. In an examination respecting the history of this place, it would be quite superfluous to bestow serious attention on the remarks of those writers who stray beyond the reach of record, and, in the bold exercise of a superstitious fancy, endeavour to create a "new world" of topography, without having "exhausted the old." In regard to the aspect and character of Bangor, the following remarks were made upon the spot by the present writer:—"The eye, accustomed to the view of metropolitan splendour may, possibly, look with contempt on the low buildings of this remote city; but the more general observer will survey in them the happy mean between comfortless magnificence, and squalid poverty. Sullenly withdrawn to some considerable distance, frowns the threatening Snowdon, like the fabled monarch of the giants surrounded by his peers, or the chief described by Ossian, 'whose spear resembled the blasted fir; his shield the rising moon; 'his dark host rolling, as clouds, around him.' In the other direction, the currents of the Menai, and the waters of the Irish sea, unite to form the tranquil waves of a picturesque bay; while the little city, protected by nature on every side, emits the peaceful volumes of her smoke in the repose of humility."

The city of Bangor, although still humble in pretensions, has experienced a great increase of population in the course of the last century. Browne Willis, after mentioning the parish as containing "several *vills*," states the total number of houses to be 206, in the year 1721; which, on a conjectural calculation of five inmates to each house, makes the number of inhabitants 1030. According to the returns made to government in the year 1811, this aggregate had increased to 474 houses, containing 2383 persons; and fresh buildings are continually, though not rapidly, accumulating. Literary tourists, of various descriptions, have lately combined to render Wales an object of attraction, even to the luxurious traveller; and the influx of autumnal visitants to this northern recess of Cambria is now great, and conduces much towards the traffic and prosperity of the place.

The relics of antiquity here presented, together with the charitable and useful establishments, are the subjects of inquiry best suited to the present work. It was to be ascertained, through history, that a castle was founded here by Hugh, earl of Chester, in the reign of William II. but a knowledge of its site was confined to a small local sphere, until communicated to the public by Mr. Pennant. It is

observed by that writer, that the vestiges are situated "nearly a quarter of a mile eastward of the town, on the ridge of hills which bound the south-east of the vale. The castle stood on a rocky, and, in many parts, a precipitous hill. Three sides of the walls are easily to be traced; and they end, on two directions, in a precipice. On the fourth side, the natural strength of the place rendered a farther defence useless. Mounds of earth, tending to a semi-circular form, with rocks and precipices, connect the north-east and south-west walls."

At a small distance from the town stood a monastery for black friars, founded, as is believed, in the year 1299, by Tudor ap Gronw. After the dissolution of religious houses, this was converted into a free school, in attention to the will of Jeffrey Glynn, brother to William Glynn, bishop of Bangor. Although the original endowment was small, it has nurtured the growth of an establishment highly respectable, and of great utility.

The hospital, or almshouse, founded by bishop Rowlands, affords assistance to six aged single men, who, according to the will of the founder, were to receive, respectively, two shillings per week, and annually six yards of "frieze," for clothing.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 214 feet; do. of the tower at the west end 19 feet; do. of the nave or body 141 feet; do. of the choir, which extends entirely to the east end, and begins beyond the cross aisle, 53 feet; do. of the cross aisles from north to south, 96 feet.—BREADTH of the body and side aisles 60 feet.—HEIGHT of the body to the top of the roof 34 feet; do. of the tower 60 feet.—SQUARE of the tower 24 feet.

DESCRIPTION OF THE PLATES.

Plate 1. An Interior View, taken from the North Transept; showing the Window of the South Transept; the area in which Welsh Service is performed; the Organ Loft; and part of the Choir.

Plate 2. Interior of the Nave, exhibiting the Font, the Consistory Court, and the Screen of the Bell Tower.

Plate 3. The South Transept, and part of the Choir. Beneath the great Window of the Transept, is seen the ancient piece of masonry popularly denominated Owen Glendwr's Monument.

Plate 4. Displays the Tower, situated at the West End of the Cathedral.

Plate 5. A View of the Cathedral and City, including part of the romantic scenery in their vicinity. In the distance, on the left, is seen the Isle of Anglesea, its shore being enlivened by the town of Beaumaris. Beyond the head-land of this district (a neighbourhood celebrated as the final retreat of the Druids of Ancient Britain), is shown Priestholm, a small island divided by the narrow channel, called the Sound, from the eastern extremity of Anglesea.

Plate 6. The East End of the Cathedral. The windows in the northern division of this part of the fabric, appertain to the Chapter-house, &c.

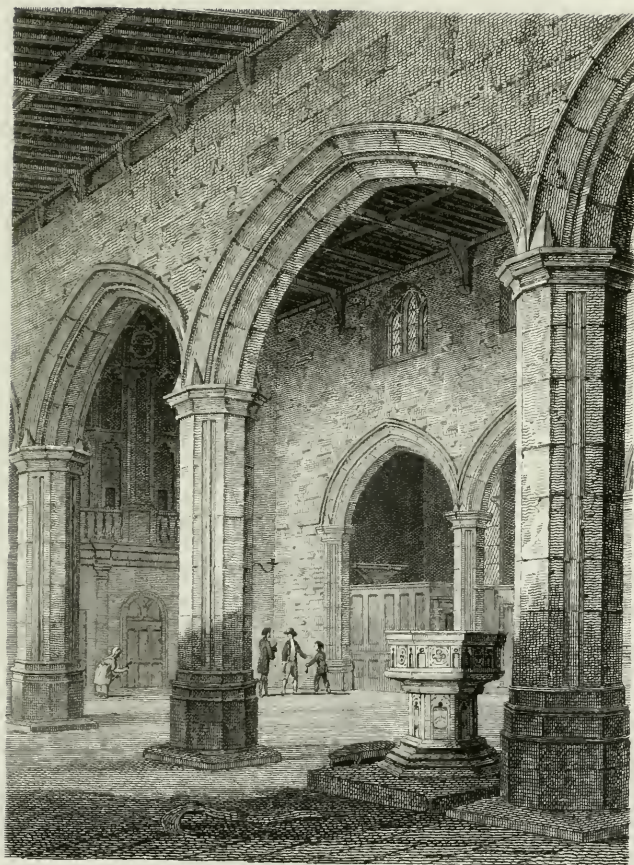
Plate 7. The Tower, with the Clerestory Windows of the nave, and the South Aisle.

Plate 8. A View of the Episcopal Palace. In the distance are seen the Cathedral, and some of those picturesque heights which protect and adorn the city of Bangor.



Drawn & Engr'd by W. G. Smith

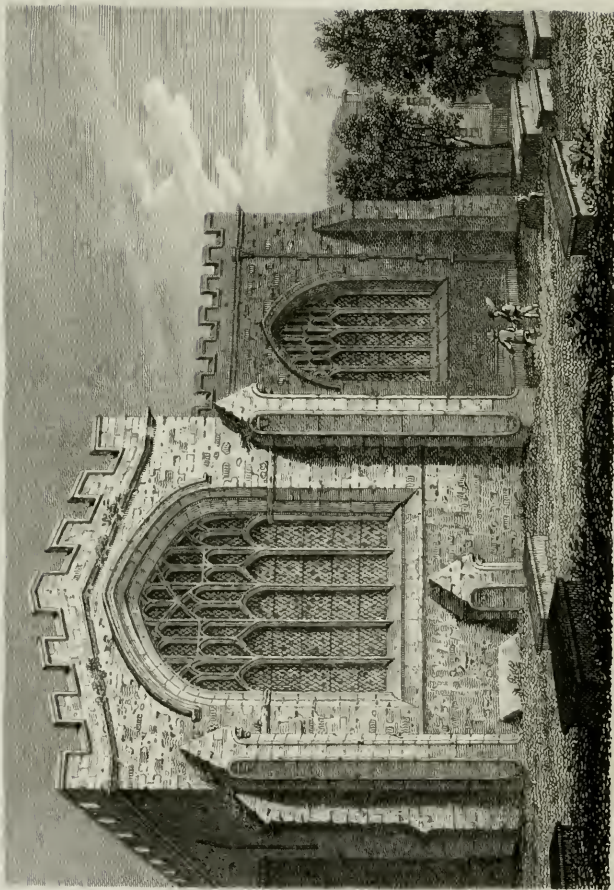
St. Cross Church Bangor Cathedral
 To the Rt. Hon. Henry W. Kaye Esq. Lord Bishop
 of Bangor this State is respectfully
 inscribed by his Lordship's
 Obedient Humble Servant



Drawn by Eng. J. G. Taylor

View of Bangor Cathedral

Published by Messrs. Moxon & Sons, Paternoster Row

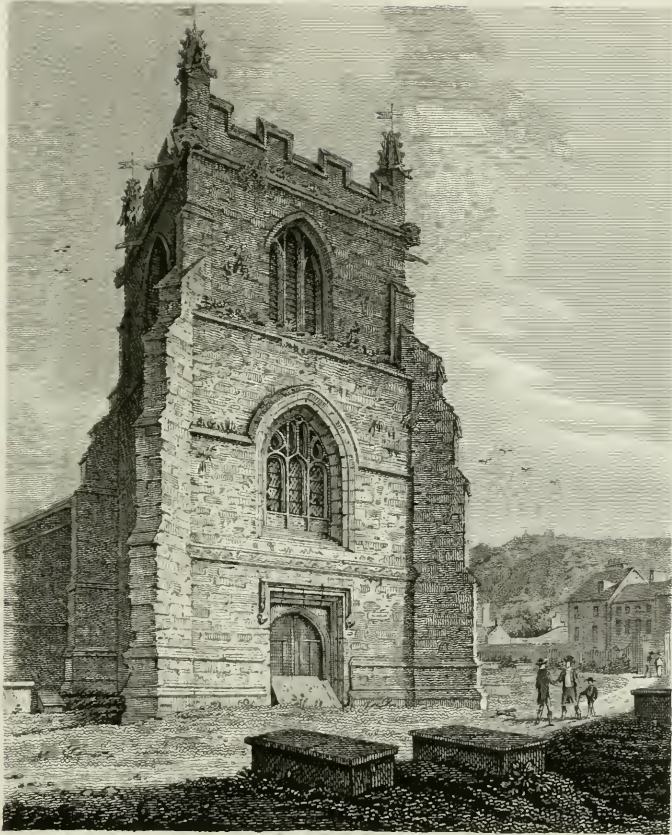


R. 3

Engraved by J. J. Jones

F. Transept, Bangor Cathedral

Published and sold by Messrs. Neale & Sons, Paternoster Row

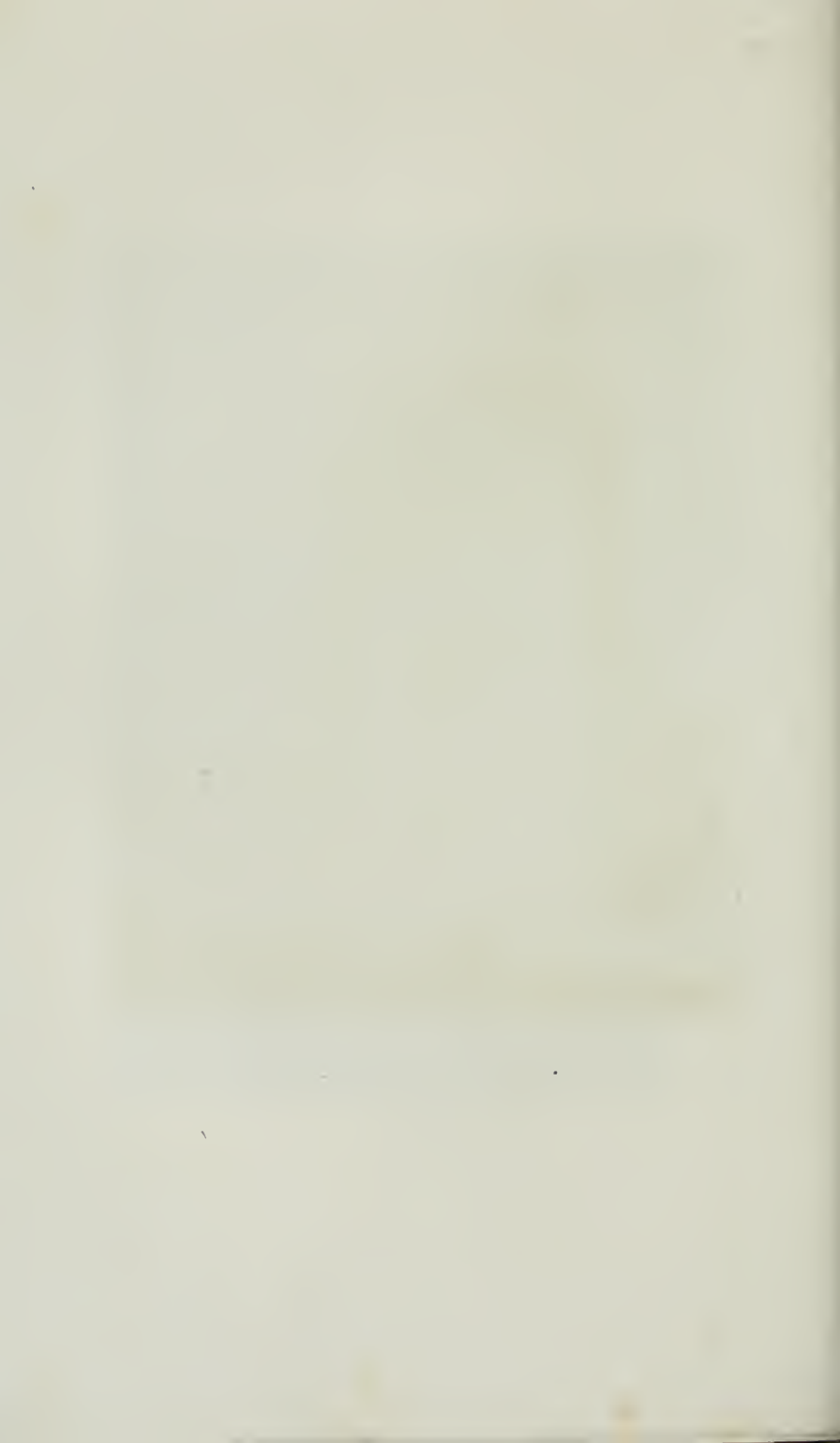


Drawn by J. G. Jones 1840

1. 4

The Ruins of St. Asaph Cathedral.

Engraved by J. G. Jones & Co. London, 1840.

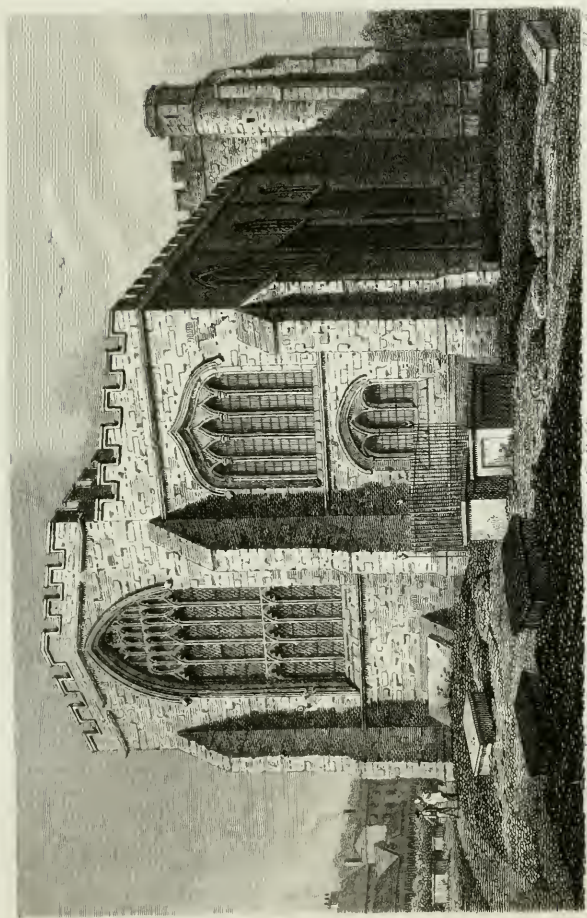




Weymouth

Weymouth

Weymouth



Engraved by H. S. G. 1857

East End Trinity Cathedral
 To the Rev. John Warren, M. A. Dean of

Trinity this plate is respectfully inscribed
 by his 4 noble Son's J. H. W.

Published by J. H. W. Warren, 111 N. 5th St. N. Y. C.



South View of Bangor Cathedral

Published by Messrs. Wood, Skinner & Co. 10, Pall Mall, London, W.



H. A.

Phot. by H. A. [unclear]

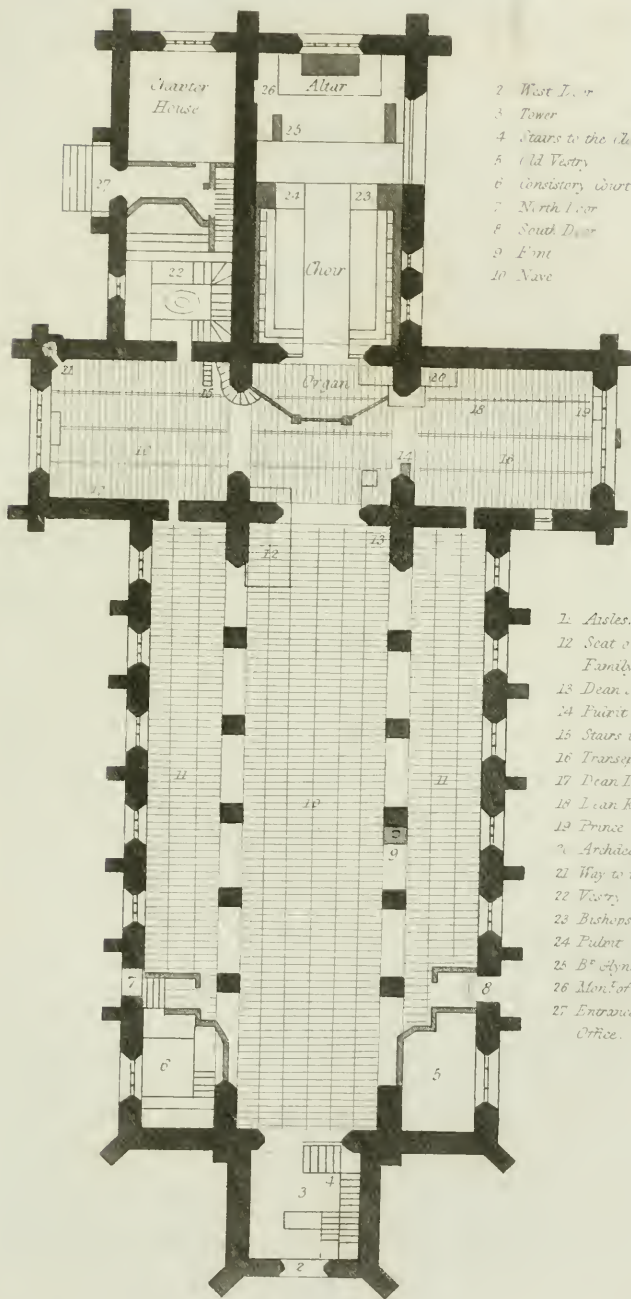
Esperanza Palace, Esmeraldas

Published by the [unclear] [unclear]

BANGOR CATHEDRAL.

Showing the groining of the Roof.

100 Feet



- 2 West Tower
- 3 Tower
- 4 Stairs to the Clock
- 5 Old Vestry
- 6 Consistory Court
- 7 North Vestry
- 8 South Vestry
- 9 Font
- 10 Nave

- 11 Aisles.
- 12 Seat of the Penrhyn Family.
- 13 Dean Jones's Mon^t
- 14 Pulpit
- 15 Stairs to Organ
- 16 Transept
- 17 Dean Lloyd's Mon^t
- 18 Lean Kiffen's grave stone
- 19 Prince Gwyneth's Tomb
- 20 Archdeacon Gwyn's Mon^t
- 21 Way to the Roof.
- 22 Vestry
- 23 Bishop's Throne.
- 24 Pulpit
- 25 B^t Aynns grave stone
- 26 Mon^t of a Bishop
- 27 Entrance to Register Office.

HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Wells.

THE early progress of christianity in the district now termed Somersetshire is much involved in positive fable, or is, at the best, left indistinct and unsatisfactory by the scanty and confused records of those writers who are usually received as credible. It is in an Anglo-Saxon age that we find a safe foundation for the commencement of church-history, in regard to this county. Ina, king of the West Saxons, whose long and prosperous reign was greatly distinguished by the promulgation of a judicious legislative code, which yet remains', founded here, in the year 704, a collegiate church, dedicated to St. Andrew the apostle. The same munificent king rebuilt the neighbouring abbey of Glastonbury; and, as we are told by Brompton, the structure which he there raised was of a superb character, and lasted until the destructive incursions of the Danes. The buildings at Wells had probably little pretension to grandeur, even in the esteem of the rude age in which they were constructed. The collegiate ecclesiastics were at first only four in number, and the endowment appears to have been slender, until augmented by Cynewulf, king of Wessex, about the year 766. This youthful king bestowed on the institution eleven manes and farms; a benefaction, as may be presumed, quite sufficient for the religious uses and respectability of the establishment, but which afforded no means of ostentatious splendour.

In this appropriate mediocrity of condition the college of Wells is believed to have remained, until a memorable epoch in the annals of the Anglo-Saxon hierarchy. In the practice of a policy not unfrequent in many subsequent ages, king Edward the elder kept numerous bishoprics vacant for a considerable length of time; for which infringement of ecclesiastical rights he experienced the penalty of excommunication from Rome. To appease the head of the church, he

I Wilkins's *Leges Saxonicae*, p. 14—27.

filed seven sees in one day²; and, at this time, the collegiate foundation of Wells was erected into a bishopric, and the district now denominated Somersetshire was constituted the diocese of the new prelate. Athelmus, or Athelm, was the first bishop of Wells; and the year 905 is usually mentioned as that in which he was consecrated. He was promoted to Caunterbury, and was succeeded by Wlfhelm, who has been noticed by several historians as a pious and learned man. In the time of this latter prelate the foundation of a cathedral church was laid at Wells; but no part of the structure that was commenced under his notice, remains at present for the gratification of the curious examiner. Brithelm, fifth bishop in the order of succession, is chiefly memorable for having erected the jurisdiction of Glastonbury (which monastery was rendered independent of episcopal authority by king Ina), into an archdeaconry. Giso, who had been chaplain to Edward the Confessor, was elected to this see during his absence on an embassy to Rome, and was consecrated in that city. He attained the dignity of the mitre in a tempestuous season, but evinced equal courage and discretion in his struggles for maintaining the rights of his see. In the contests between the family of earl Godwin and the pious king Edward, Harold, son to that earl, and brother to the queen, despoiled this church of its valuable ornaments, ejected the canons, and took possession of their revenues³. The complaints of the bishop met with no redress from the king; but his excellent consort, the neglected and suffering Editha, exerted her feeble influence to atone for the ravages committed by her family, and bestowed on the bishop the two manors of Mark and Mudgeley. During the reign of Harold, our prelate lived in banishment; but, on the accession of the conquering William, he was restored to his see, and regained the greater part of its estates. He had shewn fortitude in adversity, and his prosperous years were dedicated to the improvement of his church, and the welfare of those connected with it. The number of canons was increased by this bishop, and a provost appointed as their president⁴. He also erected for their use suitable domestic buildings, and a cloister. It is said by Collinson, that he likewise "enlarged and beautified the grand choir of the cathedral."

Such was the state of this bishopric; thus respectable its revenues, appendant buildings, and official appointments; when John de Villula was promoted to the see, A. D. 1088. This churchman has

² Malmsh. 48.

³ These acts of violence were not entirely unprovoked. When Harold was banished by king Edward, his estates were confiscated, and much of his property was bestowed on the cathedral of Wells.

⁴ This office was abolished by bishop Robert, about the year 1199.

been already noticed in our account of the abbey-church of Bath ; but the innovations which he effected require that his character and actions should be again placed in review. It is believed that he had practised in early life as a physician at Bath ; a circumstance that may assist in explaining the memorable predilection which he evinced for that city⁵. After committing considerable dilapidations at Wells, by destroying the dwellings of the canons, and the cloister constructed for their use, he ventured on the bold action of removing the see ; and, renouncing the title by which the head of this diocess had been hitherto distinguished, styled himself bishop of Bath. The principal events by which his episcopal domination was distinguished, have been stated in their due place⁶ ; and it only remains to observe, in the present article, that the removal of the see did not fail to cause serious animosity between the canons of Wells and the monks of Bath. The contention between these parties was carried to an extremity of violence on the demise of Godfrey, the second and final prelate who confined his title to the city of Bath. Robert, a monk of Lewes, in Sussex, was chosen third bishop of Bath ; but he judged it expedient to compromise the existing differences, by making the following ordinations : “ That from henceforth the bishop should be nominated from both places, and precedence should be given, in the title, to Bath. That, in the vacancy of the see, a certain number, delegated from each church, should elect their successive bishops. That, after the confirmation of such election, the bishop elect should be enthroned in both churches, and first in that of Bath. That the bishop’s chapter should be constituted of both bodies, so that all grants and patents should be confirmed under both their respective seals.” This prelate entered, with reprehensible zeal, into the political struggles between king Stephen and the empress Maud. His activity of disposition was more suitably evinced in extensive improvements, afforded by his means to the cathedral church of Wells ; which structure, we may readily suppose, had experienced entire neglect from his immediate predecessors.

The prudential modification adopted by bishop Robert, for terminating all disputes respecting the see of this diocess, shortly experienced interruption. Savaricus, who was advanced to the mitre in the year 1192, is described as possessing a restless and enterprising disposition. When his sovereign, Richard I. was detained, on his

⁵ Mr. Warner (Hist. of Bath, p. 69.) describes Villula as “ a man who, though nothing more than an empiric, had found means to accumulate a large fortune by practising physic, and imposing upon the ignorance and credulity of the invalids who flocked to the healing waters of Bath, in search of ease and health.”

⁶ History, &c. of Bath Cathedral, pages (f) and (g).

return from Palestine, by the emperor of Germany, this bishop, who was related to the emperor, offered himself as one of the hostages for securing the payment of the captive king's ransom. As a recompense for this service, he obtained from Richard a grant for the abbey of Glastonbury to be thenceforwards attached to the bishopric of Bath and Wells. He subsequently removed the see, and styled himself bishop of Glastonbury. It was not likely that this act of aggrandizement should long remain uncontested. In the time of his successor, Joceline Trotman (often termed de Wells, from the place of his nativity), the monks of Glastonbury earnestly struggled for a restoration of their ancient abbatial form of government; and ultimately obtained that privilege. The bishop then renewed the conciliatory title of Bath and Wells; in which judicious practice he has been imitated by all who have succeeded him on the episcopal throne of this diocess. Few names in our list of prelates are more deserving of local veneration, or general respect, than that of Joceline de Wells. It has been often remarked in previous sections of this historical publication, that the piety of the early and middle ages, however simple and sincere, was chiefly manifested in benefactions to the splendour of church-architecture, and to the increase in number and opulence of ecclesiastics connected with the performance of religious ceremonials. Of such a character we accordingly find the modes in which bishop Joceline evinced his zeal for the interests of christianity. He founded several prebends, and was, in other respects, a munificent contributor to the revenues and prosperity of the see. The principal efforts of his liberality were directed towards the improvement of the cathedral buildings; and the work there performed under his patronage, still remains, and acts as a noble and grateful monument to his memory.

Walter Giffard, who was consecrated to this see in 1264, was appointed lord high chancellor in the following year, and was afterwards translated to York. Several succeeding prelates also filled with credit high offices in the state; but our attention is more immediately demanded to such as have attained a local interest, by an exemplary practice of their pastoral duties, or by other circumstances closely connected with the diocess. Robert Burnell, elected A. D. 1275, amassed a large fortune, whilst exercising the duties of treasurer and lord chancellor of England. He sat at Wells for eighteen years, and considerably augmented the palatial residence. Ralph de Salopia, promoted hither in 1329, is recorded as an eminent benefactor to the buildings of his see. By him was founded the college of vicars; and he is, likewise, said to have erected several mansions on the episcopal estates. John Harewell, consecrated in 1366, was chaplain to Edward

the black prince. He contributed largely to the erection of the south-west tower of the cathedral, and towards the expense of glazing the great western window. Nicholas Bubwith, translated to this see from Salisbury, is commemorated as a great benefactor to our church. Thomas de Beckington, consecrated in 1443, was a native of Beckington, in Somersetshire. After receiving the rudiments of education in Wykeham's school, at Winchester, he was removed to New College, Oxford; and afterwards became chancellor of that university. He assisted in the instruction of king Henry VI. and received several valuable preferments, as rewards for the care which he evinced in the exercise of that duty. A large part of the wealth which he acquired in the diligent discharge of his numerous important offices, he liberally employed in public works. His munificence was not confined to the buildings of his see, although it was chiefly directed towards them⁷. In regard to the cathedral of Wells, he shares with bishop Joceline in the fame of splendid benefaction. Oliver King requires particular notice in the history of this diocese, on account of the attachment which he exhibited towards the city of Bath, and the memorable attention which he paid to the monastic buildings of that place. The abbey-church of Bath had been considered, by many preceding prelates, chiefly as a nominal appendage to the dignity of their mitre. This prelate, induced, as is said, by "a vision which he beheld," commenced the re-edification of that neglected structure. Bishop King was succeeded by Adrian de Castello, who entered England on a mission from the pope. This agent of the court of Rome viewed the bishopric merely as a profitable source of revenue, and contented himself with drawing from it pecuniary emolument. He was deprived of his numerous preferments, for plotting against pope Leo X.; but our diocese gained no immediate advantage from his fall. Throughout four years the see was held *in commendam* by cardinal Wolsey; who had, indeed, previously rented its produce of the sordid Adrian. In the time of William Knight, elected to this see A. D. 1541, an act of parliament was passed, vesting the right of election in the dean and chapter of Wells, who were thereby constituted one sole chapter.

It is a painful, but an imperative, duty, to place the brand of historical obloquy on those who have disgraced a situation, calculated to call forth the dignity of religious and moral excellence in an exemplary form. The name of William Barlow compels us to the performance of this obligation. He was promoted to this see in 1547, having

⁷ Amongst numerous instances of his public spirit, and friendly disposition towards architectural improvements, it may be noticed that he was a great contributor to the buildings of Lincoln College, Oxford.

previously sat as bishop of St. Asaph and St. David's. In the history of the latter see we found cause to denounce him as a man of a rapacious and unprincipled character⁸. Unhappily he brought with him his evil propensities, when promoted to this more affluent diocess. By sale, and by interested exchange, he greatly injured the revenues of the see, and appears to have regarded many of its buildings merely as articles of personal aggrandizement. These unjustifiable actions were performed during the reign of Edward VI.; and, on a change of administration, when Mary acceded to the throne, he judged it expedient to fly to a foreign country, universally execrated, and (which to such a man was, too likely, an affliction still more severe) scarcely enriched. We have the consolation of not finding his parallel in our diocesan annals. Amongst the prelates who have occupied this see since the reformation of religion, many have been distinguished for mental energy, and for the brightest perfection of correct understanding,—consistency of moral conduct.

James Montagu, promoted hither A. D. 1608, resided much at Wells, in the exercise of a due pastoral care; and improved, at a considerable expense, the palaces of Wells and Banwell. The loyalty of William Laud, and the firmness which he evinced in times of peculiar trial, induce us to lament his fate, and to look with tenderness on his failings. This distinguished prelate was translated hither from St. David's, in 1626; and was advanced from this see to London, A. D. 1628. His subsequent elevation to Canterbury, and his dignified fall, are narrated in the general history of the country. William Pierce, removed to this see from Peterborough, in the year 1632, encountered the shock of those innovations which were attendant on the civil war of the 17th century. This respectable prelate was deprived of his mitre by the parliament; and important injuries were inflicted on the buildings of the see, by the agents of fanaticism. One Cornelius Burgess obtained possession of the palace at that melancholy juncture, and reduced the structure to a state of ruin, for the purpose of selling the materials. The gatehouse he preserved entire, but contumeliously let it out as an habitation for persons of the lowest order. Bishop Pierce emulated the best of the deprived prelates in patience under long suffering, and regained his ecclesiastical sway, much to the satisfaction of his diocess, on the restoration of Charles II. Few succeeding prelates are more deserving of minute biographical attention than Thomas Kenn, or Ken, who was promoted to this see by the direct appointment of his sovereign, in 1684. This conduct redounds, in a marked degree, to the honour of the volatile Charles, as Dr.

⁸ Hist. of Cathedral Church of St. David's, page (1).

Kenn had recently evinced an unbending dignity of demeanour, by refusing to resign a house which he held at Winchester, as prebend of that cathedral, for the use of Eleanor Gwynne, during a visit of the court. He attended the king in his last hours, and prevailed on the expiring Charles to receive a visit, at that awful season, from the consort whose society he had despised in times of health and gay anticipation. According to the friendly biographer of our prelate, the king "asked pardon" of the injured Katherine, "and had her forgiveness before he died." Dr. Kenn advanced some of the best interests of his diocese, by instituting schools in the principal towns; and for the instruction of the poor children educated in those seminaries, he wrote and published his useful "Exposition of the Church Catechism." He was one of the seven bishops committed to the Tower of London, for opposing the reading of king James's declaration of indulgence⁹. Whilst thus disdainful of the frowns of tyranny, when engaged in support of the church, he cherished rigid notions respecting the duties of allegiance; and, on the accession of king William, he retired, and "relinquished his revenue, though not his care," with a clear conscience and a generous mind. The pressing necessities of life now compelled him to dispose of the whole of his property, except his books. He subsequently retired to Longleat, in Wiltshire, the house of his patron, lord Weymouth, where he lived in studious seclusion¹⁰. Queen Anne highly respected his real worth, and granted to him a yearly pecuniary assistance; which honourable allowance he expended in charitable donations. This zealous, faithful, and pious man, died in the year 1710, at the age of seventy-three¹¹. Dr. Kidder, who succeeded to the bishopric, and was consecrated A. D. 1691, unhappily perished, together with his lady, by

9 It was the severe fate of bishop Kenn to be suspected of disloyalty by the bigoted James, and to be rejected by the protestant successor of that weak king, through an apprehension of his attachment to the "old" forms of religion. The dislike which he incurred, on both occasions, would appear, now that time has lessened every incentive to passionate decision, to have sprung from his honest warmth of feeling, and rigorous disdain of all courtly modifications of opinion. The purpose of biography, in delineating peculiarities of character, is often greatly advanced by a single and brief anecdote. The following would appear to be of that complexion:—The humane mind of bishop Kenn was impelled to a generous sympathy with the sufferings of those persons who were imprisoned, in consequence of being taken in rebellion against the ruling power, under the duke of Monmouth. The compassion which he bestowed on these unhappy prisoners gave much offence at court, and all his subsequent actions were watched with a close and jealous eye. It is related by his biographer, (*Short Account of the Life of Bishop Kenn*, p. 17) that, "upon the preaching of one of the two sermons now published, and in the king's own chapel at *White-Hall* (which sermon seems wholly intended against both the *popish* and *fanatick* factions, then united at court;) and it being misrepresented to the king (who had not been present at divine service), but sending for the bishop and closetting him on the occasion, received nothing in answer, but this fatherly reprimand; that if his majesty had not neglected his own duty of being present, his enemies had missed this opportunity of accusing him:—whereupon he was dismissed."

10 An excellent portrait of bishop Kenn is still preserved at Longleat, now the residence of the marquis of Bath.

11 The above particulars are chiefly derived from "a Life of Bishop Kenn, published by his descendant, W. Hawkins, esq."

the fall of a part of the palatial building, in the memorable storm of 1703. Amongst several excellent prelates who adorned this see in the 18th century, must be gratefully remembered the names of Hooper and Wynne, both of which bishops were promoted to this diocese from that of St. Asaph. The equally estimable divines, Willes and Moss, had previously occupied the episcopal chair of St. David's. RICHARD BEADON, D. D. our present respected prelate, was translated hither from Gloucester, in the year 1802.

The cathedral church of Wells is considered, by most examiners, to be one of the noblest piles of ancient architecture amongst those numerous splendid structures which act as impressive memorials of the piety and munificence of our forefathers. Unlike the majority of cathedral-buildings in this country, the fabric now under consideration contains, however, no vestiges of Anglo-Norman workmanship. The building is uniformly in the pointed style, whilst it displays several modifications of that luxuriant character of architecture. The exterior is conspicuous for grandeur of design and richness of ornament. Its august towers impress feelings of reverence, on a first and distant view: the mind is filled, and gratified, by its variety and splendour of parts, on a closer inspection. It is believed that the most comprehensive view of this fine edifice is presented on the south-east, a point of prospect which we have selected for one of our engravings. The lady-chapel—the varied windows of the choir, and those of the transepts, and the elaborate beauty of the great central tower, are there exhibited, whilst an idea is conveyed of the solemn effect of the whole, when combined as one venerable architectural object.

No single part of the exterior is calculated to excite the attention so forcibly as the west front. This face of the building emulates the western fronts of the cathedrals of Peterborough and Lincoln, in a gorgeous display of the statues of tutelary saints and benefactors; the niches in which they are placed being generally adorned by rich canopies, supported by slender pillars of polished Purbeck marble. The sculpture is, in the greater number of instances, well executed; but there is no direct testimony for believing it, as is commonly reported, to be the work of Italian artists. The figures are nearly of the size of life, and are chiefly placed on three stories, made by different divisions of prominent buttresses. The number of niches in the respective divisions is various, some containing only one, and not any comprising more than four. On a fourth story is a continued range of niches, filled with unattired figures, rising out of tombs and graves, intended (although not uniformly with a decorous solemnity of design) to represent the awful hour of resurrection. The whole

of this upper series of sculpture is indifferently executed, and not entitled to attentive inspection. A considerable number of basso-relievos is, likewise, dispersed in every amenable part. The erection of this superb portion of the structure is principally ascribed to bishop Joceline, in the early part of the 13th century; at which time a taste for covering the façades of cathedrals with rows of niches, devoted to the enshrinement of statues, first grew into use. The statues, when last accurately examined, amounted in number to 153; and, although they have in many instances experienced mutilation and decay, they still rank amongst the least injured of similar bold and beautiful examples of an ancient fashion in the decoration of ecclesiastical structures¹². In the centre of this front, over the door of entrance, is a

¹² The curiosity of the ordinary, as well as the antiquarian examiner, has been naturally excited towards a discovery of the persons intended to be commemorated by the numerous figures presented on this façade. The devastating hand of time, almost equally destructive of traditionary history, and of works carved in stone, has left no authentic traces towards the accurate designation of each sculptured personage. But, in the absence of direct testimony, some light has been borrowed from an ancient writer, aided by the ingenious observations of a modern antiquary, which are of sufficient interest for insertion in this place, although it may be necessary to hold in remembrance that they are candidly submitted by their respectable author, the late Mr. Gough, as probable surmises, rather than as conclusive information.—William of Worcester (Itin. p. 285), noticing this cathedral, describes the sculpture at the west-end as consisting of “rows of great images, of the *New and the Old Law*.” In the course of his remarks upon this intelligence, Mr. Gough, in an essay inserted in Carter’s “Specimens of Ancient Sculpture and Painting,” observes, “that it is evident many subjects of the sculptures there presented, are taken from the *New Law*, or New Testament, beginning at the bottom with the centre statue over the west door, representing the Virgin and Child, or the Deity; over these the Father and Son, or it may have been the Father crowning the Virgin, and ascending through a series of saints, angels, and apostles, to Christ on the top.—Thus far, at least, coincides with William of Worcester’s description. It may not be altogether so easy to follow him in the statues which, he says, were taken from the *Old Law*, or Old Testament. Though it was no uncommon thing to borrow groupes of Old Testament history, to adorn religious buildings, we do not recollect any instances of single figures borrowed from it; nor, indeed, is it so easy to adapt characteristics to such figures, as to those taken from the New Testament, where every apostle, or saint, has his, or her, attribute. And it is further to be observed, that in the west front, are intermixed some few figures of different style;—female, crowned and mitred.”

In regard to “three great buttresses, with three rows of great images of the *Old Law*,” mentioned by William of Worcester, on the north-west side (*in occidentali et boreali parte*) Mr. Gough remarks that, “if we should admit some of them to represent kings and prophets of the Jews, still there will be found, intermixed, Christian kings, bishops, and warriors, together with several female statues, without any distinguishing attribute, except crowns. If, again, we apply this reasoning to buttresses, placed by William of Worcester on the south-west side, and charged with images of the *New Law*, we shall find all the statues to be of a period posterior, indeed, to the New Testament history, but strictly Christian, and so far conformable to his idea of the *New Law*.” The figures “siding the great west door,” Mr. Gough mentions as being chiefly kings and bishops, who were benefactors to, or who filled, this see.—“The number of sovereigns of Wessex, from, and including, Ina, who founded this see, to the annexing of that kingdom to his own by Ethelbert, was eight; and we find just that number among the statues in one division, viz. seven kings, and one queen, Sexburga, who stands alone. Two other queens there represented, may be the two consorts of Ina, Ethelburga, and Desburga. Then with regard to bishops of this see, if we follow Godwin’s catalogue we shall find *Jocelyne* was the twenty-first in succession, from the first establishment of the see; and, accordingly, we may discover in two divisions, just that number of mitred figures, sitting and standing. The only reason for supposing bishop *Jocelyne* to be represented by the pontifical figure, sitting alone, at the top of the front of the south-west buttress, is the circumstance of having a coat of arms under his feet; though it must be confessed, we are not certain what were his family arms. There are six more mitred statues, on the return of buttresses at the north-west angle. These I would suppose to be some of the sixteen who succeeded *Jocelyne*, to Beckington, the next great benefactor to this church; and that the others once occupied niches, now vacant, on this fine front. The figures which remain after the several assignments, must be lost in the crowd of monks, nuns, knights, and noblemen, connected with the church, who have nothing to make them outlive their own, or the nearest succeeding age.”

window of lofty proportions ; and the whole is flanked by towers, which are additions to the first design, and are not in a correspondent style of architecture. The tower on the south-west was erected by bishop Harewell, with the aid of several pious contributors, about 1366, and now contains eight bells, much celebrated for harmony of tone ; that on the north-west was built under the notice of bishop Bubwith, in the year 1415.

The great quadrangular tower, placed in a central situation over the area formed at the intersection of the nave, the choir, and the west, or principal transept, derives an august character from its massy proportions, whilst the objection of a gloomy and preponderating weight of aspect, likely to proceed from that circumstance, is obviated by the numerous lights pierced in its spacious fronts, and the plenitude of ornaments with which it is enriched. At the angles are quadrangular turrets, adorned with statues in an upper division, and terminating in crocketed pinnacles. A pierced and embattled parapet surrounds the platform of the tower ; and, at equal distances between the angular turrets, rise over each front of the elevation two aspiring pinnacles, embellished with crockets. The north side of the cathedral presents several architectural features of peculiar attraction. The north porch, or principal door of entrance in this division of the structure, commands the admiration of the spectator, and is not less curious in particular parts than striking from general display. Few doorways, of the pointed form, are of so massy and elaborate a character. The arch is composed of numerous receding members, amongst which are conspicuous two broad and bold mouldings, exhibiting the duplicated zigzag of the circular, or debased Roman, style, interspersed with leaves ; and is sustained, on each side, by numerous slender columns, having three unornamented torus bands near the centre of each shaft. The capitals present foliage, some grotesque carvings, and the sculptured representation of a human figure, bound and pierced to death by the arrows of several assailants. This piece of historical sculpture, which extends through several capitals, is possibly allusive to the martyrdom of St. Sebastian. On the facing of the north porch, placed one on each side of the arch of entrance, are two pieces of sculpture, rudely executed, which would appear to be relics of a more ancient edifice, and were probably inserted here, as venerable antiquities, on the renovation of the pile.

Proceeding towards the east, on the same side of the building, the light and beautiful divisions of the octangular chapter-house, although detached from the architectural outlines of the main structure, assist in completing its attractions and grandeur. The heads of the

windows are enriched by intricate ramifications of stone-work; the parapet is pierced in two divisions, the lower comprising arches of the pointed form, and that above presenting a range of quatrefoil compartments. At each angle rises a turret, richly embellished after it surmounts the parapet, and terminating in a crocketed pinnacle. The lady-chapel, attached to the east end of the cathedral, is greatly dissimilar in style to other parts of the exterior, but is so evidently an addition to the original design, that the expanded windows and ramified mullions of the fifteenth century, may be allowed their just share of admiration, without the alloy of objections, as to a want of congruity in styles, by the most fastidious architectural antiquary. The whole of the cathedral, with the exception of ornamental particulars, is composed of free-stone, dug in the neighbourhood of Douling, a village about seven miles from Wells, towards the east.

Previous to a notice of the interior, we shall mention the chief constituent parts into which this cathedral church is divided. Its plan comprises a nave, with two side aisles; north and south transepts, intersecting the nave and choir; a choir with side aisles; and a short transept at the eastern extremity of the choir. To the east of the altar is the lady-chapel; and, on the south side of the church, is a spacious cloister. Concerning the architectural history of this cathedral, few ancient documents, of a satisfactory character, have hitherto been discovered and communicated to the public. It is, indeed, a subject of just regret, that the history and description of so fine and interesting a structure, should have been treated with unfeeling neglect by an author who undertook the task of collecting, for public information, the principal historical and descriptive particulars relating to that western district of England in which the city of Wells is situated. Mr. Collinson, the historian of Somersetshire, notices the architecture of this church in terms too general to impart information, or even to gratify curiosity; and produces no authorities for the dates to which he ascribes certain parts. From the results of his hasty statements we are, however, justly taught to believe, that the "greater part of the building, as it now stands, was erected by Joceline de Welles, about the year 1239." Mr. Gough, in that contribution to Carter's "Specimens of Ancient Sculpture and Painting," which we have quoted in a previous page, echoes Godwin in observing, that bishop Joceline took down the greatest part of the church, from the presbytery westward, and rebuilt it on a more spacious and beautiful plan. In a local publication, which is useful in many particulars, and demands especial notice in the present place, on account of the influence which it necessarily obtains over the opinion

of casual visitors, it is said that "the most ancient part of the building is the nave, transept, side aisles, and a part of the choir, as far as the third window towards the east." These parts the author ascribes to bishop Robert, whose works, in regard to this edifice, were performed about the year 1150. Whilst no writer claims authority for his assertions, either in documents preserved in the episcopal archives, or in the pages of such ancient chroniclers as are printed, or are otherwise accessible to public inspection, an eligible estimate of the probable eras at which the respective portions of the fabric were erected, must be attained, in the most desirable way, by an examination of the prevailing architectural character. We believe that, after a faithful notice, however brief, of the different parts of the building, the reader will have little hesitation in concluding that the existing fabric is principally the work of the two bishops Joceline and Beckington, although occasional erections, alterations, and improvements have been made by intervening prelates, in attention to the notions which obtained in their times, concerning a due magnificence in ecclesiastical architecture.

The nave is divided from its aisles by arches uniformly pointed, and of a contracted, but regular, form. These arches are sustained by eighteen weighty and clustered columns, nine on each side. The bases are plain, but the capitals are charged with much florid ornament, comprising a great variety of grotesque figures. Above is a triforium, the arches of which are pointed, and of regular construction. The groining of the ceiling consists of simple intersecting ribs, or cross-springers, which rise from corbels projecting between the windows. The same terms of delineation apply to the principal, or western, transepts. It is almost superfluous to observe, that such architectural features as are here described bear no reference to the reign of Stephen, at which time a re-edification of the cathedral took place under bishop Robert. The pointed style was not then methodised into an order; and, even in the subsequent reign of Henry II. had not passed the boundary of a crude and imperfect character, as may be instanced in the choir of Canterbury cathedral. On the contrary, we have, in the nave of the present building, strong indications of similitude to the cathedral of Salisbury, erected in the reign of Henry III.; in the time of which king, A. D. 1239, the renovated structure of Wells was newly dedicated by bishop Joceline. The tower is supported by four massy columns, strengthened by inverted arches. The sides are ornamented by tiers of small arches, divided by slender pillars; and the vaulting is richly decorated, the cross-springers proceeding from corbels which project from the supporting columns.

The choir is lighted by twelve windows, in the pointed form, be-

sides a large and splendid window at the east end. Six of these windows (three on each side, towards the east) are evidently of a later date than those in the western part. The whole of the choir appears, indeed, to have undergone progressive and important alterations. Its decorations are, at present, of an elaborate description, and the sides exhibit a gorgeous display of tabernacle-work, pinnacles, and the countless variety of minute embellishments imparted to English architecture by the best-encouraged artists in the most prosperous days of that luxuriant style. The groining of the roof no longer exhibits the simplicity observable in the nave. The ribs branch into tracery-work, and are abundantly ornamented, at their intersections, with foliated orbs and various devices. Parts of the improvements bestowed on the choir may be safely attributed to John de Drokenesford, Ralph de Salopia, and John Harewell, all which bishops are commemorated as contributors to the cathedral buildings in the fourteenth century; but other divisions bear incontestible marks of the munificence of bishop Beckington. The great east window occupies the whole breadth of the building, and consists of seven compartments. The head of the arch is enriched by tracery, and the whole is filled with painted glass. On the sides of the choir are stalls for the dignitaries, canons, and prebendaries, separated by slender pillars of wood, and surmounted with canopies. The episcopal throne, on the south side, is a beautiful fabric of stone, constructed under the direction of bishop Beckington; but disfigured, and rendered equivocal as to its material, in the view of the cursory observer, by a thick coat of paint.

The area between the high altar and the lady-chapel is occupied by several clustered columns, of slender proportion, sustaining arches, and constituting a curious, and, perhaps, unique feature of architectural arrangement. The chapel of the virgin is open to view from the east end of the choir, and is one of the most richly-adorned, and elegant, of similar extraneous erections. This beautiful structure was built under the direction of bishop Beckington, and is lighted by five windows. The heads of the arches are ramified into numerous compartments, of a trefoil form, and the whole are filled with painted glass. The vaulting of the roof is finely groined, the ribs uniting in the centre, and their intersections being variously adorned. Several chapels of a less important character are contained within the walls of the cathedral. To the east of the bishop's throne, on the south side of the choir, is a small but highly-ornamented chapel, dedicated to St. Mary, in which is placed the tomb of bishop Beckington. This is a table monument, of open workmanship, displaying, on the upper slab, the effigies of the deceased, and revealing, in the lower compartment, an awful me-

morial of the mutable state of humanity—a ghastly skeleton—expressive of the forlorn condition of that form, when in the last stage of decay, which commanded so much respect when animated by health, and attired in robes of pontifical dignity. In the upper part of the nave, on the south side, and occupying the space between two of the pillars which divide that part of the cathedral from its aisle, is an elegant chapel erected by the executors of bishop Beckington, in the 15th century. This fabric is composed of stone. The ceiling is groined; and, on the principal face of the structure, are five figures, finely sculptured, and placed in niches surmounted with delicate tabernacle-work. On the opposite side of the nave, and likewise filling the space between two of the clustered columns, is a sepulchral chapel, devoted to the memory of bishop Bubwith, in which that prelate lies interred.

The monuments are numerous, and several possess considerable interest. The memorials erected to the bishops Bubwith and Beckington, have been already noticed. Several of the early prelates were also, with exemplary propriety, interred on the spot which had claimed the exercise of their extensive pastoral duties; and the same walls enclose the remains of many excellent bishops in succeeding ages, down to a recent period. William de Marchia, bishop of Wells, who died A. D. 1302, lies beneath a monument of the altar form, which supports his effigies in the attire of pontifical dignity. Bishop Harewell, noticed in a preceding page as a contributor to the buildings of his episcopal church, is buried in the south aisle of the choir. At the feet of his effigies are placed two hares, the rebus of his name. The monumental tributes to bishops interred here in periods subsequent to the reformation, demand notice from the frequent eminent worth of the persons commemorated, rather than from splendour of design or excellence of execution. There are various monuments to private persons, which would require attention in a more extended topographical survey.

The inscription on one of these possesses so much genuine pathos and elegance, that no account of our cathedral can approach towards a satisfactory character, without its insertion. The monument to which we allude is erected to the memory of Thomas Linley, esq. who died in the year 1795; and likewise to that of two of his daughters (one of whom was wife of the late R. B. Sheridan, esq.) and an infant grand-daughter. The poetical inscription is presented beneath.¹⁴

14 " In this bless'd pile, amid whose favoring gloom
Fancy still loves to guard her votary's tomb,
Shall I withhold what all the virtues claim,
The sacred tribute to a father's name?
And yet, bless'd saint! the skill alone was thine
To breathe with truth the tributary line;

Quitting the cathedral for a notice of its appendant buildings, the chapter-house is first entitled to consideration. This structure adjoins the north transept, and is of an octangular form. The roof is finely vaulted, and supported by a central column of Purbeck marble, clustered, and affording in its apex the source whence the ribs of the groining diverge. The walls are embellished with canopied niches, corresponding in number with the stalls in the choir. Beneath this building is a crypt, or vaulted apartment. The groin-work in the roof of this division of the structure (locally said to have been formerly used as the sacristy) springs from the basement part of the same clustered column which supports the roof of the chapter-room. The cloister is on the south side of the nave, and communicates with the transept. The east side of this religious ambulatory is ascribed to the time of bishop Bubwith, and contains, in an upper story, a library, founded by bishop Lake, in 1620. The south and west divisions of the cloister were chiefly erected during the prelacy of Beckington. In various parts of the building are observable his accustomed rebus—once supposed to be ingenious, although now deemed puerile—a beacon, placed in a ton!

The present members of this cathedral, are, besides the bishop, a dean (with the prebend of Curry annexed); a precentor; a chancellor; a treasurer; three archdeacons; a sub-dean; forty-six prebendaries; five priest-vicars; eight lay-vicars; six choristers; one sacrist; three assistant clerks, and certain inferior officers. The diocese of Bath and Wells is divided into the three archdeaconries of Wells, Taunton, and Bath; which are again subdivided into thirteen deaneries, and four hundred and eighty-two parishes.

The bishop's palace presents, in its outline and more ancient parts, a curious and impressive memorial of the repulsive manners of former ages. The walls surrounding this building enclose seven acres of land, and are accompanied in their circuit by the additional protection of a fosse, or moat. The whole structure was originally of a corresponding

The mem'ry of departed worth to save,
 And snatch the fading laurel from the grave :
 And, oh ! my sisters, peaceful be your rest,
 Once more reposing on a father's breast ;
 You, whom he lov'd, whose notes so soft, so clear,
 Would sometimes wildly float upon his ear,
 As the soft lyre he touch'd with mournful grace,
 And Recollection's tear bedew'd his face.
 Yes, most belov'd, if ev'ry grateful care
 To soothe his hours, his ev'ry wish to share ;
 If the fond mother and the tender wife
 Could add fresh comfort to his eve of life ;
 If youth, if beauty, eloquence could charm,
 Genius delight him, or affection warm ;
 Your's was the pleasing task from day to day,
 Whilst Heav'n approv'd, and Virtue led the way."

William Linley.

character, and wore the aspect of a castle inhabited by a lay-baron in the ages of factious contention. Such a mode of architecture was not unusual in the palatial dwellings of prelates, and other dignified churchmen, in the middle ages, a surviving instance of which practice may be noticed in the ancient part of Durham castle; and the remains of such edifices assuredly act as most grateful memorials of the national blessings arising from a reform of religion, and an amelioration of manners. It appears that an embattled form was bestowed on the episcopal palace of Wells, towards the termination of a necessity for castellated precautions in this country, by bishop Erghum, who was translated hither in the year 1388. The plan of the structure, as enlarged and fortified by that prelate, comprehends two courts. On the south side of the outer court, or ballium, stood the great hall; which noble room was in length 120 feet, and in breadth nearly 70 feet. This part of the building is now in a state of ruin, having been destroyed by sir John Gates, in the reign of Edward VI.; a period at which the pretension of religious reform was too frequently used as an excuse for indiscriminate plunder. The present residence is situated on the east side of the same court, and is a spacious building, containing a chapel, and many handsome apartments, which have been greatly improved by the present bishop.

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 371 feet; do. from the west door to the choir 191 feet; do. of the choir, about 100 feet; do. of the space behind the choir to the lady-chapel 22 feet; do. of the lady-chapel 47 feet; do. of the cross aisles from north to south 135 feet.—BREADTH of the body and side aisles 67 feet; do. of the lady-chapel 33 feet; do. of the west front 235 feet.—HEIGHT of the vaulting 47 feet; do. of the great tower in the middle 160 feet; do. of the towers in the west front 150 feet.—LENGTH of the south cloister 155 feet; do. of the east cloister, about 159 feet; do. of the west cloister, about 164 feet.

DESCRIPTION OF THE PLATES.

- Plate 1.* A View of the Crypt under the Chapter-house. The roof of this apartment is supported by eight substantial columns. In the centre is a massive pier, surrounded by eight small pillars, of a similar character with those in other parts of the Crypt.
- Plate 2.* The West Front. The numerous Statues on this façade chiefly consist of the representation of scriptural characters, and the effigies of kings, bishops, and various contributors to the buildings of the Cathedral. The Towers by which this Front is flanked are of a more recent date, as is explained in our history of the Cathedral.
- Plate 3.* A South-east View of the Exterior of the Cathedral, (taken from a garden belonging to Mr. Foster) shewing the whole perspective of the structure in that direction. The octangular building at the east end is the Lady-chapel.
- Plate 4.* Presents a delineation of the North-east aspect of the Cathedral. The elegant Chapter-house, of an octangular form, constitutes a principal feature in this View.
- Plate 5.* The Entrance to the North Porch; a spacious pointed arch, supported on each side by eight columns, alternately duplicated and single. Interspersed in the foliage of the capitals, to the left of the entrance, are some curious pieces of sculpture.
- Plate 6.* An Interior View from the South Transept, looking towards the west. The Font appears in the front. In the distance is seen the Nave. Between the columns is shewn part of bishop Beckington's Chapel.
- Plate 7.* The West side of the Cloister. At the farther end is an ornamented doorway, leading to the South-west Tower of the Cathedral.
- Plate 8.* The Chapter-house. The walls of this superb room are decorated with niches, and the apartment is lighted by eight windows, the heads of which are filled with rich tracery.

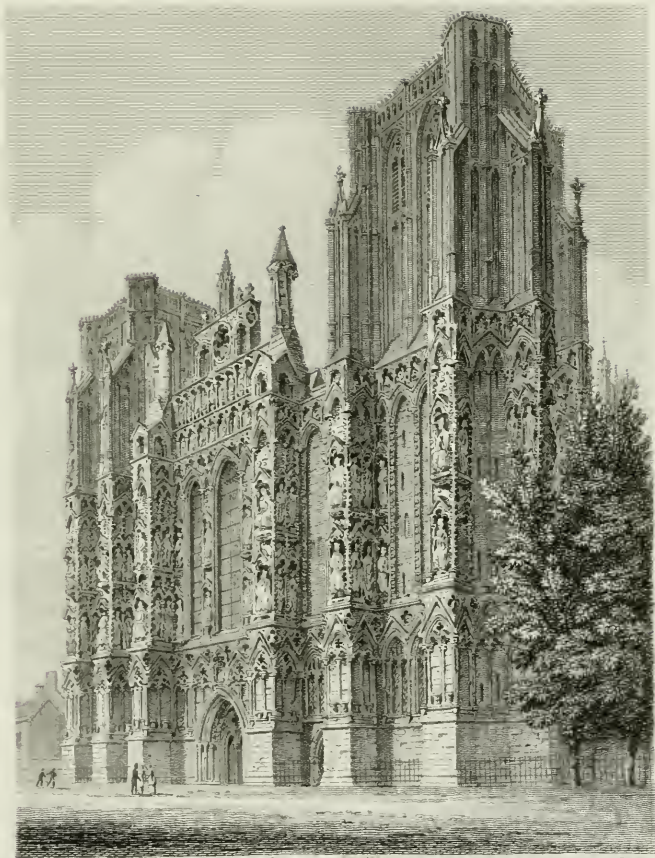


PL. I

Drawn & Engraved by H. J. Stone

Crypt Wells Cathedral

Published 1847 by Thomas Agnew & Sons, Manchester & London



West Front of Choir of Amiens
 The Right Rev. Richard Mason D.D.
 Lord Bishop of Exeter & Wells this plate
 is respectfully inscribed by his
 Obedient Servant Geo. S.



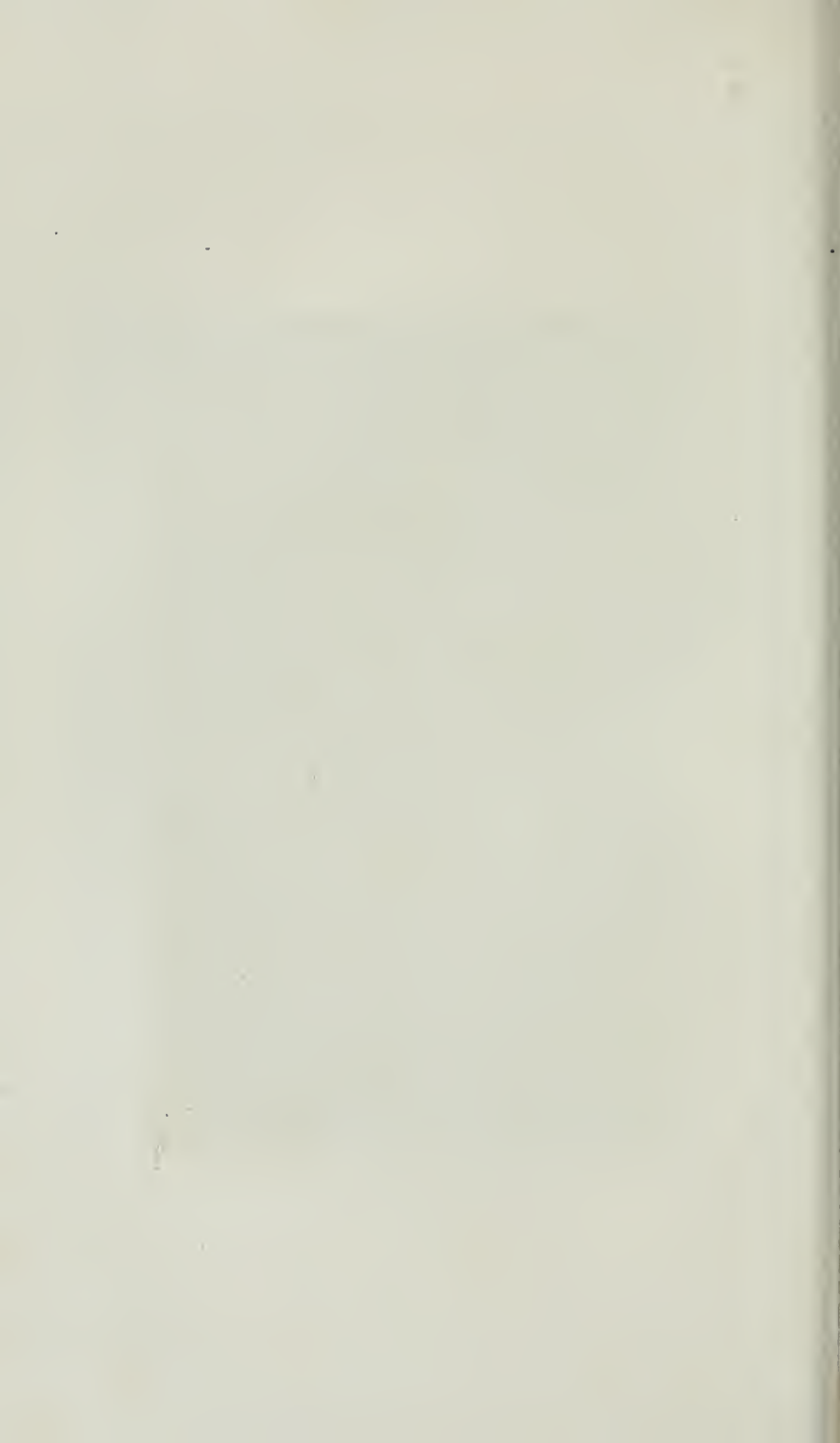
Wells Cathedral. From a sketch by J. G. Thompson.

J. E. Mearns, of Wells Cathedral,
 to the Hon. & Rev. R. Taylor, Dean of Wells,
 and Lord Bishop of Exeter, that it is respectfully
 received by his Lordship's Humble Servant J. Mearns



Engraved by J. H. Stanger, from a drawing by J. H. Stanger.

A. C. 1840. W. G. Lathrop.



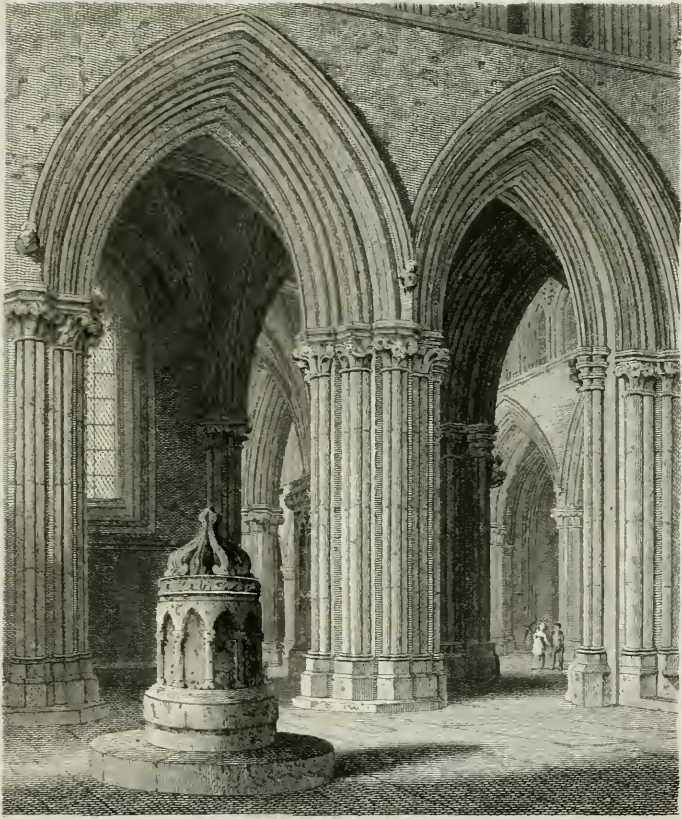


Drawn & Engraved by H. Storer from a sketch by R. Compton

Pl. 5

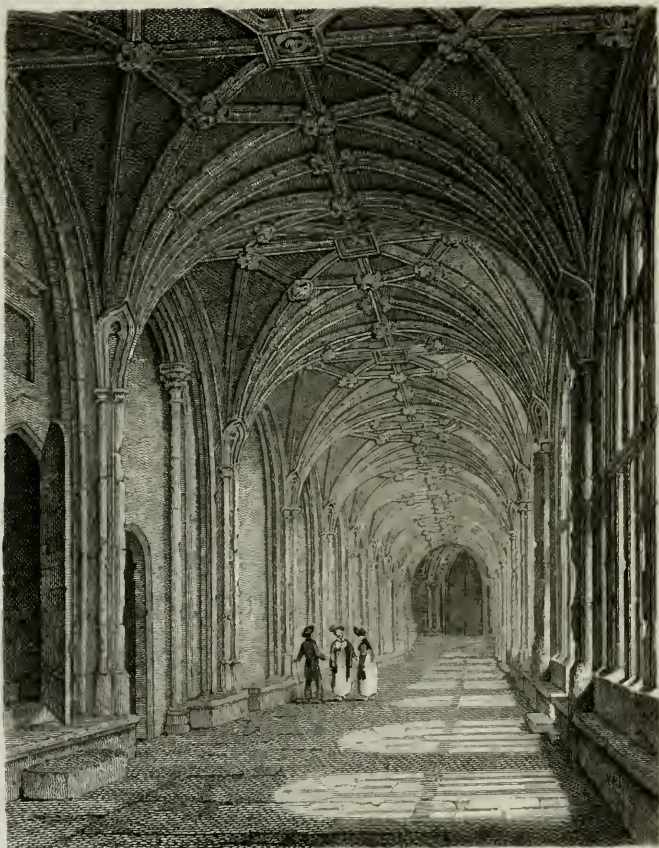
North Porch Wells Cathedral

Pub. under the authority of the Trustees of the Society for the Propagation of the Gospel



Well in the Choir of the Cathedral of Amiens

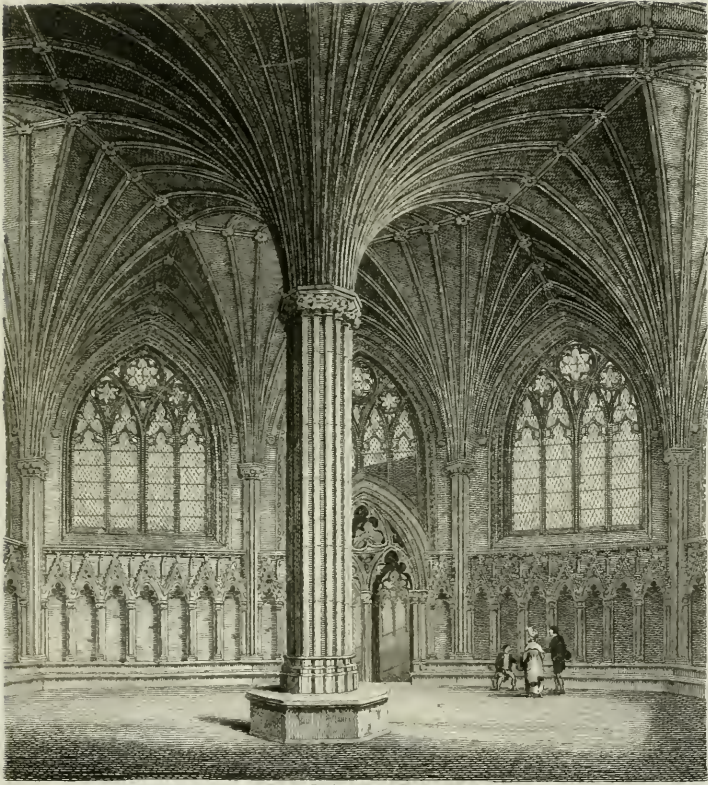
Engraving by J. G. S. from the 'Architectural Illustrations' of the 'Cathedral of Amiens' by G. G. Scott



Engraving of the interior of the Cathedral of St. Peter and St. Paul, Rome.

Cathedral of St. Peter and St. Paul, Rome

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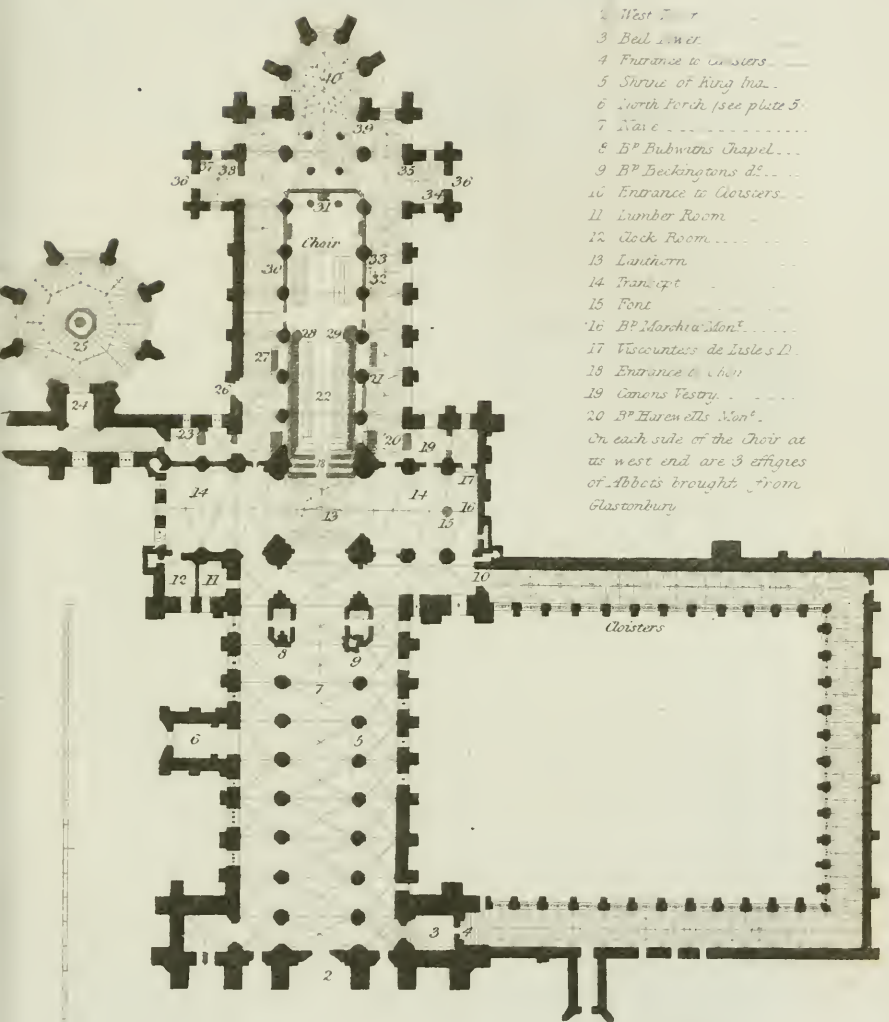
James G. Thompson, Architect

P. 5.

St. Peter's Hall, Cathedral

WELLS CATHEDRAL,

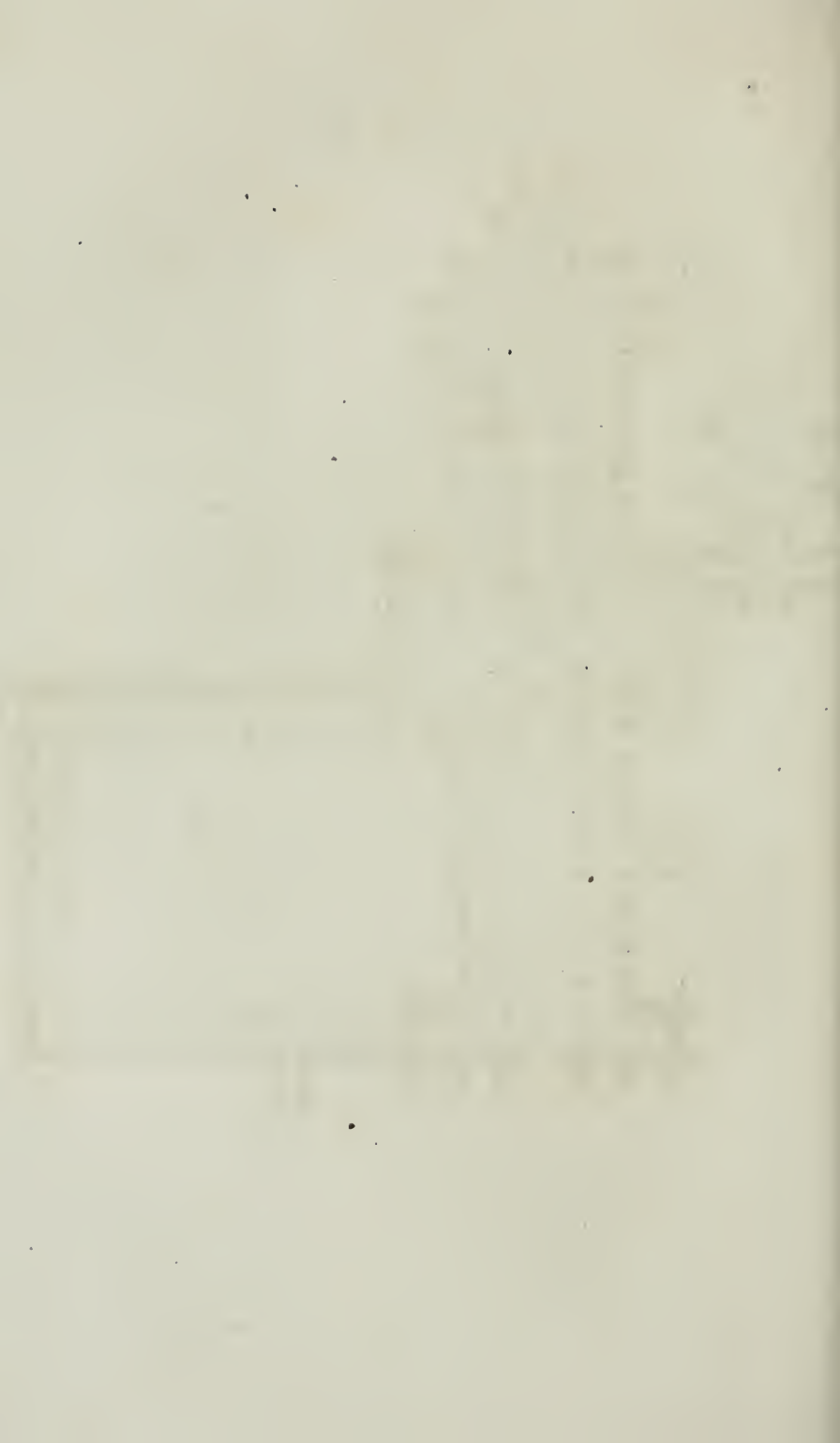
Shewing the growing of the roof



- 1 West Tower
- 2 Bell Tower
- 3 Entrance to Cloisters
- 4 Shrine of King Ina
- 5 North Porch (see plate 5)
- 7 Nave
- 8 B^p Bubwith's Chapel
- 9 B^p Beckington's d^e
- 10 Entrance to Cloisters
- 11 Lumber Room
- 12 Clock Room
- 13 Luthern
- 14 Transept
- 15 Font
- 16 B^p Marchewald's Mon^t
- 17 Viscountess de Isles d^e
- 18 Entrance to Choir
- 19 Canon's Vestry
- 20 B^p Harenell's Mon^t

On each side of the Choir at its west end are 3 effigies of Abbets brought from Glastonbury

- | | |
|---|--|
| 31 Altar | 21 B ^p Bithon's Mon ^t |
| 32 B ^p Beckington's Mon ^t | 22 Choir |
| 33 S ^t Mary's Chapel | 23 B ^p Lemah's Mon ^t |
| 34 Dean's oratory sp. s Mon ^t | 24 Entrance to the Chapter House |
| 35 B ^p Drochinnard's d ^e | 25 Chapter House |
| 36 Eastern entrance | 26 Entrance to crypt |
| 37 B ^p Creghton's Mon ^t | 27 B ^p Gwys's Mon ^t |
| 38 Dear Forest's d ^e | 28 Pulpit |
| 39 B ^p Bittons Shrine | 29 B ^p Throne |
| 40 Lady Chapel | 30 B ^p Salopia's Mon ^t |



HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Exeter.

THE records of this diocess involve historical particulars of a wide scope and remote date. In the ages immediately following the introduction of christianity, as the authorized mode of religious worship in Danmonium, the whole territories of the West Saxons were placed under the ecclesiastical superintendance of one bishop, whose see was originally fixed at Dorchester, in Oxfordshire. So great an extent of jurisdiction was adapted only to the infancy of a religious establishment; and we find, accordingly, that, about the year 705, this spacious district was divided into two bishoprics. Under this new regulation, the prelate who presided over Devon, Cornwall, and other western counties, fixed his seat at Sherborne, in Dorsetshire. But, happily, the increase of converts, and the growing prosperity of the Christian church, required, at no very distant period, more distinct and minute care. Shortly after the commencement of the tenth century (probably about the year 905) those two great counties which engross the south-western promontory of Britain, were assigned to separate and peculiar bishops. The see of Cornwall was successively placed at Bodmin, and at St. German's, now an inconsiderable borough-town, possessing scarcely any other feature of importance, in the esteem of the topographer, than its ancient cathedral church. This building was originally conventual, and was attached to a priory, said to have been founded by king Athelstan, and dedicated to St. Germaine. The edifice afforded a subject of curious disquisition to the late rev. John Whitaker, who endeavoured to *prove* that it presents vestiges of Anglo-Saxon architecture. Although diminished in extent, the fabric is still of a commanding character, and displays some impressive features, in the weighty and circular style of building, whatever may be the historical era to which they relate. The episcopal chair of Devon was first placed at Tawton;¹ but two prelates only wore the mitre on that recluse spot;

¹ Tawton, or Bishop's Tawton, now a small village, is situated in the vicinity of the town of Barnstaple, but does not contain any architectural vestigia of its more prosperous days.

and authentic history presents little concerning their individual fortunes, or the state of the diocese while subject to their pastoral sway. They were named Werstanus and Putta. The violent circumstances connected with the death of the latter prelate are said to have led to a change in the see. Whilst journeying towards Crediton, for the purpose of attending the court, he was slain by the servants, or followers, of Uffa, the king's lieutenant. Eadulph, who succeeded Putta, removed the see to Crediton,* where he presided upwards of twenty years. He was brother to Alpsius, earl, or duke, of Devon and Cornwall, and appears to have reflected credit on his illustrious birth, by the munificence of his spirit. By this prelate a cathedral-church was built at Crediton, and he is also said to have founded the town of Launceston, in Cornwall. So few satisfactory particulars can be ascertained concerning the greater number of Anglo-Saxon prelates, that the examiner into the annals of our cathedral is constrained to leave many succeeding bishops of Devon wrapped in the sullen gloom of an unlettered and remote age. Fragments, indeed, might be collected from the wreck of time; but as these scattered vestiges of biography are destitute of such points as illustrate moral virtue, or exhibit the progress of religious opinion, they are of little value in the esteem of all, except the mere antiquary.

In the person of Livingus, or Levigus, we enter on the dawn of acceptable history. This bishop was in great favour with king Canute, and attended that sovereign in his celebrated pilgrimage to Rome. On their return to England, the see of Cornwall (St. German's) proved vacant, through the death of Brithewald, who was uncle to our prelate; and the king, as a reward for the faithful services of his ecclesiastical adviser, united the two bishoprics, and placed them under the see of Crediton. In this cemented state they have since remained, although the place whence the crosier emanated speedily experienced an alteration. Livingus died in the year 1046;† and, on his decease, the see was removed from Crediton to Exeter, at which city it has continued to the present time. Leofricus, or Leofric, the first

* The town of Crediton (locally pronounced Kirton) is situated towards the central part of Devonshire, near the banks of the river Creedy. According to Leland, the cathedral at this place stood in the immediate vicinity of the present burial-ground, on a spot now occupied by houses.

† In addition to the united sees of Devon and Cornwall, that of Worcester was placed under the care of Livingus, in the year 1039. This prelate appears to have been a man of considerable talents, and to have possessed many virtues, although he did not descend to the grave with an unimpeached character. It must be recollected, to his credit and that of his royal master, Canute, that, under the direction of the king, he wrote from Rome a letter to the bishops and nobles of England, "admonishing them to be careful in distributing justice, and never to seek the advancement of the king's profit to the injury of any person." We regret to observe that in the

bishop of Exeter, is said by Kennet to have been chaplain to king Edward the Confessor. He afterwards rose to considerable dignity in the state, and filled the office of lord chancellor of England. The grant for the removal of the see of Devon and Cornwall is inserted in Leland's Itinerary, and some curious particulars are preserved concerning the ceremonies attendant on the translation. Upon this occasion, king Edward, together with Editha his queen, visited Exeter, and is said to have put the bishop in possession in the following manner:—"The king taking him by the right hand, and the queen by the left, led him up to the high altar of his new church. There laying their hands on the altar, they placed him in his proper chair, at the south end, and sat down by him on his right hand and on his left. The three chairs on which they sat were of polished marble. After this solemnity the king confirmed to the bishop, and to his successors, all the lands that he held before at Crediton; and granted considerable revenues, liberties, and privileges to his church." Although we have not any direct testimony to such an effect, we may readily conclude with Mr. Prince, in his Memoirs of our bishop, that "Leofric, thus settled in his throne at Exon, was very busy in carrying on the buildings of his cathedral, and in raising convenient dwellings for himself and chapter." The cathedral-buildings, whether on an original foundation, or mere repairs, were, probably, on a limited scale; and we shall shew, in our notice of the existing pile, that no traces of so early a period are at present perceptible.

After one intervening prelate, Leofricus was succeeded by William Warlewest, who was a Norman by birth, and had been chaplain to William the Conqueror and his two regal sons. By Henry the First he was preferred to this see, in 1107. Bishop Warlewest possessed a large portion of that active and enterprising spirit, so conspicuous in all the churchmen advanced to the mitre by early Anglo-Norman kings, and was an eminent contributor to the buildings of our Cathedral-church, as is evinced by parts yet remaining. Growing feeble in old age, and losing his sight, he resigned his bishopric, and retired to Plympton St. Mary, where he had established a priory of canons regu-

latter years of his life he was accused of participating in those measures which led to the barbarous treatment of Alfred, son of king Ethelred, at Guildford, in Surrey. It has been said that he was deprived of the mitre in consequence of this accusation; but the circumstances attending the suspicion under which he had fallen, and his situation at the time of his death, are involved in equal obscurity. According to Hooker, he died at Tavistock, over the abbey of which place he had formerly presided; and the same writer informs us that, just as he was about to expire, "*Horrisonus Crepitus per totam Angliam auditus, ut ruina et finis totius putaretur Orbis.*" The story respecting this horrible crack of thunder that was heard throughout all England, is devoutly repeated by Prince, in his "Worthies of Devon;" who observes, that "it did fore-run, if not prognosticate, that great change which did soon after succeed here in England, upon the coming-in of William the Conqueror!"

lar.⁴ Bishop Chichester, his successor, is said by Hooker to have also contributed liberally to the buildings of the church, which had suffered greatly during the siege of Exeter, in the reign of Stephen. Bartholomew Iscanus demands notice, as an instance of the successful exertion of talents, destitute of adventitious aid. He was the son of a "mean citizen of Exeter," and rose into public notice entirely from the industrious display of superior acquirements. When elevated to the mitre he supported the cause of his sovereign (Henry II.) against the dangerous arrogance of Becket; and, on the death of that turbulent churchman, was employed as mediator between the king and the pope. After the decease of John, surnamed the chanter (as is supposed from the circumstance of his having exercised the office of chanter in this cathedral) the bishopric remained in the king's hands for about eight years.⁵ William Brewer, or De Briwere, consecrated to this see, A. D. 1224, descended from an ancient Devonshire family, and is justly commended by the author of the "Worthies," for having "erected and constituted a dean and four-and-twenty prebendaries within his cathedral church." He was employed in many dignified services of the state by king Henry III. and was, indeed, "the special counsellor of that sovereign, in all his weighty causes." Walter Bronescombe, promoted hither in 1258, ordered the feast of St. Gabriel to be celebrated in his church, with the same solemnity as the festivals of Christmas and Easter. This circumstance is chiefly worthy of notice, as it appears to be connected with his completion of the chapel at the south-eastern extremity of the choir, known by the appellation of St. Gabriel's chapel.

Amongst those prelates who have evinced a peculiar attention to the interests of their see, the name of Peter Quivill must ever retain a distinguished place. This bishop had been one of the canons residentiary of Exeter, and archdeacon of St. David's. His magnificent works in augmentation and improvement of this cathedral, remain to attest the piety of his intentions and the grandeur of his views.⁶ An example so admirable created an emulative spirit; and the principal parts of the structure were completed, in their existing forms, by his immediate successors.

⁴ Mr. Polwhele (Hist. of Devon, vol. i. p. 219) observes, "It is worthy of notice, that this bishop reserved to himself and his successors, St. Stephen's, with the fee appertaining to it; whence they are barons, and lords of parliament."

⁵ It is remarked by Polwhele (vol. i. p. 219) as being "not unlikely that the kings of England used, upon an avoidance, to seize the temporalities of bishoprics, and of abbeys of royal foundation, upon the title of seignury, as immediate lords, or by virtue of their royal prerogative." A considerable revenue must have accrued to the crown from such sources.

⁶ Bishop Quivill is said by Godwin to have instituted the office of chanter, or precentor; but this appears erroneous. It is, however, certain that he impropriated two rectories to the office of chanter, and instituted that of sub-dean. He also founded a weekly lecture in the cathedral, which still continues to be read.

Thomas De Button, or Bytton, celebrated likewise as an encourager of literature, had the merit of continuing the architectural works thus nobly commenced. That concurrence of fortuitous circumstances which is observable in the successful prosecution of most great undertakings, was evinced with peculiar felicity, in the subsequent election of Walter De Stapeldon to this see. Bishop Stapeldon is well known to have possessed an exemplary degree of public spirit, joined to a love of splendour, which was deemed, in the fourteenth century, a virtue not unsuited to his high office, although, in the present day, if we neglect to hold in remembrance the customs of past ages, it may be censured under the term of ostentation. Exeter college, Oxford, founded by this prelate, proves his care for the encouragement of learning, and the munificence with which he was accustomed to carry his projects into execution. A superiority in grandeur accompanied all his public actions, and was conspicuous in the ceremony of his enthronization at Exeter.⁷ In the cathedral-buildings of his see he found ample exercise for the generous spirit by which he was actuated; and he also constructed a London residence, for himself and his successors in this bishopric, on the western side of Temple Bar; which mansion was afterwards purchased by the earl of Essex, and occupied the site of the present street named after that nobleman. The end of this magnificent prelate was lamentable, in every point of consideration. Ardent in a long-nurtured attachment to king Edward II. he undertook the task of protecting the royal interests in London, when his sovereign fled from that city on the hostile approach of the queen. In the execution of this duty he was murdered by the refractory citizens, on the 15th of October, 1326; and his body was first buried in a heap of sand, near his own palace, but was subsequently removed to Exeter.

John Grandison, consecrated in the year 1327, had been nuncio to the pope, and displayed in that office unusual qualifications for state business, endeared, and perhaps rendered more effective, by a gracious modesty of deportment. He equalled the most estimable of his predecessors in an attention to the architectural improvement of his cathedral,

⁷ The solemnities attendant on the enthronization of bishop Stapeldon are thus described by Godwin and Prince:—"On arriving at the east gate of the city, the bishop alighted from his horse, and went on foot towards St. Peter's church, supported on either hand by two noblemen. Before him went sir William Courtenay, kt. his steward; after him followed abundance of gentlemen of place and quality. The whole street, whereon he walked to the church, was covered with black cloth, which, as soon as he was passed over, was taken up again, and given to the poor. When he came to the entrance into the close of the cathedral, called Broad-gate, he was received by the canons and vicars-choral in their habits; who, singing *Te Deum* as they went along, led the new prelate to the church, and with great pomp and solemnity placed him in the episcopal throne. Thus ended, they all hastened to a splendid feast, prepared by the bishop for abundance of nobility, clergy, and others, at the expence well near of one year's value of the bishoprick."

and is celebrated for other acts of pious liberality. The college of St. Mary Ottery was founded by this prelate, and he also built, and bequeathed to his successors, "a very fair house" at Bishop's Teignton, in Devonshire. Notwithstanding these, and other expensive works, he died possessed of considerable wealth; for his palatial establishment was peculiarly moderate. He is described as having been "a plain man, and void of vain glory." In confirmation of which remark, it is recorded that he "laid aside the troop of many men and horses" retained by his predecessors, keeping no more than were necessary to "serve a reasonable estate." This simplicity of manners will be remembered as a curious feature of character, when we view the inclination towards superb architecture which he exhibited in his additions to the cathedral. Under the auspices of bishop Grandisson the designs so long in progress were completed; and the episcopal church attained that high point of grandeur which is at the present time a just subject of admiration with the tasteful and scientific. Peter Courtenay was descended from the noble family of that surname long seated in this county, and is said to have conferred important, although not splendid, benefits on the diocese, "by an upright government throughout the term of nine years." He was succeeded by Richard Fox, the venerable founder of Corpus Christi college, Oxford, who had rendered valuable services to king Henry VII. and was promoted to the mitre two years after the battle of Bosworth Field. Bishop Fox was successively translated to Bath and Wells, Durham, and Winchester. Although frequently employed in arduous state-transactions, he appears to have been constantly attentive to his ecclesiastical duties; and his name is mentioned with grateful respect by the early, as well as by recent, writers on the history of the sees over which he presided.

Whilst under the sway of the preceding bishops, our diocese attained its brightest days of temporal prosperity. The perplexed and variable state of the national religious establishment, in the ages which intervened between the dawn and the achievement of reformation, afforded a favourable opportunity for the selfish and unprincipled to despoil the church of its possessions. During those fluctuations of opinion which prevailed in the national councils, this diocese, amongst others, was deprived of its principal sources of revenue by the hand designed for its protection.⁸ John Voysey, otherwise Harman, at the time of his consecration found this see possessed of twenty-two manors, all of

⁸ Previous to the Reformation, the spiritual, in common with the secular lords, enjoyed the privilege of passing away their temporalities by fine and recovery. Several of the prelates who adhered to popery took advantage of this power, when they saw the state of religion tending towards a reformation.

which he alienated, except eight. Almost every other transferable part of the episcopal possessions was, likewise, sacrificed to his rapacity. This bishop was one of the most obstinate supporters of the ancient forms of religion; and much of the violence exhibited in Devon and Cornwall, when a change in the mode of public worship was projected by the advisers of king Edward VI. may, with justice, be ascribed to the sanction of his well-known opinions.⁹ Affluent in the disgraceful spoils of his injured diocess, he resigned the mitre at the advanced age of eighty-seven, and was succeeded by Miles Coverdale, a learned and zealous friend of the Reformation. Bishop Coverdale presided for a short time only; but his name will ever be regarded with respect, beyond the precincts of his diocess, on account of the part which he bore in translating the Bible into English. Shortly after the death of king Edward VI. he was deprived of his bishopric; and, when the advocates of reformation again attained the ascendant, he declined a resumption of episcopal duties. James Turbeville, his successor during the reign of Mary, was expelled by queen Elizabeth; and the vacant see was bestowed on William Alley. This prelate is said to have refrained from the exercise of priestly functions in the times of persecution, and to have provided himself with the means of subsistence by the practice of physic. His exemplary conduct, when elevated to the mitre, much assisted in spreading the great work of reformation in the west, and procured him the particular favour of his sovereign.¹⁰

In the list of succeeding bishops we find names which have imparted more real dignity to the see, in protestant ages, than it possessed amidst all the splendour antecedent to the reformation of religion. Joseph Hall, translated hence to Norwich in 1641, displayed, in his government of our diocess, those strong talents, and attractive virtues, which enabled him to sustain with fortitude a subsequent deprivation of the power he chiefly prized—that of protecting the interests of the christian church. Ejected from the bishopric of Norwich by the fanatics of the seventeenth century, he died in privacy, bequeathing to his posterity little more than an exalted reputation. Ralph Brownrigg presided as bishop of Exeter during the civil wars; and the buildings of the cathedral happily escaped many of those blended injuries and

⁹ During this insurrection in Devon and Cornwall, the city of Exeter underwent a siege, which lasted thirty-five days. In the MS. notes of Milles (as copied in Polwhele's History of Devon) it is said "that, when the earl of Bedford went into the west to suppress the rebellion, he found the clergy so indifferent to his cause, that he could get none of them to attend him, except Milcs Coverdale." (afterwards bishop of Exeter.) In the same MSS. it is stated that "Voysey surrendered his bishopric, by word of mouth, to the earl of Bedford, lord-lieutenant of the western counties."

¹⁰ Queen Elizabeth held bishop Alley in high esteem, and is recorded to have "sent him yearly a silver cup, for a New Year's gift."

insults to which similar edifices were exposed. Seth Ward, celebrated in the annals of sacred learning and philosophical pursuits, was successively precentor, dean, and bishop, of Exeter. Sir Jonathian Trelawney, bart. translated hither from Bristol, had the honourable distinction of being one of the seven bishops committed to the tower of London by the infatuated James II. The best interests of the protestant hierarchy were essentially upheld by the mild, yet firm, exercise of high authority, evinced in the prelacy of Offspring Blackall. This truly amiable bishop had been chaplain to king William and queen Mary, and was appointed to the same office by queen Anne, on her accession to the crown. Dr. Blackall obtained a great and lasting credit by eight discourses delivered in St. Paul's cathedral, as lecturer on Mr. Boyle's foundation. He was promoted to the see of Exeter by queen Anne, with marks of particular approbation.¹¹ During the eight years for which he presided, he constantly lived in his diocese, except for the short intervals in which he found it necessary to attend parliament. To this prelate the city of Exeter is indebted for the institution of schools for gratuitous education; a judicious and humane measure which he recommended in a sermon preached in the cathedral church. In a circular letter addressed to his clergy, he instructed them to raise benefactions in their respective parishes for the same important purpose.

Since the time of this excellent bishop our see has been adorned by several prelates, who have successfully emulated many of his virtues and accomplishments. The honourable Frederic Keppel, fourth son of the earl of Albemarle, was elected in 1762. It has been emphatically said, that in the discharge of his episcopal functions, "no person understood better how to unite dignity with urbanity. He made few promises, but always kept his word." John Ross, promoted to this see in 1778, evinced, in several publications, much critical acumen and classical erudition.¹² William Buller, elected in 1792, had been dean of this church; in which capacity he had the honour of entertaining his present majesty and the late queen, at the deanery house, on their visit to Exeter. In a charge delivered by his successor, Henry Reginald Courtenay, at the primary visitation, in 1799, the domestic sor-

¹¹ It should not be forgotten that Dr. Blackall was advanced to the mitre by the special command of queen Anne, without the advice, or even knowledge, of any of her ministers. It was thence familiarly said, at the time, (in allusion to the game of chess) that Dr. Blackall was the *queen's bishop*. He had, indeed, little inclination to seek promotion through an interference in politics; and was often heard to say, with equal good sense and simplicity of heart, that he "thought it a chief duty in bishops to reside as much as possible in their diocese, where they could do much good, and not be so fond of attending parliament, where they could do little or none." The death of this exemplary churchman appears to have been hastened by a fall from his horse, whilst commencing the journey of a visitation. His sermons, and other works, are published in two volumes, folio.

¹² The edition of Cicero's "Epistolæ ad Familiares," which proceeded from Dr. Ross, is peculiarly valuable.

rows which overcame his strength of mind are noticed in the following pathetic and appropriate terms: "While the Christian supported himself, as he ought, in humble resignation to the Almighty, the Man sank under the trial; and, after a short struggle, he followed his beloved children to the grave." Dr. John Fisher, after a residence of about four years, was translated to Salisbury, over which see he now presides. The honourable GEORGE PELHAM, our present respected prelate, was elected to this see in the year 1807.

In an investigation of the cathedral church in which so many eminent divines have been enthroned, we are subject to an oppressive deficiency of early historical intelligence. When the see of Devon and Cornwall was first placed at Exeter, by Leofric, in the reign of Edward the Confessor, that bishop is said to have taken possession of the buildings of a monastic establishment, situated within the precincts of the present Cathedral-close; and to have erected, on the site of the domestic part, dwellings and offices for the use of the new chapter. Probably he adopted, as a cathedral, the church of the monastery. This, however, is not decisively ascertained; but it is uniformly admitted that the first cathedral-church was of small proportions. Hooker and Godwin, in the sixteenth century, and the majority of following writers, suppose that the original cathedral occupied the site of the present chapel of St. Mary, at the east end of our church; and was, therefore, not more than about sixty feet in length. Such an opinion is merely conjectural, and is liable to a strong objection. Admitting its correctness, the high altar would have been moved westward by succeeding builders; a circumstance assuredly unlikely, when we remember the reverence paid to the spot on which the sanctuary was placed. With more appearance of truth, Mr. Davey, of Exeter, contends, that the ancient cathedral stood on the same ground as the present choir, "having its high altar where it still remains."

The question in dispute would be rather curious than useful, even if it were open to indubitable solution; as it cannot be supposed, after an examination of the structure, that any of the original buildings are now remaining in either part. The first alterations of importance are believed to have been effected by William Warlewest, who presided in the early part of the twelfth century. The church, thus re-edified by Warlewest, was greatly injured by fire, and other violent means, in the year 1138, when Exeter was garrisoned for the empress Matilda, and experienced a siege from the army of king Stephen. Great zeal was displayed in the restoration of the buildings; and the repairs were completed by Henry Marshall, who died in the year 1206. We now approach that new era in architecture at which the English, or pointed, style

entirely supplanted the circular and ponderous fashion which prevailed in the renovated pile of Warlewest ; and by succeeding prelates nearly the whole of the cathedral was rebuilt, with splendid augmentations. The dates at which the respective works were performed, will be most desirably noticed in the pages devoted to a description of the edifice.

The cathedral-church of Exeter is a magnificent example of ancient English architecture, and is, in its principal parts, a rare and interesting testimony of correctness of judgment, on account of the regularity which prevails, although the design was carried into execution in several ages, during which occurred marked fluctuations in architectural taste. Impressed with the exquisite effect arising from this uniformity in the chief divisions, sir H. Englefield observes, “ that the church seems rather to have been created at once in its perfect state, than to have slowly grown to its consummate beauty.”¹³ These remarks are strictly appropriate in regard to the interior, and are liable to few exceptions when applied to the external parts of the structure. The towers which ascend majestically on the north and south, at the junction of the nave and choir, present the most conspicuous variety of style, and are venerable memorials of the edifice erected by bishop Warlewest. In distinctive character they have been truly described as possessing a massive grandeur of aspect. The appearance of gloomy weight, proceeding from their density of proportions and construction, has been skilfully alleviated by the architect. The surface of each is divided into separate stories, ornamented with ranges of tall niches having semicircular heads, and other embellishments usual in the works of the Anglo-Normans. These towers, although nearly similar in proportions and general character, exhibit some diversities in their ornamental parts. As the most prominent instance of dissimilarity, it must be observed, that there is a fascia of intersecting arches on the north tower, although no such feature is observable in the tower upon the south. The upper story of the same tower, which is of incongruous architecture, appears to have been chiefly erected by bishop Courtenay, in the fifteenth century.¹⁴

The exterior of the cathedral, on the north side, presents an august specimen of that fine modification of the pointed style of architecture,

¹³ Remarks by sir H. Englefield, in “Some Account of the Cathedral Church of Exeter,” published by the Society of Antiquaries.

¹⁴ In the north, or St. Paul’s tower, are contained two objects of much popular interest,—the great bell, and the cathedral clock ; both of which were given to the church by bishop Courtenay. The great bell, according to Mr. Izacke, author of the “Antiquities of Exeter,” who was living when it was re-cast in 1675, weighs 12,500 pounds. The clock is a curious instance of the mechanical genius displayed in the fifteenth century. In the south, or St. John Baptist’s tower, are eleven weighty and deep-toned bells.

which is the prevailing characteristic of the edifice. The windows, invariably of an elegant design, are consistent in their proportions; but the tracery with which they are abundantly decorated, displays a studied difference. The buttresses, except those of St. Mary's chapel, are also uniform in plan, although varying in dimensions. The front of the spacious north porch is richly adorned with purfled pinnacles, and other ornaments peculiar to the English style of design. Rising like a ponderous monument intended to proclaim the remote antiquity at which the foundation of the cathedral took place, the northern tower, uninjured by the vicissitudes of many centuries, imparts solemnity to the simple beauties of this front.

The chief windows on the south side correspond with those opposite; and the whole of this front displays the same general features with that already noticed, except that the architectural line is here broken by the chapter house, which building ranges with the ground plan of the south tower upon the west, but extends beyond it in an eastern direction. The large east window of this fabric is of an elegant form, and is highly ornamental to the general view, if beheld from an advantageous point. When the cathedral is surveyed from the east, the chapel of St. Mary affords a superb object; and the perspective is ennobled by the massive towers which overhang the transepts. The west front exhibits the principal deviation from the predominant simplicity of the structure, whilst it, assuredly, constitutes an object of imperative attraction and lasting interest. This part of the building was constructed by bishop Grandisson, between the years 1328 and 1369. The great west window, graceful in form, and enriched by elaborate tracery, is, in itself, a splendid feature; but its beauties are rendered of secondary influence by the magnificent screen, or portal, which ranges along the whole front. This gorgeous façade is, perhaps, unequalled in remaining specimens of English architecture, for richness of display, and the number of statues by which it is adorned. In the centre is the grand entrance to the cathedral, and on either side is a smaller doorway.¹⁵

¹⁵ The following minute description of the screen erected by bishop Grandisson, is inserted in the Account of Exeter Cathedral, published by the Society of Antiquaries, and cannot fail of being acceptable in the present place:—This screen is “divided into three parts, separated in some degree by two projecting parts, or buttresses; but both of them comprehended in the regular design. In the centre part is the principal entrance into the church; and on the right of it are the small windows of bishop Grandison's chapel: in the two other divisions are the smaller entrances, which differ in their form. The angles on each extremity of the screen are different; the principal parts of it are a plinth with mouldings, on which rises a regular number of divisions, separated by small regular buttresses, enriched. Each division contains two tier of niches: the lower one has a pedestal of three sides, with pannels, and embattled at top; from which issue angels, either placed against, or embracing small clusters of columns: they display an elegant variety of attitudes, &c.

“On the pedestals of the small windows there is but one column; though there are three capitals, corresponding with the rest of the several capitals. They support an assemblage of royal personages, who are seated, some in their robes, and some in very splendid armour.

The interior, to which this portal conducts, is calculated to gratify the expectation excited by so grand a mode of approach, although the taste in which it is designed is of a less florid character. The plan of the church comprehends a nave, with side aisles; north and south transepts, formed by the towers; a choir, with side aisles; and a chapel of St. Mary at the east end. Several smaller chapels (chiefly erected by different bishops who have filled this see) and the chapter house, situated on the south side, also appertain to the ground-plan of the cathedral-structure. The chapel of St. Edmund the Martyr, at the north-west extremity of the nave, is used as the consistory court.¹⁶ That admir-

Those statues on the buttresses which are standing, are religious; the one that is perfect on the right, a bishop. Over the entrance of the left part of the screen are three of the cardinal virtues; the fourth, destroyed. The first, from the scales, Justice; the second, from the lance and shield, Fortitude; the third, from the religious dress, and the heart in her hands, Discipline: they have each crowns on their heads, and are trampling under their feet prostrate figures, emblematic of their opposite vices.

"In the spandrels of the arch of the principal entrance are four angels reposing; and in four small niches on the side of the architrave, are small statues of royal personages seated. Over the entrance of the third part, issue, from small ornamented brackets, two royal personages; and between them a griffon. On the returns, or sides of the buttress, are four more royal persons. The canopies to the niches differ on the buttresses, and from the four first divisions on the third part.

"In the second tier, all the statues are standing, except in the niche joining the centre small angular buttress, in which is a royal figure seated: in his right hand, the remains of a sceptre; and in the other, a book: his foot on a globe, which is divided into three parts: below is a shield, with the arms of the see, quartered with the old Saxon kings, supported by two kneeling angels. The corresponding statue is gone; though the shield, with the arms of England, and Edward the Confessor, supported likewise with angels, remains. The five statues on each side comprehend ten of the apostles, with their attributes. On the buttresses are the four evangelists, with their symbols at their feet. The rest of the statues which fill the remaining niches, have no particular badge to distinguish them. There are, likewise, four more statues in this line, on the returns of the buttresses, but they have no distinguishing marks. The statue on the angle at the extremity to the right in this tier, is St. Michael triumphing over Lucifer. The heads of the niches differ also in the buttresses; but those in the third part, alter their design entirely. The line of the entablature continues to the right-hand buttress, and then loses part of its width. The battlements on the first and third parts are of a most uncommon fancy: angels appear between the openings: some playing on musical instruments, and others in attitudes of devotion: the battlements of the centre part and buttresses are open, and much enriched."

¹⁶ It is probable that the church, as completed in the year 1194, did not extend beyond the two remaining towers in which the transepts are formed. Respecting the dates at which different parts of the present structure were erected, very considerable misapprehensions appear to have been entertained by every person who has hitherto written on the subject of this cathedral. We are happy in being enabled to present a statement of dates, carefully extracted from the long series of bishops' registers preserved in the archives of the cathedral, and from other authentic documents in the cathedral library. For this, and other valuable information, we are indebted to Mr. Charles Tucker, of Exeter. According to these extracts, the principal parts of the edifice were built under the following prelates, or in the years here specified:— Towers: William Warlewast, third bishop, between 1112 and 1129. Lady Chapel: partly erected by Peter Quivill, between 1281 and 1291. Choir: four arches, only, built by bishop Stapeldon, between 1307 and 1326: The rest finished by bishop Grandison, between 1328 and 1369. Stone stalls at the altar: Walter Stapeldon, fifteenth bishop, between 1307 and 1396. Nave: John Grandisson, seventeenth bishop, between 1328 and 1369. Great east window, newly glazed by Thomas Brantynham, eighteenth bishop, in 1392. Chapter House, enlarged and beautified by Edmund Lacey, twenty-second bishop: but finished by John Bothe, twenty-fourth bishop, between 1420 and 1478. Throne: bishop Bothe, between 1465 and 1478. St. Gabriel's chapel, finished by Walter Bronescombe, twelfth bishop, in 1290. In those remarks upon our cathedral which were written by bishop Lyttleton, and are inserted in the "Account" published by the Antiquarian Society, it is said that "the stone with which the walls of this noble edifice were principally built, came from Bere, near Cullyton, in Devon: the vaulting stone of which the roof is composed, from Silverton, in the same county. The thin fine pillars, which are seen in every part of the church, came from the isle of Purbeck."

able regularity which pervades the interior, fully justifies the panegyric of sir H. Englefield, cited in a previous page. The roof of the nave is supported by clustered columns, the base of each having three courses of mouldings, and its capital being extremely simple. From these spring pointed arches ; and, on the central pillars of the clusters, rises another tier of columns, resting on corbels, sculptured with various ornamental devices. The upper columns have enriched capitals, from which proceed the ribs of the groined roof. Immediately over the lower arches are recesses, embellished in front with slender pillars, sustaining small arches ; and above these is an open parapet, forming the front of a gallery that extends from the west entirely along each side of the church to the east end, where it terminates. The gallery descends under the great west window, and also under the large window in each transept. The nature of this architectural design will be correctly perceived by a reference to our plate, (number 3) exhibiting part of the nave ; and thence a comprehensive idea may be formed of the general character of the whole interior. The roof is vaulted with stone ; and the groin-work, although not elaborate, has an air of considerable magnificence.

The noble dimensions of the nave display, with most impressive sublimity, the blended simplicity and elegance of the architectural plan described in the preceding paragraph.¹⁷ In this part of the building an exception from the prevalent uniformity requires notice. Projecting from the north wall, and supported by a cornice, is a fabric of stone, now termed the minstrels' gallery. The front is divided into twelve niches, each containing an angel, playing on a musical instrument. The windows of the nave are large, and the tracery of those on each side is dissimilar ; but every window corresponds with that opposite. Many of these present ancient and fine specimens of painted glass. The great west window is filled with painted and stained glass, executed by Peckitt, of York, about the year 1766. In the basement divisions are the full-length figures of saints ; that of St. Peter (after whom the church is now denominated) being in the centre. The transepts are formed by the lower compartments of the towers. The inner wall has been cut away to admit of a lofty pointed arch ; and a spacious window, also of the pointed form, is inserted at the extremity of each transept. These works were, probably, performed by the architect of the nave ; and the whole arrangement of the transepts assimilates in character with the principal parts of the edifice. The screen which separates the nave

¹⁷ The beauty of the nave is at present much injured by a high and cumbrous range of seats ; but we have the satisfaction of observing, that the whole are on the point of removal, an order having been made in chapter to that effect. These former incumbrances of the nave are, accordingly, omitted in our view of the interior.

and choir, supports a large and superb organ, generally allowed to be one of the finest instruments of the kind in England.

From the style of its architecture, which has been anticipated in the foregoing page, it will be readily supposed that the choir, when aided by the customary embellishments of that part of a cathedral, is of striking grandeur and captivating interest. Perhaps, the emotions of reverence excited by the architectural design are increased, rather than interrupted, by the ancient monumental erections, rich in pinnacles, tracery, and decaying sculpture, which often engross the space of the arches, and commemorate, in melancholy splendour, prelates connected with the history of the building that affords so just a subject of admiration. Before the fifth arch stands the bishop's throne, which rises, in fine pyramidal architecture, nearly to the vault of the choir. This magnificent fabric is composed of wood, and is distinguished for the lightness of its design, and the delicacy of its enrichments. On the south side of the altar are three stone seats, or stalls. The great east window exhibits its original splendour of painted glass, and is in excellent preservation. Nineteen whole-length figures of patriarchs, saints, and other personages, are here represented, together with various armorial bearings. Many of the lateral windows also contain curious specimens of ancient painting.

The altar-screen, erected subsequently to the Reformation, was in the worst style of the seventeenth century, and has been removed in the present year (1818) to give place to a screen more consonant to the prevailing character of the edifice, executed after the design of Mr. John Kendall, architect.¹⁸ This new fabric is composed of stone, and comprises seven divisions, separated by buttresses supporting highly-enriched canopies and pinnacles. The central division contains the decalogue and the communion-table, under a splendid canopy, enriched by ivy; the great finial being composed of the emblems of the British empire. Between the pinnacles of the screen a view is obtained of the lady chapel, and other superb chapels at the eastern end of the choir.

The chapel of St. Mary¹⁹ affords some pleasing specimens of the architectural style which prevailed in the thirteenth and fourteenth centuries. Near the altar are three stalls, of the same description with those noticed in the choir. Here, also, among other monuments, are those of bishops Quivill, Stafford, and Bronescombe; the latter being

¹⁸ The whole of the recent repairs of the cathedral have been performed under the direction of Mr. Kendall, and we cordially agree with the editors of a modern topographical work, "in hoping that his example of correctly imitating corresponding parts, will be adopted by every architect, and artist, employed in restoring and improving our national architecture."

¹⁹ The chapel of St. Mary has been for some time used as a library; but, in attention to a late order in chapter, this edifice is shortly to be fitted up for morning prayers, with a part of the seats taken from the nave. The library is to be removed into the chapter-house.

of a stately character, and exhibiting its original paint and gilding. Many of the smaller chapels are of considerable beauty, and an enumeration of the principal of these may be useful to the examiner of the cathedral. St. Mary Magdalene's is to the north of the lady chapel, and St. Gabriel's to the south. Adjoining, on the respective sides, are the chapels of St. George and St. Saviour. St. Andrew's, situated to the north of the choir, is now used as a vestry for the canons and prebendaries; and St. James's, immediately opposite, as a vestry for the priest-vicars. St. Paul's, adjacent to the north transept, is used as a vestry for the lay-vicars and secondaries; St. John Baptist's, adjoining the south transept, as a vestry for the choristers. The Holy-Ghost chapel is placed between the south tower and the chapter house. The chapel of St. Edmund the Martyr, at the north-west extremity of the nave, has been previously noticed, as the present consistory court. St. Radegund's chapel is on the south of the grand west entrance, and contains the monument of bishop Grandisson.—The chapter-house is a spacious and noble room, apparently commenced on a design allusive to that evinced in the principal divisions of the church, and probably by an architect engaged in carrying into execution those parts of the cathedral. We have already stated, through extracts from original documents, that this building was completed between the years 1420 and 1478. The large east window is now destitute of painted glass, but is attractive from the elegance of its form. The open timber-work of the roof is of eminent beauty.

The sepulchral monuments erected in different parts of this cathedral are extremely numerous; and, in many instances, are equally interesting to the antiquary, from the remote date of the subject commemorated, and to the scientific examiner, from the varieties of style displayed in their construction. A fertile source of intelligence is here repositd for the student in ancient English architecture; and the obvious beauty displayed in many of the monuments, unites with the real worth of the persons intombed, in rendering these mansions of the dead, objects of solemn gratification to the spectator not intent on antiquarian or architectural pursuits.—The greater number of our prelates, who died possessed of this see, from the decease of Leofricus down to the present time, have been buried, with exemplary propriety, within these walls. Leofricus, the first bishop of Exeter, was certainly interred in the cemetery of his own cathedral. The spot of his sepulture is erroneously said to be on the east side of the south transept; and a monument, composed of the fragments of several ancient tombs, was erected to him, in the year 1569. Amongst the

monuments to subsequent prelates, those particularly deserving of attention are to the memory of bishops Marshall, Bronescombe, Stapeldon, Stafford, and Oldham. These are uniformly fine specimens of the arts, at the respective dates of their construction. The monuments to distinguished men, unconnected with the duties of the church, are likewise numerous, and are frequently of considerable interest. Those erected to sir Richard Stapeldon, 1326; Humphry de Bohun, earl of Hereford, 1322; and to the memory of two other knights, have cross-legged effigies, evincing the persons interred to have been engaged in the crusades. Hugh Courtenay, second earl of Devon, who died in 1377, also lies here, beneath a splendid monument, together with Margaret his countess, daughter of Humphry de Bohun, earl of Hereford. Amongst the monuments of a modern character must be noticed that to lieutenant-general Simcoe, executed by Flaxman, and erected by subscription, in 1815.

The present members of the cathedral, besides the bishop, consist of a dean; a precentor; a chancellor; four archdeacons; the sub-dean; two canons; twenty-four prebendaries; four priest-vicars; eight lay-vicars, of whom one is organist; together with choristers, vergers, and other inferior officers. The treasurership, and the archdeaconry of Exeter, are held *in commendam* with the bishopric.

DIMENSIONS OF THE CATHEDRAL.

The extreme LENGTH from east to west is 390 feet. From the west door to the choir, 173; and from the commencement of the choir to the altar, 131 feet. The LENGTH, from behind the choir to the lady-chapel (previous to the alterations now in progress) was 25 feet; and that of the lady-chapel, or chapel of St. Mary, is 61 feet. The extreme LENGTH of the cross-aisle, from north to south, is 140; and the BREADTH of the body and side-aisles, 74 feet. The HEIGHT of the vaulted roof is 69; and that of the towers, in which the transepts are worked, is 140 feet. The chapter-house is 50 feet in length, by 30 in width.

DESCRIPTION OF THE PLATES.

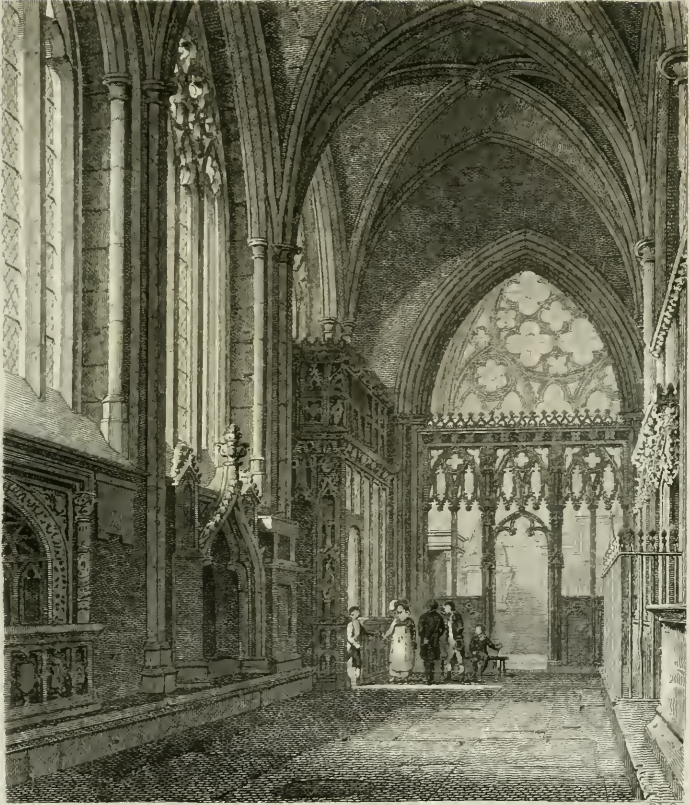
- Plate 1.* An Exterior View of the Cathedral on the North-east, shewing part of the Choir, and the North Aisle.
- Plate 2.* Represents the Interior of the North Aisle of the Choir. Several monuments, specified in our ground-plan, are inscribed in the walls, and placed between the arches. On the left, towards the termination of the aisle, is seen the Entrance to St. George's Chapel, often called the Chantry of sir John Speke. A fine Screen, in the English style of architecture, separates the aisle, at its eastern extremity, from the Chapel of St. Mary Magdalene.
- Plate 3.* An Interior View of the Transept, with part of the Nave. On the left is the Door-way leading to the Chapter-house. The Door-way, in the centre of the View, opens to the cloisters. From the elevation of one entire arch, and superstructure, of the nave, a satisfactory idea may be formed of the architecture which prevails throughout the whole of the interior.
- Plate 4.* Exhibits the splendid West Façade. The prominent features in this superb elevation have been distinctly noticed in our previous description of the cathedral.
- Plate 5.* Shews the North Porch, together with part of the Exterior of the Nave and its Aisle.
- Plate 6.* A View of the South Tower, which forms part of the Transept. The embattled Parapet, and angular Turrets of the North Tower, are seen over the roof of the Nave. On the right of the Plate is the Entrance to the Chapter-house, with the Western Window of that edifice. This View is taken from the area of the cloisters.
- Plate 7.* The East End of the Cathedral, as seen from the bishop's garden; shewing the Norman Towers.
- Plate 8.* The View presented in this Plate is, likewise, taken from the bishop's garden; and represents the South Tower, directly under which is the East Window of the Chapter-house. On the right is part of the Episcopal Palace.



James & Esdaile del. & sculp.

Westwerk of Exeter Cathedral

At the top of the page is a small reference to the original source or artist.



Drawn & Eng'd by H. S. Storer.

Pl. 2.

N. West: Exeter Cathedral.

Published and Sold by Thomas and Thomas, Stationers Row.



Drawn & Engr'd by H. J. Carter

Pl. 3

Part of the Nave & Transept Exeter Cathedral.
 To the Hon^{ble} Geord Pesham D^{nc} Lord Bishop
 of Exeter this plate is respectfully inscribed
 by his Lordships humble Serv^t J. P. H. H.



West Front Exeter Cathedral.
To the Rev.^d Wintonon Landon D. D.
Dean of Exeter this plate is respectfully
inscribed by his Obedient Serv.^t J. Stone.



PL 5

Drawn by J. S. Hayward

Choir of Lincoln Cathedral

Published by Messrs. Colnaghi & Co. 21, Pall Mall, London, W.



Westwerk der Kathedrale zu Chartres

Das Westwerk der Kathedrale zu Chartres, nach einer Zeichnung von Perle



167

Drawn by J. J. Brown

West and East Cathedral

Published June 1889 by Brown and Moody, 47 Nassau Street, New York



Drawn & Engr'd by H. Storer

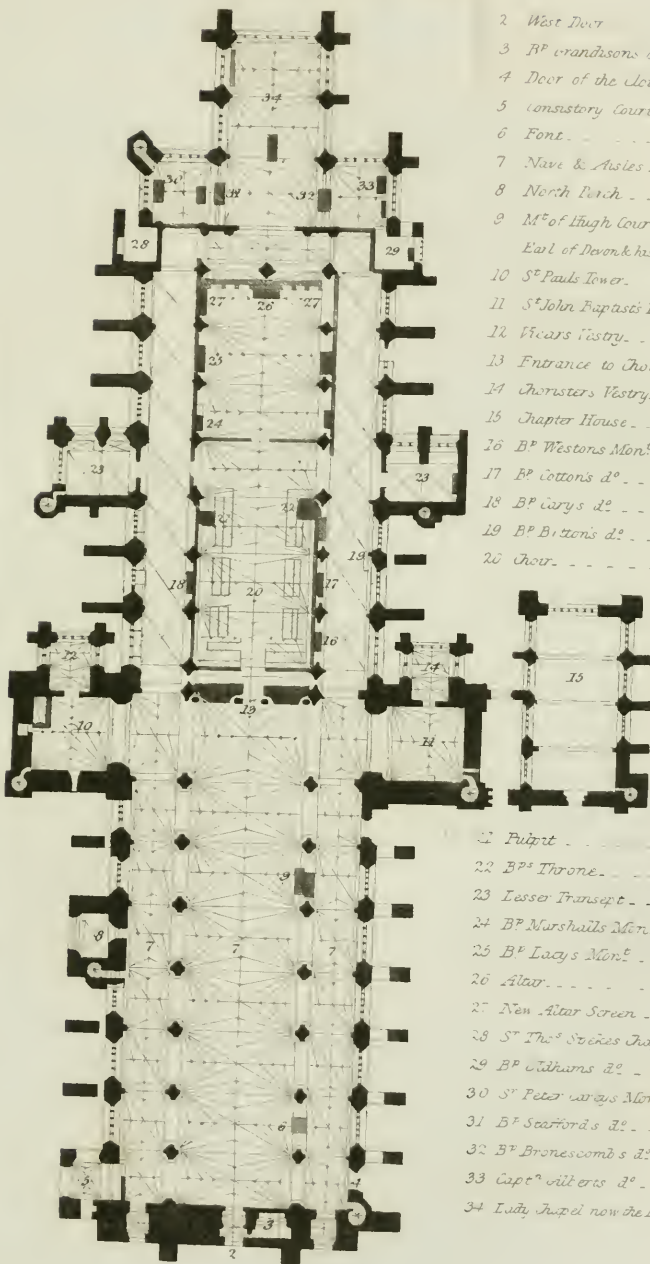
Pl. 2

St. East Tower Ely Cathedral

Published Jan: 1813 by Storer, L. & Sons, Piccadilly Row

EXETER CATHEDRAL.

Shewing the arrangement of the Roof




- 2 West Door
- 3 B^p Grandisons Chapel.
- 4 Door of the Cloisters.
- 5 Consistory Court.
- 6 Font.
- 7 Nave & Aisles.
- 8 North Porch
- 9 M^o of Hugh Courtney }
Earl of Devon & his Wife }
- 10 S^t Pauls Tower.
- 11 S^t John Baptists Tower.
- 12 Vicars Vestry.
- 13 Entrance to Choir.
- 14 Choristers Vestry.
- 15 Chapter House.
- 16 B^p Westons Mon^e.
- 17 B^p Cottons d^o.
- 18 B^p Carys d^o.
- 19 B^p Brittons d^o.
- 20 Choir.

- 21 Pulpit.
- 22 B^ps Throne.
- 23 Lesser Transept.
- 24 B^p Marshalls Mon^e.
- 25 B^p Lacy's Mon^e.
- 26 Altar.
- 27 New Altar Screen.
- 28 S^t Tho^s Stokess Chapel.
- 29 B^p Wilkings d^o.
- 30 S^t Peter Lacy's Mon^e.
- 31 B^p Scarfords d^o.
- 32 B^p Bronescombs d^o.
- 33 Capt^o Gilberts d^o.
- 34 Lady Chapel now the Library.

200 Feet

HISTORY AND ANTIQUITIES
OF THE
METROPOLITICAL CHURCH
OF
York.



THE period at which a metropolitan church was established at York, and the circumstances connected with an event so important in ecclesiastical annals, have necessarily excited much ingenuity in speculative writers, and a correspondent proportion of more valuable labour in persons desirous of separating simple facts from the exaggerations of fancy, and the misrepresentations of prejudice. The reader has been reminded, in many previous pages, of the deficiency which prevails in regard to credible historical testimony respecting the progress of christianity, during the sway of the Romans in Britain, and in the early ages of their Anglo-Saxon successors. According to Matthew of Westminster, William of Malmsbury, and other cloistered authors, York constituted an archiepiscopal see within the second century after the first preaching of the gospel. But the assertions of such writers are principally of use, as themes of discussion with those curious students in antiquity, who delight in establishing the resemblance of probability on the basis of conjecture. The rational historian of christianity feels little concern in the result of the inquiry;—for mere shadowy names, or casual transactions, unconnected with the vital interests of the church, are all that could be produced, even if the suspicious allegations of monkish writers were proved to be worthy of acceptance.

The earliest satisfactory intelligence, relating to this archbishopric, is afforded by venerable Bede. On his authority, chiefly, are presented the following particulars, which have met with reception amongst the most critical and judicious investigators of history in every succeeding age.—In the year 625, shortly subsequent to the first partial conversion of the Anglo-Saxons, through the ministry of Augustine (an event which has met with many remarks in our history of Canterbury cathedral), the propagation of christianity in the North was accelerated by the marriage of Edwin, king of Northumbria,

with the daughter of Ethelbert, king of Kent. This lady had been bred in the christian faith by her celebrated mother, the protectress of Augustine; and, rising superior to the effect of evil examples which thickly accumulated around, she persisted in stipulating, as an article of marriage with the Northumbrian king, that she, and her attendants, should be allowed the free exercise of their religion. The liberal Edwin agreed to this condition, and eventually became himself a proselyte to the christian faith, as enforced by the arguments of Paulinus, the spiritual guide of his queen, and one of the missionaries sent to England by pope Gregory. On Easter-day, 627, the king, together with most of the distinguished persons who composed his court, received baptismal benediction from the hand of Paulinus, in the city of York.

Paulinus, as we are told, had been previously consecrated archbishop of the North by Justus, who exercised archiepiscopal power in the South. He was now solemnly placed in that situation by his regal convert; and shortly after received his pall from Honorius, who had succeeded to the papal throne. In the person of this prelate we view that efficient foundation of the see, which is usually received as the earliest date of its authentic history. It must, indeed, be futile to go higher in the stream of time for events of a credible character, or of solid interest, when we observe that Paulinus found, within the whole city of York, no religious temple deemed sufficiently capacious and respectable for the baptism of king Edwin and his courtiers, but was constrained to raise, for that memorable celebration, a fabric composed of wood. The piety of Edwin led to the immediate commencement of a more durable pile, at once the monument of so important an occurrence, and a dignified seat of episcopal care.

The progress of events generally connected with this archiepiscopal see, will be discussed in our biographical notice of the prelates most conspicuous for actions of a public or a local import; whilst the history of those cathedral buildings which moved onwards in grandeur proportioned to the power of the archbishops, will meet with attention in pages devoted to an architectural account of the existing beautiful fabric.

Paulinus appears to have ably fulfilled the duties of his arduous situation. Unusual, indeed, were the energies of mind required in the prelate who first endeavoured to win by argument, and to amend by example, the unlettered and ferocious tribes of the North! The aid of the governing power was necessary in times so barbarous, even to the secure dissemination of those doctrines which partook of no party spirit, and had no possible aim but that of encouraging mankind

in a study of their best interests. Whilst Edwin occupied the throne, the exertions of our archbishop were attended with more success than could have been anticipated by the warmest zeal of piety. His activity was unbounded, and his views comprehensive; as an instance of which it may be remarked that he built, at Lincoln, a church of stone, which was not only much admired as a structure, but was attended by numerous converts, including persons of an elevated rank. This prosperous procedure of our religion experienced a lamentable interruption through the death of the powerful Edwin, who fell in a battle with Penda, king of the Mercians, in the year 633. Deprived of his protecting arm, the rising spirit of truth struggled in vain against the murmurs of a pagan and factions multitude. Convinced of the utter hopelessness of perseverance, Paulinus retired to Kent, and passed the remainder of his life in the exercise of pastoral duties as bishop of Rochester.

Wilfrid, the third archbishop, was one of the most distinguished prelates of the age in which he flourished. His early aspirations after knowledge were greatly favoured by a journey to Rome, then the emporium of science and literary intelligence. His improvement in the useful and ornamental arts, whilst engaged in foreign travel, was of unquestionable benefit to his native country, and entitles him to an honourable place amongst those early ecclesiastics who augmented the temporal advantages of society whilst prosecuting religious labours.¹ Owing to the convulsed state of the times, Wilfrid was twice expelled from his see. During the years of his expulsion, two archbishops were successively appointed. Bosa, who attained this mitre in 677, shortly subsequent to the removal of Wilfrid, is memorable as the first archbishop that was buried in the cathedral of York.

Wilfrid (second of that name, and sixth archbishop) has obtained an unpleasing notoriety in ecclesiastical annals, as the prelate who commenced a dispute with the archbishops of Canterbury, respecting priority of rank.² Whilst the acknowledged primate of our northern

¹ Wilfrid is deservedly celebrated for the numerous architectural piles which he raised, to the honour and advancement of the christian faith. Amongst these the churches of Hexham, in Northumberland, and Ripon, in Yorkshire, were the most splendid. The former church was greatly superior to any which had been erected by the Anglo-Saxons, and is a favourite subject of allusion with critics in the history of our ancient architecture. The life of this archbishop was written by Eddius, contemporary with Bede; and is one of the most curious pieces of biography extant. The principal cause of Wilfrid's expulsion from York, proceeded from his opposition to the measure adopted by Theodore, archbishop of Canterbury, in dividing the diocese of York into two, and subsequently four, bishoprics. During the period of his expulsion, Wilfrid had the gratification of converting the kingdom of the South Saxons; thus completing the reception of christianity throughout the whole of the Saxon octarchy.

² We attribute the commencement of this dispute to Wilfrid, on the authority of William of Malmesbury. The contest for precedency between the two archiepiscopal sees came to an open rupture in the time of Thomas II. (twenty-seventh archbishop of York) and produced, through many succeeding ages, scenes of indecorous altercation, injurious to the real interests

church was thus struggling for an augmentation of titular dignity, the sovereigns of the different Anglo-Saxon states were engaged in wars, which led, with sanguinary but sure steps, to the consolidation of those petty governments beneath one massy and comprehensive crown. It is lamentable to find the attention of our prelate bestowed, in times so perilous, on an article of episcopal and personal splendour. The æra called loudly for the exercise of different energies. But war and ambition engrossed the minds of nearly all ranks at this gloomy period; and we have, therefore, little cause to regret that the see of York lay vacant for several years after the decease of the second Wilfrid. Albert, consecrated in 767, was a native of York, descended, as is believed, from a noble family. He is described as having made considerable literary attainments during his youth; and he afterwards augmented and matured his stock of knowledge, by journeys to Rome, and other eminent seats of learning. His love of science reflects honour on the period in which he flourished, and was displayed, with peculiar munificence, in a restoration of his cathedral church.³

The conduct of the churchmen who attained episcopal power in England at the time of the Norman Conquest, is invariably a subject of curious inquiry; and is obviously of peculiar interest in regard to those who were advanced to the metropolitical sees.—When William, duke of Normandy, triumphantly entered England, and assumed its crown, the see of York was occupied by the Saxon Aldred. The character of this prelate appears to have been well adapted to the troubled ages in which he lived, as far as boldness and policy were required: concerning that tender spirit of true charity, and humility of religious demeanour, which form the christian priest's best attributes, at all times, and in all ranks, his biographers are silent. In fact, this prelate occurs, in the record of our public annals, chiefly as a successful politician. Viewed in this light, the fortitude which he displayed under circumstances of unusual difficulty, is calculated to surprise the reader who duly recollects the abject state of many Anglo-Saxon dignitaries at the same eventful period of history.⁴ Aldred was indebted

of the christian church. The order of precedence was established, as it now exists, during the pontificate of John Thoresby, forty-fourth archbishop, temp. Ed. III.; at which time it was arranged that the archbishop of Canterbury should be styled *primate of all England*, and the archbishop of York, *primate of England*.

³ Alcuin, an ecclesiastic employed by Albert, as joint architect with Eanbald (afterwards advanced to the archbishopric) in rebuilding the cathedral, has left a curious poetical memorial of his patron, and the work in which he was engaged, intituled *De Pontificibus et Sanctis Ecclesiæ Ebor.* published by Dr. Gale, in 1691.

⁴ It has been stated that this prelate treated the haughty Norman conqueror with little personal respect. The following anecdote displays William I. in a light very different from that in which he is ordinarily considered. Offended, as we are told, with the sheriff of Yorkshire,

for his first elevation to Edward the Confessor. On the decease of that king, he became the partizan of Harold, and performed the ceremony of his inauguration. The refusal of Stigand, archbishop of Canterbury, to render the same service to the conqueror, afforded a favourable opportunity of political advancement to the more pliant Aldred. He crowned the victorious Norman; and retained archiepiscopal authority until the time of his death, in 1069. This prelate had sufficiently shewn, in contributions to the churches of Beverley and Gloucester, that fondness for architectural magnificence which corresponded with his habitual love of power and ostentation; but the term for which he presided over the province of York, subsequent to the advent of the Normans, was too brief to admit of his displaying a rivalry in splendour with the prelates of the new dynasty. The honourable opportunity of evincing an enlarged spirit in architectural design and arrangement, devolved on his Norman successor.

Thomas (the first archbishop of that name) possessed piety, talents, and liberality for the creditable exercise of the important duties to which he became subject. The destructive operations of the united Danes and Northumbrians, had reduced the cathedral, in the year 1069, to a state bordering on utter ruin. He achieved the restitution of the fabric upon a noble scale; and regulated the constitution of the see, to its lasting benefit.⁵ William, the thirtieth bishop, was nephew of king Stephen, and is memorable as having received canonization, which distinction was conferred about one hundred and twenty-five years after his decease. Saint William presided little more than twelve months in the see of York; and his name is chiefly entitled to notice, in an historical survey so succinct as the present, on account of a gorgeous shrine, formerly existing in our cathedral church, at which, according to monkish writers, numerous miracles were worked, through the influence of his canonized remains.

Geoffrey Plantagenet, consecrated in 1191, was natural son of king Henry II. by Rosamond de Clifford. Historians differ in regard to the general character of this distinguished person; but no writer of consideration denies that in his demeanour, as archbishop of York, he was entitled to the uniform approbation of the judicious and disin-

our archbishop hastened to Westminster, and appeared before the king, habited in pontificalibus, and attended by a numerous train. He accosted his sovereign with a heavy curse, if he did not grant his suit. William, either through surprise or policy, bent his knee to the imperatve churchman. The attendant nobles indignantly interfered, and would have assisted in promptly raising the king from a situation so unusual; but Aldred exclaimed, "Stand off! let him lie there: it is not at *my* feet, but at those of St. Peter, he is prostrate."

⁵ Willis, in his "Survey of Cathedrals," observes that archbishop Thomas I. "divided the estate of the church into prebends, appointing a dean, precentor, chancellor, and archdeacons," as those dignitaries remain at the present day.

terested. Walter Grey, who succeeded this illustrious prelate, was a favourite counsellor and minister of king John. His conduct in a political capacity is, perhaps, open to some censure; but those who treat upon the history of the see to which he was promoted by the favour of his sovereign, have the pleasing duty of recording many instances of munificence, which are truly estimable monuments to his fame, since his moderation, in regard to personal expenses, was sufficiently observable to cause the imputation of parsimony.⁶ William de Melton, who was raised to this see under the immediate protection of king Edward the Second, evinced a becoming liberality of disposition, and a due attachment to the diocese, by splendid contributions to the cathedral and contiguous buildings. John Thoresby, forty-fourth archbishop, also claims the grateful applause of posterity, for his improvement of the cathedral-church. Thomas Arundel, translated hither from Ely, in 1388, affords the first instance of an archbishop removed from this see to that of Canterbury.

Richard Scrope has obtained an unhappy celebrity in history, from the zeal with which he entered into a rebellion against king Henry IV. At this distant day, when party feelings have entirely subsided, few will refrain from approving the loyal attachment which our prelate displayed towards the ill-fated Richard II. But the sword, especially when exercised on a question of political ascendancy, ill became the hand professedly devoted to the crosier. Warmth of temper is usually accompanied by imbecility of judgment; our armed bishop having, as has been said, "too much sincerity for a politician," was trepanned into a deceptive convention: Disbanding the forces which he was not calculated to command, he was consigned to the scaffold, and was beheaded in a field near Bishop Thorpe, where he had formerly resided in archiepiscopal dignity. His calamitous end afforded the first instance of a bishop suffering death in England by any form of law. George Neville, fifty-second archbishop, was brother of the powerful earl of Warwick, who performed so distinguished a part in the wars between the houses of York and Lancaster. The enthronization feast of this prelate was conducted with such unusual splendour, that it has been considered worthy of notice in general histories of Great Britain.⁷

⁶ This prelate founded the sub-deanery and succentorship, together with two prebends, in our cathedral-church. By him was purchased the house, since called White Hall, which was for a long time enjoyed by his successors, as a residence in London while attending parliamentary duties, under the name of York Place. It must, likewise, be noticed that he bought, and settled on the see, the manor of Thorpe (now called Bishop Thorpe), where is the only remaining palace attached to the archbishopric.

⁷ This feast took place on the 15th of January, 1466; and is supposed to have been the most magnificent entertainment ever given by an English subject. An idea of the *plenty* which prevailed may be conveyed by observing that 1000 "muttons," or sheep, and 2000 pigs, were provided. Amongst articles at present unknown to the tables of English banqueters may be

The decease of archbishop Bainbridge, who perished by means of poison, administered by an Italian priest, his servitor, made way for a prelate of transcendant celebrity, cardinal Wolsey. Our limits preclude us from an investigation of a character, so intricately blended with the labyrinths of state transactions. When we reflect, however, that the public impression respecting Wolsey's political conduct, is usually received from the writings of the calumnious Polydore Vergil, and those who copy the insinuations of that base chronicler, we may readily suppose that an exaggerated idea prevails, respecting the imperfections almost inevitable to the perilous soil of unexampled prosperity. As archbishop of York, the character of Wolsey demands little attention. Himself acknowledged, when sinking on a bed of extreme suffering and utter despondency, that his active services had been rendered to his king rather than to his God! He did not visit the seat of his archiepiscopal dignity, whilst inflated with a plenitude of political power. In the year 1530, when disgraced at court, he repaired to the palace of Cawood, and made preparations for a public entry into York, and a magnificent inthronization. It is well known that he was arrested for high treason, before he could carry these intentions into effect, and died at Leicester, lamenting the fatal error of devotion to an earthly power, which "forsook him in his grey hairs!"

Robert Holgate, advanced to this see in 1544, must unhappily be noticed as one of the most venal instruments of king Henry VIII. Within a month after the translation of this accommodating prelate from Landaff to York, he alienated to the crown sixty-seven manors; for which act of pillage, he appears to have received ample personal recompense. In the reign of Mary, and during the prelacy of Nicholas Heath, most of these estates were restored. Strict justice requires that we should mention the faithful statement of Willis, who observes, "that the see of York owes more than a third part of its present revenues to queen Mary and archbishop Heath." At the time of Mary's death, our prelate was chancellor of the realm; and, under the authority of that office, he convened the nobility and commons, for the purpose of protecting the succession of Elizabeth. In common with thirteen other bishops, who adhered to the ancient form of religion, he was expelled his see by the new queen; but Elizabeth honoured him with personal friendship, and is said, by the author of the *Speculum Anglorum*, to have frequently visited him in his retirement.

noticed 6 wild bulls, 400 swans, 104 peacocks, 204 cranes, 204 bitterns, 400 heronshaws, and 12 "porpoises" and seals. At this festival were present the duke of Gloucester (brother to Edward IV.), and nearly all the nobility, bishops, and leading men in the kingdom.

The bull of pope Paul the fourth, confirming the election of this prelate, was the last instrument of the kind acknowledged in the see of York. In the list of succeeding prelates, we find men distinguished in ecclesiastical annals for piety, talent, and the only just criterion of a qualification for the exercise of exalted power—self-government. Edmund Grindal, successively bishop of London, archbishop of York, and primate of all England, as archbishop of Canterbury, was a zealous assistant in the great work of reformation, and was, consequently, one of the select members of the protestant church appointed to hold disputations with the romanists, in the reigns of Edward VI. and Elizabeth. In his last venerable years he became blind, and was desirous of resigning the public duties which he had no longer capacity to fulfil to the satisfaction of his conscience; but was prevented by the will of his sovereign. Edwin Sandys emulated the best virtues, and most useful talents, of his predecessor. This prelate was one of the eight divines appointed to argue with the same number of Roman catholics before the two houses of Parliament. Tobias Matthew was greatly celebrated as an eloquent and energetic preacher. His talents were held in high esteem by queen Elizabeth and James I.; but he has not left any traces of merits so peculiar, as to justify the extraordinary terms of commendation bestowed by the writer of his epitaph in our Cathedral.^a

During the early part of those troubles which convulsed England in the 17th century, the archiepiscopal mitre of York was sustained by Richard Neile. The unshaken loyalty of this prelate, and his strenuous efforts towards the preservation of the church, as established at the æra of temperate reformation, caused his name to be execrated by the puritanical party; but it should never be forgotten, that the utmost malignity of his revilers left untouched his reputation for private worth. John Williams, who was raised to this archbishopric in 1641, had taken part with the king in the beginning of the troubles, but afterwards went over to the parliament, and commanded at the siege of Conway castle. This want of stability procured him general and merited contempt. On the temporary subversion of the hierarchy, he retired to Wales, where he died, neglected by the parliamentarians, and

^a This epitaph is a curious instance of that inflated style of composition which defeats its own object, and really operates to the discredit of the deceased, by enforcing comparisons which cannot stand the test of dispassionate examination. In the long and tedious Latin inscription to the memory of this prelate, we are told, that "Greece will not, hereafter, have more cause to boast of her Chrysostom, than England of her Matthew. The virtues with which he adorned the archbishopric exceed the province of the sculptor;—history alone can do them justice." After the lapse of nearly two hundred years, we search in vain the pages of general history for the name of Tobias Matthew. Locally, his name often occurs, on account of a contribution of books, made by his widow to the cathedral library.

despised by the royalists.⁹ Richard Sterne, consecrated in 1664, had been chaplain to archbishop Laud, and attended that prelate on the scaffold. His depth of erudition, and personal respectability, assisted in convincing the world that the clergy who had suffered exclusion under the authority of parliament, were calculated to reflect honour, and to confer benefit, on christian society.

John Sharpe, seventy-fifth archbishop, may be held forth, with honest pride, as one of the most able and exemplary prelates that adorn the annals of the reformed church. In regard to his talent for the dignified situation to which he was nominated shortly after the Revolution of 1688, it may be sufficient to cite the remark of bishop Burnet: "By the appointment of Sharpe to the archbishopric of York, the two metropolitanical sees were filled by the two best preachers of our time."—It must be nearly superfluous to observe that Tillotson filled the see of Canterbury at that period. Thomas Herring, promoted hither from Bangor, in 1743, has been said, and perhaps without exaggeration, to have united in his person the most amiable qualities of the best of his predecessors. "The magnificence and penetration, without the pride, of Wolsey; the mildness and moderation, without the timidity, of Sandys; the learning of Sharpe, with the politeness and affability of Dawes." This prelate evinced great courage and discretion at a period of peculiar difficulty, the disturbed year 1745. At this crisis he came forward, and declared to his clergy, "that he should think it no derogation from the dignity of his character, or the sanctity of his function, in times when the religion and liberties of his country were at stake, to change his pastoral staff for a musket, and his cassoc for a regimental coat." His conduct on this occasion is more decidedly entitled to our approbation, as it arose from religious conviction and a principle of civil allegiance, rather than from a personal attachment to the governing power. Robert Drummond distinguished himself by the sermon which he preached on the coronation of his present majesty. In this pious, manly, and patriotic discourse, are contained some fine maxims of government, equally calculated for the honour of the prince and the advantage of the people. To this able prelate succeeded William Markham, whose virtues, still fresh in recol-

⁹ The principal buildings of our cathedral were happily preserved from important depredation, during these disastrous wars. Willis, and several other writers, state this freedom from serious injury to have arisen from the liberal orders of forbearance given to his fanatical soldiers, by sir T. Fairfax. The care of the general could not, however, prevent those deluded persons, from destroying several pieces of venerable sculpture, and stripping the grave-stones of all effigies and inscriptions, engraved on metal. Drake, in his "Eboracum," pointedly remarks, "that it was more the poor lucre of brass, than zeal, which tempted these miscreants to the latter act; for there was no grave-stone, which had an inscription cut on itself, that was defaced by any thing but age throughout the whole church."

lection, are universally acknowledged. The honourable EDWARD VENABLES VERNON, eighty-third, and present archbishop, was promoted from the see of Carlisle to that of York, in the year 1808.

Previous to a descriptive account of the present cathedral church, it must be desirable to present some brief notices respecting the structures, of inferior extent and beauty, which occupied the same site in centuries preceding the Norman Conquest. We have already observed that a church, composed of stone, was founded at York by king Edwin, in 627. This building fell into dilapidation, during the wars which speedily ensued between the Northumbrians, and Penda, king of Mercia; but was repaired and improved by archbishop Wilfrid, about the year 669. The re-edified structure experienced great damage from fire, in 741, and is said to have been wholly taken down, and rebuilt by archbishop Albert, who was promoted to this see in 767.¹⁰ This Anglo-Saxon edifice appears to have been of a durable character, and to have possessed much comparative grandeur. Assisted by repairs, it probably stood until 1069, when we are told that the Cathedral was unintentionally reduced nearly to the ground, by conflagration. In that year the Northumbrians, aided by the Danes, took arms against the government of William I. The Norman garrison of York set fire to certain houses in the suburbs of the city, lest they should prove serviceable to the enemy; and the flames accidentally spread to buildings not designed for destruction, including the venerable church.

Such was the situation of the see when Thomas, our first Anglo-Norman prelate, received the pall. This prelate rebuilt the cathedral on a more noble scale than had been hitherto adopted; but the structure on which he bestowed such exemplary attention was destroyed by a casual fire, which likewise consumed the greater part of the city, in the year 1137. After this lamentable accident, the church lay in ruins until the time of archbishop Roger, promoted A. D. 1154, who commenced, and successfully prosecuted, a re-edification of the eastern division of the building. No relic of the works executed under his notice now remains, unless we suppose, with the author of "*Eboracum*," that the crypt formed a part of the renovations which he effected. The most ancient portion of the existing pile (with the exception of the crypt) was erected in the reign of Henry III. The principal divisions may be justly said to present the noblest specimens extant, of the architectural style which prevailed in the fourteenth century.¹¹

10. The curious poetical work of Alcuin, through which a due notion of the architectural munificence of Albert is transmitted to posterity, has been mentioned in our biographical allusions to this eminent prelate.

11 It will be useful to state, in this place, the dates usually ascribed to different parts of

This cathedral-church (often termed York MINSTER) is, indeed, allowed, even by such examiners as are free from local prepossession; and found their estimate on extensive and candid comparison, to excel in beauty and magnificence most ecclesiastical buildings of the middle ages. In viewing the exterior, our attention is first demanded to the west front. This splendid façade, is not more conspicuous for plenitude of ornament, than for an attractive harmony of design. The elevation is architecturally divided into three parts; the principal objects being the grand entrance, and the spacious window by which it is surmounted. The four buttresses, which form the lines of division, are enriched with many niches, frequently containing statues; and other pieces of sculpture are introduced at the angles. Above the four grand dividing buttresses rise the two western towers,—the upper divisions being incongruous in design to the prevailing character of the structure, but commanding the admiration of the spectator.

On the south side we find, to the extent of the nave, a fine accordance with the style of the west front. The architecture is here chastened in point of ornament, but the decorations are still numerous, and the buttresses are adorned with niches and statues. The transept, although of an earlier date, and less elegant in design than the nave, presents a superb object. The choir is equal in height, and nearly assimilates in character, with the western part of the church. The procedure of our national architecture in richness of embellishment, during the reign of the third Edward, is decisively exhibited in the east front. This façade, like that towards the west, is chiefly divided into three architectural parts, by buttresses of unusual elegance. The great east window has been termed, by the historian of York, “the finest window in the world,” and is, assuredly, of exquisite beauty.”

the edifice. We commence with the most ancient, and notice the principal buildings according to priority of construction, rather than adjacency of parts.—The crypt is said by Mr. Drake (author of *Eboracum, or the History and Antiquities of the City of York*) to have been “re-built” by archbishop Roger, about the year 1171. But, from the style of architecture, it is unquestionably of an earlier date, and was probably constructed during the prelacy of Thomas I. shortly after the year 1070. The south transept was built by Walter Grey, about 1227; and the north transept by John le Romaine, treasurer of this church, about 1269. Archbishop John le Romaine, son of the last-named person, commenced the erection of the nave, in 1291; but this part of the fabric was not completed until the time of archbishop de Melton, about the year 1330. The west front was erected under the auspices of this latter prelate. The present choir was begun by archbishop Thoresby, in 1364, and appears to have been chiefly executed during his prelacy, which extended to 1373. The chapter-house has been strangely attributed, by Drake, and several other writers, to the time of Walter Grey, who built the south transept. We are not aware of any documents which authenticate the æra of its erection, but, from the prevalent architectural mode, it was certainly built in the fourteenth century. The central tower is said by Drake to have been commenced in 1370, and finished “in seven or eight years.” But, from the style of architecture, it is probably of a more recent date, and would appear to have been chiefly constructed in the latter part of the fifteenth century. The upper parts of the two western towers were erected in the reign of Henry VI.

12 In the frieze beneath this window are seventeen bustos, the size of life; the first representing a king, supposed to be Edward III. and the last a bishop, said to be archbishop Thoresby. At the summit of the window is a statue of this prelate, which appears to have been placed there,

The north side, as regards the exterior of the choir and nave, is similar in character to that upon the south. But an accession of architectural grandeur is here obtained, in the beautiful proportions and rich embellishments of the chapter-house. We present an engraving of this side of the cathedral, as viewed in a north-west point of observation. The fine elevation of the chapter-house; the transept, evincing the rude, but impressive, style of pointed architecture in its earliest stage; and the great central tower, rising in all the stately splendour of the fifteenth century; unite in forming a scene of extraordinary magnificence.

The plan of this cathedral chiefly comprises a nave, with side aisles; a western, or principal transept, with aisles; a choir, also having lateral aisles; and a lady's chapel, now thrown open to the aisles of the choir. Two windows of the choir rise to the whole height of the building, and, projecting from the main line of this part of the cathedral, produce a second, or eastern transept, of small extent. On the north, the chapter-house communicates with the principal transept, by means of an ornamental avenue; and there are several buildings, of subordinate interest, connected with different parts of the edifice.

The expectations created by an external view are surpassed on an examination of the interior. In the nave we behold, free from innovation, a fine example of the style which prevailed early in the reign of Edward III. the "Augustan age of English architecture." The arches are of the most felicitous proportions of which the pointed form is susceptible; the windows are richly, but not exuberantly, adorned with tracery:—every part is ornamented, whilst no circumstance of redundant embellishment is seen in any direction. The windows of the nave, in common with those of nearly every part of the cathedral, are sumptuously decorated with painted glass.¹³ The capitals of the columns, and the knots in the groined ceiling, display much curious historic and hieroglyphical sculpture; and various armorial carvings are introduced in other parts.

The principal transept is one of the richest examples remaining of that first regular modification of the pointed style in this country, which is usually denominated early English architecture. The arches

in grateful remembrance of the completion of the cathedral under his auspices. On the second tier of the octangular buttresses at the angles, are statues of the two knights, Robert de Vavasour, and Robert de Percy, who furnished stone and wood, from their respective estates, towards the re-edification of the cathedral. Statues of the same benefactors also occur on the west front.

¹³ The principal window of the west front is divided, by mullions, into eight lights, the head being enriched with beautiful tracery. The painted glass in the lower divisions, represents the eight earliest archbishops of York, and eight saints.

are of a contracted and devious form, whilst mouldings of chevron-work, and other ornamental particulars of the Anglo-Normans, are partially retained,—blended with growing refinements in that improved style afterwards displayed, with transcendent beauty, in superior parts of this edifice.

The tower, constructed at the intersection of the nave and choir, is supported on four pointed arches, in the spandrils of which are sculptured armorial devices. The interior is worked in tiers of niches, surmounted by an open gallery of stone; and the whole is illuminated by eight windows, two on each side;—thus constituting the fabric of perforated masonry, termed a lantern.

The screen which separates the nave and choir is extremely superb, and is enriched with statues of the English kings, from the time of the Conqueror down to Henry VI.¹⁴ Proceeding eastward, and entering the choir, we find, in that part of the fabric, the same leading principles of architectural design as in the nave; but a rising affection towards excess of ornament is visible in the subordinate parts,—a memorable denotation of the instability of taste, in a walk of art so open to vicissitude as that of ancient English architecture, the favourite soil of fanciful experiment. The sublime effect of this part of the cathedral is greatly heightened by the magnificent east window, which is almost unrivalled in elegance of design, and splendour of “storied glass.”¹⁵

The solemn aisles of this stupendous fabric acquire an additional interest from numerous sepulchral monuments. The list of illustrious personages here interred commences with archbishop Bosa, who died in 687; but, in the various renovations of the structure, the ashes of Anglo-Saxon kings, and early prelates, were too frequently treated with a barbarous want of veneration, and are now indiscriminately mixed with common dust.¹⁶ The greater number of the archbishops,

¹⁴ The figure of Henry VI. is said, by the historian of York, to have been taken down in compliment to his regal successor, “as the common people bore so high a veneration for the memory of this sanctified king, that they began to pay adoration to his statue.” The statue of James I. now supplies the vacancy produced on the above occasion.

¹⁵ This celebrated window is nearly the same height and breadth as the choir, or central division of the eastern part of the cathedral. The part beneath the springing line of the head of the window, is in three ascending divisions. In width, nine divisions are produced by means of stone mullions. The head is ramified into tracery of a beautiful character. Each part is filled with pictured glass, representing events in sacred history, kings, saints, and mitred, ecclesiastics. The glazing of this window was commenced, at the expense of the dean and chapter, in the year 1405, under a contract with John Thornton, of Coventry, who stipulated to conclude the whole within three years.

¹⁶ It will be unnecessary to ascend to remote ages, in order to shew the little reverence evinced for sepulchral memorials by those who have regulated many alterations in our cathedral buildings. The church was newly paved in the year 1736, after a design by the late lord Burlington and Mr. Kent. At that time the numerous grave-stones in the western parts of the church (which, as we are told by one writer, *disfigured* the ancient flooring) were worked into the new pavement, the material being deemed extremely useful—after the erasure of the in-

since the re-edification of the cathedral commenced by Walter Grey, are buried within these walls; and several of their monuments afford instructive examples of the state of the arts in respective ages. The funeral memorials to other persons are, in many instances, equally calculated to excite the sympathy of the moralist, and to gratify the curiosity of the student in sculptural decoration.

Descending beneath the dreary tracts allotted to the dead, we enter the crypt, which subterranean part of the cathedral is worked under the eastern portion of the choir. The arches of the vaulting are circular; the pillars short and massy, their capitals shewing a studied diversity of embellishment. The whole of this gloomy division of the structure is evidently the production of an early Anglo-Norman age, and is, probably, a relic of the edifice constructed by archbishop Thomas, shortly after the conquest.

The principal building appertaining to the cathedral, but unconnected with the architectural design of the structure, is the Chapter House. This beautiful fabric is of an octangular form, having, in each of the eight compartments, except that which forms the entrance, a window of elegant proportions, enriched with delicate tracery. The stalls for the dignitaries are superbly canopied, and surmounted with a gallery of exquisite workmanship. It may, indeed, be affirmed that the peculiar magnificence of English architecture has been rarely displayed in a more brilliant light, when exercised upon a contracted scale, than in this choice specimen, proverbially the "fairest flower" of the pointed style.¹⁷ Some extravagancies occur in the sculptured capitals of those taper pillars of marble which separate the stalls, and in the numerous pendants. We there view, exhibited in broad, and

scriptions! The following particulars respecting the old pavement are extracted from Drake's *Eboracum*. "At our entrance into the church, before we look upwards, and dazzle our eyes with the loftiness and spaciousness of the building, it will be necessary first to cast them on the ground. Here, in the old pavement of this church, were almost an innumerable quantity of grave-stones, many of which formerly shone like embroidery, being enriched with the images, &c. in brass, of bishops, and other ecclesiastics, represented in their proper habits. In the same pavement were a number of circles, which ranged from the west end up the middle aisle, on each side and in the centre. They were about forty-four on a side, about two feet distance from one another, and as much in diameter. Those in the midst were fewer in number, larger, and exactly fronted the entrance of the great west door, that circle nearest the entrance in this row being the largest of all. We take all these to have been drawn out for the ecclesiastics and dignitaries of the church to stand in, habited according to their proper distinctions, to receive an archbishop for installation, or on any other solemn occasion. The dean and the other great dignitiaries, we presume, possessed the middle space, whilst the prebendaries, vicars, sacristis, priests at altars, &c. belonging to the church, ranged on each side; and, altogether, when clad in their proper copes and vestments, must have made a glorious appearance."

¹⁷ The chapter-house of York is scarcely ever noticed by topographical writers, from the time of Camden down to the present day, without the citation of the following verse, placed on the wall of the building by an ancient architectural enthusiast:

"Ut Rosa flos florum

"Sic est domus ista domorum."

This inscription cannot be more expressively translated than in the words of Mr. Drake: "the chief of houses, as the rose of flowers."

sometimes indelicate features, the angry allusions which the regular clergy among the Roman Catholics were wont to cast upon the seculars, and which constituted the satire (perhaps the lampoons) of unlettered ages. It must, however, be remarked, that, on subjects more general, but not less capricious, the sculptor has expressed, with almost unparalleled felicity, those wild indications of genius which can be ranked under no other classes of design than the strange, the fearful, and the grotesque. The library was formerly in an eligible apartment at the south-west angle of the south transept, but has been lately removed to a building on the north-west of the Cathedral.¹⁸

The chief members of this cathedral church, besides the archbishop, are a dean; precentor; chancellor; sub-dean; four archdeacons; twenty-eight prebendaries; a sub-chantor; and five vicars-choral, in priest's orders. There are, also, seven lay-clerks, or singing-men; six choristers; four vergers, &c. The archbishop collates to all the dignities, except the deanery.

The only palace now belonging to this archiepiscopal see, is situated in Bishopthorpe, a small village in the vicinity of York, towards the south. The original palatial structure on this estate was erected by Walter Grey, in the reign of Henry III. shortly after that prelate purchased the manor, for the use of himself and his successors in the see. The buildings have, however, been re-edified at various times. Considerable alterations were made by the archbishops Dawes and Gilbert; but the most extensive improvements were effected by archbishop Drummond. When this prelate was translated to the see of York, he found the palace incommodious, and possessed of little elegance, although much expense had been previously incurred in its restoration. The improvements commenced under his direction were begun about 1763, and the whole were completed in the six following years. The chief front and portico, which evince great excellence in architectural design, were finished in the year 1769, under the direction of Mr. Thomas Atkinson, an architect residing in York. The noble gateway, at the approach to the archiepiscopal demesne, was erected in 1765.¹⁹ The fine gardens attached to the palace were ori-

¹⁸ The greater part of the books here repositd was bequeathed by the widow of archbishop Matthew, whose name has occurred in a previous page. Many subsequent benefactions have taken place, and the library is now of considerable value. The works chiefly relate to divinity and history. The most curious articles are the manuscript collections of the late Mr. Torre, comprising extracts from the original records of this see, which were of great use to Mr. Drake, in his History of the City of York and its Cathedral Church.—It may not be undesirable to remark, in this place, that many local antiquities, of some interest, are preserved in the vestry of the cathedral.

¹⁹ Antiquarian curiosity may be gratified by observing that the chief part of the stone used in constructing this gateway, and the renovated front of the palace, was brought from the ruined palace of Cawood, which formerly appertained to this see.

ginally formed by archbishop Sharpe, but have been greatly improved by his successors. The whole palatial structure and its dependencies, are, in their present state, well adapted to those purposes of dignified hospitality which are incumbent on the primate of England. The liberal attentions of archbishop Drummond were not confined to the buildings of the palace. He also re-edified the archiepiscopal chapel, adding windows of stained glass, executed by Mr. Peckitt, of York. It must, also, be mentioned, that the parochial church of Bishopthorpe was rebuilt at the instigation of this prelate, and chiefly at his individual expense.

The deanery is a building of some antiquity, but considerably defaced by several modern windows, introduced to the principal divisions. It may not be superfluous to repeat the remark, that "this is the only house within the *ancient close*, inhabited by its proper owner, in right of the church to which it belongs."

The diocese of York comprehends nearly the whole of Yorkshire; all Nottinghamshire; and part of Northumberland; which extent of ecclesiastical jurisdiction is divided into four archdeaconries. The bishoprics subordinate to this metropolitanical see are those of Durham; Carlisle; Chester; and Sodor and Man.

DIMENSIONS OF THE CATHEDRAL.

Extreme LENGTH from east to west is 524 feet; LENGTH of the principal transept, from north to south, 222 feet. From the west end to the choir door, 261 feet. LENGTH of the choir, 136 feet; of the space behind the altar, 26 feet; and of the lady-chapel, 69 feet. HEIGHT of the vaulting in the nave, 99 feet; of the two western towers, 196 feet; of the central, or lantern, tower, 213 feet. The octangular chapter-house is 63 feet in diameter.

DESCRIPTION OF THE PLATES.

- Plate 1.* An Interior View of the South Aisle, shewing the Window at the east end, which is richly ornamented with painted glass. Underneath this Window is the monument of the Hon. T. W. Wentworth, third son of Edward lord Rockingham, who died in 1723. On the left is seen part of the great East Window, which rises nearly to the height of the Choir, and exhibits much architectural beauty. It must be noticed, as a curious, and almost unique, feature, that a gallery of open stone-work proceeds across this window, at the head of the second series of lights.
- Plate 2.* Represents the Interior of the North and South Transepts, with part of the Nave. In the central part of the intersection are seen part of three of those lofty pointed arches which sustain the Great, or Lantern Tower. Above, is displayed a portion of the decorated interior of the same open Tower.
- Plate 3.* A View of the two Western Towers, with part of the Nave and its Aisle.
- Plate 4.* An Exterior View, taken from the North-west, and shewing the great central Tower; the Nave and its Aisle; the North Transept; and the Chapter-house. We have already observed that this plate strongly exhibits each of the three styles of architecture which prevail in York Cathedral.
- Plate 5.* This View is taken from the Dean's Garden, and shews the ancient, but partially modernized, Garden-front of the Deanery. In the distance the Cathedral rises with unusual magnificence. The parts here exhibited to observation are the Central and two Western Towers; the end of the South Transept; and part of the Choir, comprising that lofty projecting Window which constitutes one part of the Second, or Eastern, Transept.
- Plate 6.* Represents the Crypt under the eastern part of the Choir. In the distance is seen part of the Aisle of the Choir.
- Plate 7.* Is a View of the Chapter-house, from the East. On the left are seen parts of the North Transept and its Aisle.
- Plate 8.* A North-west View of the Archiepiscopal Palace, taken from the Banks of the Ouse.



Drawn & Eng'd by J. Storer

J. 1

South Aisle York Cathedral.

Printed and Sold by Thomas and John T. Currier, No. 101, N. York St.



View of the Nave of York Cathedral

1817

Engraving of the Nave of the Nave York Cathedral
 To the Right Hon^{ble} Laurence Bonaldon
 Bishop of York
 the Plate is most respectfully
 presented by his Grace's Servants

1817







N. W. end of York Cathedral

Published April 1819 by Sherwood, Neely & Sons, Paternoster Row

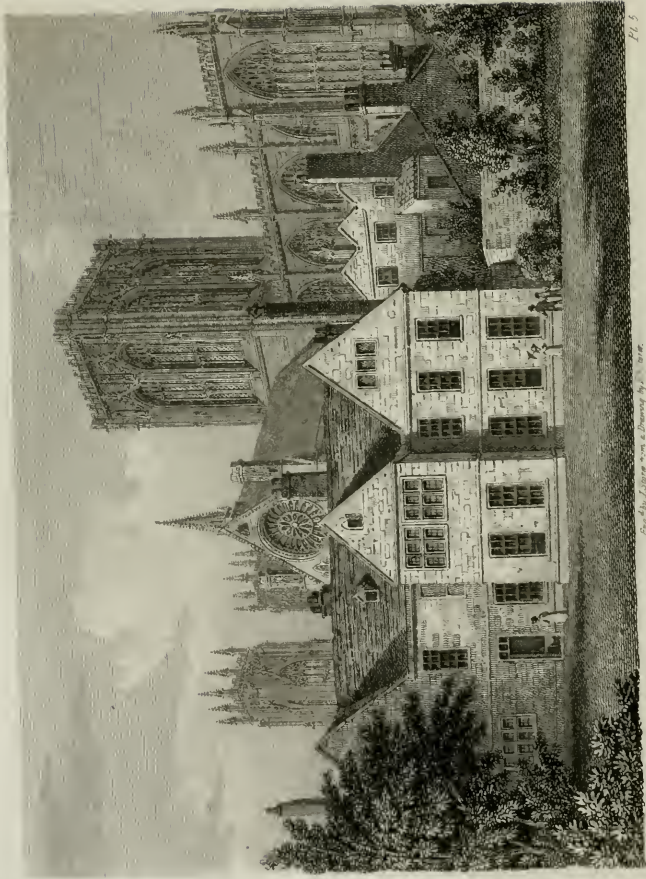


Zeichnung & Kupf. v. H. v. Schwan

St. Michael's Cathedral

Published for the Proprietors, Messrs. G. & J. Colnaghi, New York

1847

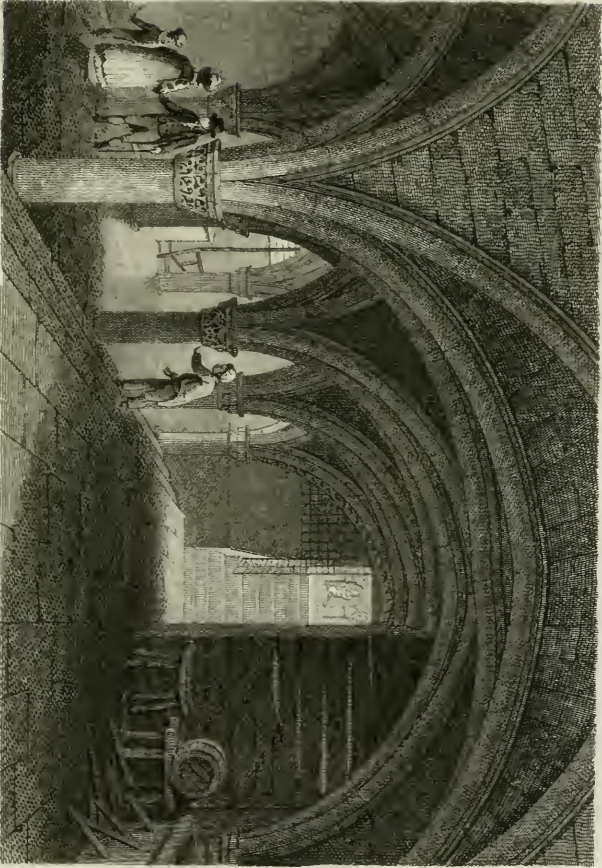


PL 5

Engraved from a drawing by J. G. Smith

York Cathedral from the Drangway
 To the Rev. George Monkham D.D. Dean of York
 this plate is respectfully inscribed by his
 Obedient Son J. G. Smith

Printed by J. G. Smith, York

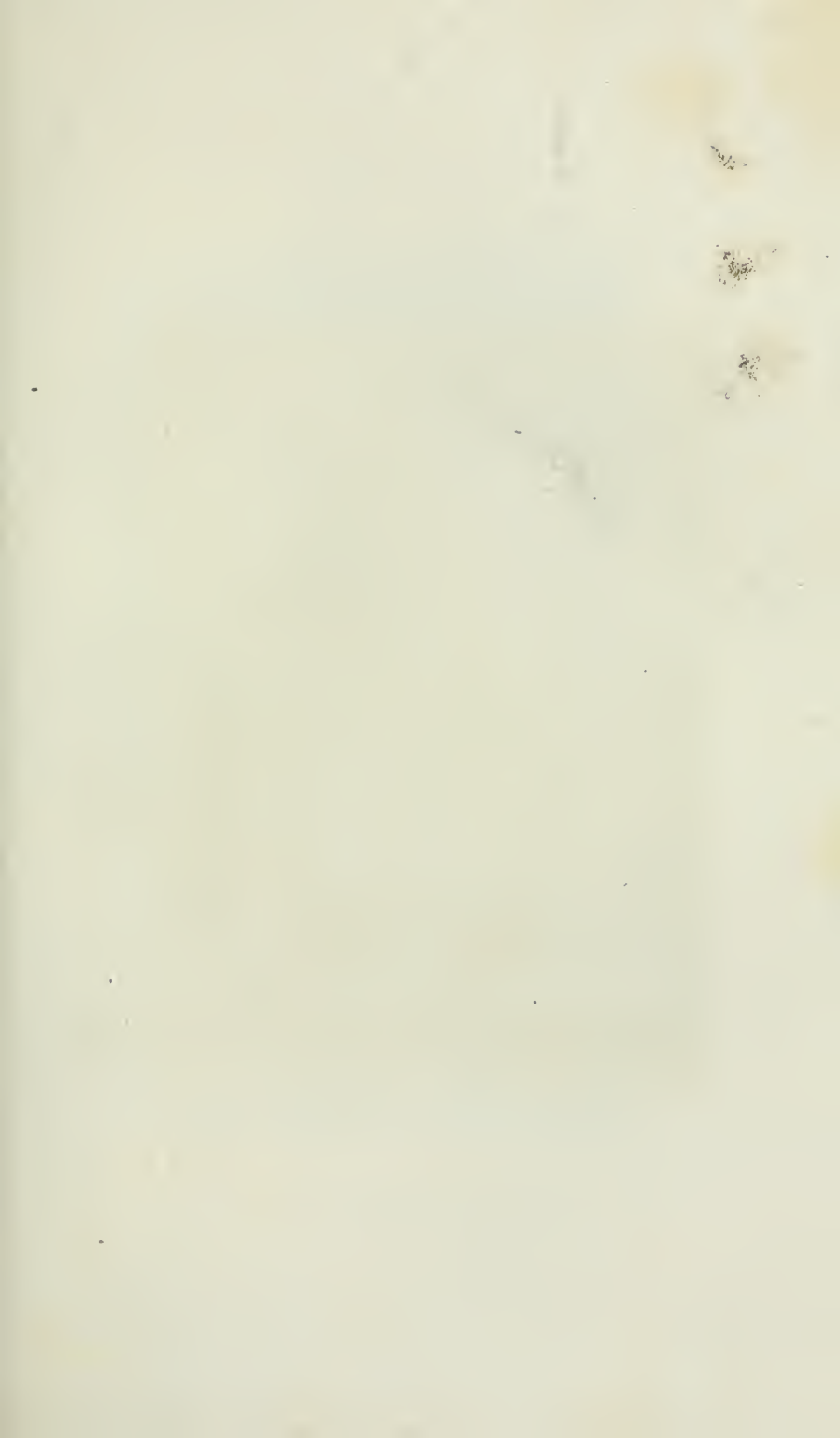


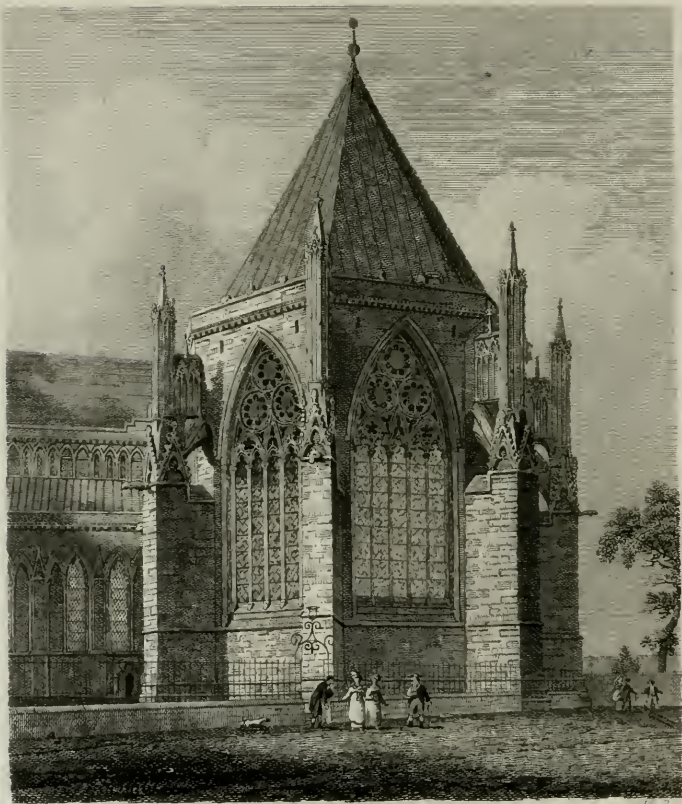
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W. G. & C. 1847.

H.

Chapter House York Cathedral

Printed and Sold by Sherwood, Neely & Sons, Pall Mall Street, London.



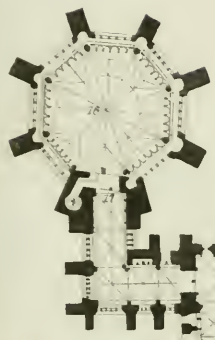
Palace of the Archbishop of York

Engraved by W. H. Sturt

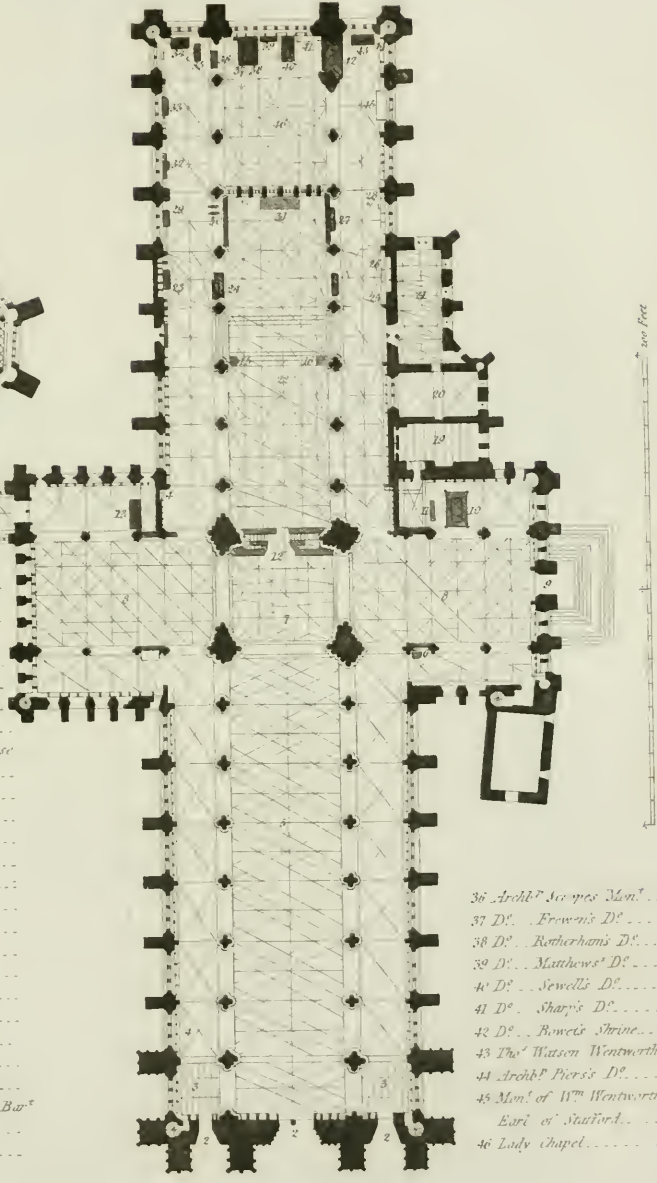
YORK CATHEDRAL,

Shewing the grouping of the Roof

- West Entrance
- West Towers
- Archb^d Regener's Mon^t
- Nave
- South
- Lantern
- Transept
- South entrance




- Archb^d Walter de Gray's Mon^t
- D^o .. Remy's D^o
- Entrance to Choir
- Archb^d Circelais Mon^t
- W^m de Hatfield's D^o
- Psalter
- Archb^d Thorne
- Entrance to the Chapter House
- Chapter House
- Consistory Court
- Treasury
- Quar D^o
- Choir
- Dean Bryan Hyalon's Tomb
- Archb^d Savaiges D^o
- S^t W^m Gise's Mon^t
- Archb^d Hutton's D^o
- D^o .. D'Alton's D^o
- D^o .. Lamphear's D^o
- Lady Mary Fenwick's D^o
- Stone Coffins
- Altar
- Mon^t of Henry Medley Esq^r
- D^o .. Sir George Saville Bar^t
- Archb^d Sterne's Mon^t
- Lady Cecil's D^o



- 36 Archb^d Scropes Mon^t
- 37 D^o .. Frewen's D^o
- 38 D^o .. Rotherham's D^o
- 39 D^o .. Matthews' D^o
- 40 D^o .. Sewell's D^o
- 41 D^o .. Sharp's D^o
- 42 D^o .. Bowet's Shrine
- 43 Tho^s Watson Wentworth's Mon^t
- 44 Archb^d Piers's D^o
- 45 Mon^t of W^m Wentworth
- Earl of Stafford
- 46 Lady Chapel

HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Durham.



THE bishopric of Durham affords an object of considerable interest to the ecclesiastical historian and the chorographer, on account of the peculiar extent of civil power possessed by the prelate. The buildings attached to this see are also of unusual attraction. The cathedral is not only an august ornament to this northern district in the view of the inhabitants and the casual spectator, but is high in the esteem of antiquaries, as the most magnificent and perfect example now remaining of that ponderous but stately and impressive style of architecture practised by the Anglo-Normans.

The early progress of Christianity in Northumbria (of which ancient kingdom the county of Durham constituted a part), was greatly accelerated by the piety of the Anglo-Saxon king Oswald, who acquired the rugged and care-fraught crown of that territory in the year 634. This excellent prince had resided as a fugitive in Scotland for some time precedent to his attainment of regal power; and, in the cloisters of a religious seminary which flourished in the deep seclusion of the small island of Iona, or Icolmkill, he became a convert to the christian faith. So ardent was his zeal in promoting a knowledge of those holy doctrines which had proved the best solace of his afflicted hours, that, immediately on ascending the throne, he requested the religious brotherhood of Icolmkill to send one of their society as a preacher of christianity to his pagan subjects. The monk deputed was named Corman; but this missionary was suited only to cloistered prayer and formal ceremonials. Ignorant of the workings of the human bosom, and the honest arts by which alone men long inured to prejudice can be won to the reception of truth, he quitted in disgust the "barbarians" of Northumbria, and was happily succeeded by a person of equal piety and superior talents. This was Aidan, a private monk of Icolmkill, who was appointed the first bishop of this district

by king Oswald, the see being placed at Lindisfarn¹, where a monastery was speedily founded and a religious fraternity assembled. Aidan presided as bishop of Lindisfarn throughout the whole reign of Oswald, but survived only a short time the memorable sovereign who had patronized his beneficent exertions².

The four succeeding bishops of Lindisfarn are recorded, in the desultory annals of their remote times, as men estimable for piety and discretion; but their tranquil merits are entirely absorbed, in an historical point of view, by the renown of St. Cuthbert, who received the mitre of Lindisfarn in the year 685. Few saints in the calendar have attained greater distinction than this prelate. His acts of rigid self-denial, his enthusiastic but gloomy piety, and his numerous supposed miracles, have been detailed by several early writers, but are presented in their most inviting form in the pages of venerable Bede³. Cuthbert, as we are told by his legendary biographers, passed the youthful season of his life in severe monastic seclusion at Melross. He afterwards became for twelve years abbot of Lindisfarn, and appears to have been greatly instrumental in converting and humanizing the rude inhabitants of Northumberland. But so perverse was his cast of mind, that he quitted the active duties of his abbacy, and retired to one of the Farn islands, where he constructed a cell, surrounded by a high wall which excluded the view of every natural object except the heavens. In this dreary and useless solitude he existed nine years; when he was nominated to the episcopal chair of Lindisfarn by king Egfrid. He at first refused this proffered dignity, and did not yield to the royal wish until the king kneeled before him, and with prayers and tears besought his acquiescence. St. Cuthbert sat as bishop for about one year and nine months.

¹ Lindisfarn, or Lindisfarne (often called Holy Island), is distant about nine miles from Berwick, and is three miles from the eastern coast of Great Britain. Shortly after the removal of the church-establishment to Durham, a convent of Benedictine monks was erected in this small island; and considerable remains of monastic buildings are still to be seen. The ruins of Lindisfarn are described in the following poetical terms by Walter Scott:

“ A solemn, huge, and dark-red pile,
Placed on the margin of the isle—
In Saxon strength that abbey frown'd
With massive arches broad and round,
That rose alternate row and row,
On ponderous columns, short and low,
Built ere the art was known,
By pointed aisle, and shaltd stalk,
The arcades of an alley'd walk
To emulate in stone.”

Marmion.

² Oswald, king of Northumbria, was killed in battle at Oswestry, in the year 642. After his decease he was canonized, and was the first English saint at whose shrine miracles were said to be worked.

³ The Life of St. Cuthbert by Bede is in hexameter verse, and consists of a preface and forty-six chapters, which include 979 lines.

(b)

Finding his health decay he resigned the see, and returned to the solitude of his cell in the Farn island, where he expired in the month of March, 687.

It is scarcely necessary to advert to the mistaken notions of piety entertained by this celebrated saint; and it would be equally superfluous to suggest, at any extent, arguments in palliation of his errors. The ascetic gloom which impaired his utility as an advocate of the civilizing spirit of christianity, must be attributed to the temper of the age in which he flourished: the sincerity of his humility, and his real preference of retirement, are sufficiently evinced by his repeated resignation of offices which conferred great affluence and power. Whilst thus assured of his habitual moderation, we may, in candour, attribute solely to the zeal which he entertained for the prosperity of the christian church, that care for temporals which he displayed during his short possession of the see. He obtained from Alfred, king of Northumbria, several valuable grants of land, and many unusual immunities, which were augmented by future monarchs under the appellation of *St. Cuthbert's Patrimony*, and now constitute the principal wealth and power of this bishopric.

St. Cuthbert, by his last testament, ordered his remains to be inhumed at Lindisfarn; but directed that, on the occurrence of an invasion from the Danes, the monks should remove his bones, and deposit them in the place to which they fled. This injunction was observed with inviolable respect; and the shrine of the saint proved a lasting source of reputation and emolument to the religious fraternity over which he had reluctantly presided.

The see remained at Lindisfarn nearly two centuries after the decease of St. Cuthbert. But the increasing ravages of the Danes, to which the "Holy Island" was particularly exposed, at length compelled the bishop and abbot to quit a spot so remote and insecure. The time of their removal appears to have been happily chosen, and they succeeded in carrying away the remains of the beatified Cuthbert, together with the sacred vessels, the ornaments of the altars and shrines, and various reliques; which latter articles might have been deemed incumbrances if not calculated for future profit. Monkish writers have expatiated with great delight on numerous alleged miracles connected with the flight of this pious band. Our limited pages do not allow us to present specimens of such romantic tales; and the purpose of historical information is sufficiently answered by observing that the bishop, with his holy companions and their load of reliques, first durably rested at Crake. Leaving that place after a residence of four months,

our prelate fixed the see at Chester-le-street, then denominated Cuneagester⁴.

Succeeding bishops preserved the see at Chester-le-Street for more than one hundred years; when the approach of the Danes again compelled a removal of the remains of St. Cuthbert, and they were deposited for about four months at Ripon. On the restoration of tranquillity, our prelate and his train, still bearing the precious reliques of their saint, proceeded in a return to Chester-le-Street. The events of their march are related by no other than cloistered historians, and the page of intelligence is therefore so entirely disfigured by marvellous anecdotes, that we can believe only that part which is open to ocular demonstration. Unable to ascertain the real motives which led to a choice of site, we must remain contented with observing that the bishop fixed his crosier on a wild spot termed Dunholme. Experience has proved that this selection of a pastoral home was made with correct judgment. On the tract then desolate, and of dubious eligibility⁵, the city of Durham has arisen, enriched with a cathedral-church well-suited to the opulence and extent of this important diocess.

It was in the year 995 that the see was fixed at this its permanent resting-place. In the early haste of their anxiety to erect a temple of christian worship, as a reliquary for the bones of their saint, the religious brethren first constructed a small church composed of twisted rods. This simple fabric of wicker-work was, however, within three years supplanted by a church of stone. Little is known concerning the form or extent of the latter structure; and history is quite silent as to the progressive improvements it experienced. But, according to Simeon of Durham, the church would appear to have been an edifice of considerable respectability in the year 1069, at which time a memorable conflict took place between a detachment of Norman soldiers under Robert Cumin, earl of Northumberland, and the native inhabitants of Durham and its vicinity⁶.

⁴ Chester-le-Street is situated in the north-east part of the county of Dnrham, on the borders of a Roman road. Bishop Eardulph erected at this place a church of a humble character, chiefly composed of wood. Egelric, fourth bishop of Durham, constructed in the early part of the 11th century, a more splendid and suitable fabric. Chester-le-Street is now a small but respectable village. The present parochial church is a handsome stone edifice, remarkable for the beauty of its spire. The interior comprises a very curious series of monuments to different members of the noble family of Lumley.

⁵ Dunholme, as it appeared at that time, is described as "a place much more indebted to nature for its defence than its fertility, it being a large hill, moated almost round by the river Wear, and rendered almost inaccessible by the woods and thickets with which it was all grown over, except a small plain in the midst of it, which had been cultivated."

⁶ In this calamitous encounter the foreign military were entirely destroyed, and the firebrands which the assailants hurled towards the Norman quarters unhappily communicated unintentional injury to the cathedral. The character of the building at that period is partly explained by a passage in Simeon of Durham, who states that the flames were seen to take hold of "the western

In revenge of the triumph then obtained by the natives, king William I. shortly visited Durham, at the head of a powerful army, and reduced the city and surrounding country to a lamentable depth of misery. From the distress consequent on this severe visitation, our bishop fled to Lindisfarn, restoring the reliques of St. Cuthbert to their original depository in that island. After four months of retirement and affliction he returned to Durham, and again placed the remains of the Saint in the shrine of the cathedral. Egelwin was prelate at this disastrous period; and, indignant at the aggressions of the Norman conquerors, he quitted his see, and joined at Ely many distinguished Anglo-Saxons, who had repaired to arms with a hope of re-instating the ancient government. Betrayed by the abbot of Ely, the ill-fated Egelwin briefly ended his sufferings in imprisonment.

In the instance of Walcher, a native of Lorraine, who succeeded after a vacancy of one year, the ecclesiastical and civil power of the see were first vested in one person⁷. This discordant union gave rise to great local opposition, and the bishop, who appears to have possessed many excellent qualities, calculated to promote the best interests of his diocese in happier times, was barbarously massacred at Gateshead, in the year 1080. William de Carilepho, our next bishop, claims a high rank in the annals of the see, as founder of the present cathedral church. This prelate effected a considerable change in the nature of the establishment, by removing the secular clergy, who had previously enjoyed offices, and replacing them with regular canons.

Few events in the history of Durham have attracted more notice than the usurpation of the see by William Cumin, in the early part of the 12th century. This bold and successful adventurer was a native of Scotland, and was in attendance on bishop Galfrid Rufus in the fatal sickness of that prelate. Procuring a promise of support from the king of Scotland, he took possession of the castle of Durham; and profiting by the civil wars which prevailed between Stephen and the empress Maud, maintained a forcible possession of the see for nearly three years. The scenes of violence and fraud which ensued were unexpectedly terminated by the abject surrender of the usurper; but not until contending armies had desolated the province, in disgraceful

tower." Owing to a sudden change in the wind, the body of the structure was preserved from ruin.

⁷ All writers agree in believing that the earldom of Northumberland was purchased of the king by this bishop. It is well known that the conqueror had previously created a palatine earldom at Chester. No record exists to shew such a creation during the sway of the Anglo-Saxons, in regard to this province; but it is probable that the bishops had, from a very early period, exercised a palatine jurisdiction within the territories of St. Cuthbert. If this presumption be well founded, bishop Walcher would appear to have procured the earldom of Northumberland chiefly with a view of preventing any disputes respecting extent of authority.

struggles respecting the person duly authorized to wear a mitre, designed for the preservation of peace and the encouragement of christian virtues.

Hugh Pudsey, consecrated to this see in 1153, participated in the romantic fervour which then prevailed; and, taking upon him the vow and the cross, made preparations of unusual splendour for a voyage to the Holy Land. All those enthusiasts who did not contribute towards the charge of the enterprize, greatly admired the religious fervour of our bishop; but it is ascertained that the rural classes of the palatinate were exposed to severe distress by the levies inflicted on their scanty resources. In the event he was absolved from his vow, and was appointed regent over the district north of the Humber, during the king's absence. The "imperial mitre" of Durham was seldom worn with more pomp than in the person of this bishop. His vanity and ostentation have met with severe, but just censure from several writers; but it should not be forgotten that his love of splendour was connected with durable improvements of the cathedral and other buildings of his see. Anthony Bek, or Beak, was one of the most distinguished prelates who attained the palatine authority of this diocese in the middle ages. His talents appear to have been precisely suited to the turbulent period in which he lived. His personal courage, mental energy, and long experience in political transactions, rendered him a valuable and respected co-adjutor of king Edward I. in that monarch's endeavours to humble the power of the Scots⁸. Richard de Bury rises to recollection in a more amiable light. This prelate was thoroughly versed in the most polite literature of his age, and enjoyed a correspondence with Petrarch, and other scholars, distinguished for the elegance of taste with which they cultivated deep literary investigation. The urbane temper and boundless liberality of this excellent bishop

⁸ The complexion of the times, rather than his own deficiency in the virtues suited to a christian dignitary, imparts a stern air to the character of this bishop, and compels the historian to notice him chiefly in a military and civil capacity. He is, however, recorded as one of the most learned and accomplished men of his age. The severity with which he cultivated the gloomy and ideal virtues prescribed to his ecclesiastical compeers, is curiously illustrated by an anecdote, which describes his continence as being so austere and singular, that "he never looked a woman full in the face!" The only point at which he displayed a want of temperance was connected with the manners of the age, and the circumstances by which he was surrounded. The splendour of his establishment was suited to a potentate rather than a bishop, and is, indeed, said to have been inferior only to that of the king. His ordinary suite of attendants comprised one hundred and forty knights. In the person of this prelate the bishop of Durham became proverbial, as a person whose enormous revenue allowed the purchase of articles prohibited from ordinary use. A short anecdote, at once explaining the prevalent notion, and the ostentatious conduct of our prelate, may not be superfluous. A piece of cloth of great price was offered to be sold, and a bystander observed, that "even the bishop of Durham durst not buy such a dear piece of cloth." Upon hearing of this the bishop bought it, and ordered it to be cut to pieces, and made into horse-cloths. Anthony Bek raised numerous buildings within his diocese, and is justly termed the most magnificent prelate that ever exercised the palatine authority of Durham, even in its plenitude of power.

found ample exercise in alleviating those miseries which many years of previous warfare had spread over his diocess; and he performed this grateful duty to the utmost extent of his powerful opportunities. Walter Skirlaw deserves commemoration as an eminent contributor to the cathedral, and several other ecclesiastical buildings. Abstaining from an interference in affairs of state, his time was devoted to the interests of his diocess; but his munificence embraced a larger circuit, and was displayed in many religious structures erected in different parts of the kingdom⁹.

Cuthbert Tunstall, promoted to this see in 1529, was distinguished as one of the best scholars of a period prolific in men of genius and erudition. His friendly association with sir T. More, Dean Collet, and Lynacre, sufficiently explains the character of his pursuits and the severity of his principles. It is greatly to be regretted that his real talents and profound learning were not employed in the cause of religious reformation.

At the commencement of the civil wars of the 17th century, the see of Durham was filled by Thomas Morton, a prelate equally deserving of veneration for scholastic acquirements and pastoral care. He struggled, with vigour but with temperance, against that rising storm which threatened to involve the ruin of religious and moral principles in the destruction of institutions held dear by the good and wise. Broken, but not conquered, by the evil spirit of the times, he persevered in his faith and allegiance to the last extremity; and had the honour of being put to the bar, under the accusation of high treason against that Parliament which subverted the church and destroyed the king. When released from imprisonment, he retired, in honest poverty, to the shelter of different friends; and, at length, when at an age much beyond the usual reach of humanity, repaid the protection afforded to his grey hairs by performing the office of tutor to the son of the person with whom he resided¹⁰. On the restoration, John Cosin

9 The peculiar circumstance of bishop Skirlaw's biography are thus briefly noticed by Mr. J. N. Brewer, in the "Beauties of Oxfordshire:"—This prelate "was born at Skirlaw, in Yorkshire, and eloped from his father's house when a boy. He gained access to the University, and applied so assiduously to learning, and formed such serviceable connexions, that he became successively bishop of Lichfield and Coventry, of Wells and of Durham. It is said that his parents remained ignorant of his situation till he was bishop of the latter diocess, when he revealed himself, and conduced to the comfort of their declining years."

10 Our deprived bishop, when travelling from Bedfordshire towards London, was overtaken by sir Christopher Yelverton, who had too much temporized with the popular feeling. He knew sir Christopher, but was himself unknown. The knight entered into conversation with the venerable traveller; and finding him a person of superior intelligence requested to be told his name. He replied with much simplicity, "I am that old man the bishop of Durham, notwithstanding all your votes!" Sir Christopher then prevailed on the aged churchman to visit his house; and it was in this family that the bishop performed the office of tutor. He died at the age of ninety-five.

was promoted to this see. Dr. Cosin had fled to France from sectarian persecution, when the civil wars were at their height, and acted as chaplain to the protestant part of the queen's household.

In the list of succeeding bishops we are happy in finding, invariably, the names of divines who reflect high credit on the increasing liberality of the ages in which they have exercised the arduous duties of this peculiar prelacy. All those warm sympathies of our nature which vibrate at the appeal of desolate childhood, or frightful casualty, are called into exercise when the name of bishop Crewe occurs¹¹. The monuments of this prelate's benevolence will long exist, in alleviation of errors which were venial at the worst, and, being political, have probably been distorted quite wide from their real character by the interested or prejudiced. The merits of Dr. Trevor, who raised no political foe, have never been denied¹²; and history presents an estimable eulogium on bishop Egerton, when she observes, that he wished for no higher a rank in the christian church than that of a parish priest, but scrupulously performed every duty incumbent on the exalted situation to which he was called. The HON. SHUTE BARRINGTON, our present exemplary and venerable prelate, was translated thither from Salisbury, in 1791.

The cathedral-church of Durham is seated on a rocky eminence, which forms the highest part of the city. Owing to this singularity of situation, the building is viewed with an impressive sublimity of effect from many points of observation. We have already remarked that the present structure was commenced by William de Carilepho. The first stone was laid in the month of August, 1093; and the works were carried on with unremitting industry, the monks of Durham assisting in the labour throughout all parts of the day in which they were not engaged in the performance of divine service. Bishop de Carilepho died within three years after the commencement of this great

11. Bishop Crewe, born in 1633, was the fifth son of John lord Crewe, and, owing to the demise of his elder brothers, eventually succeeded to the paternal barony. He was greatly in favour with James duke of York, and performed the marriage ceremony between that prince and Maria of Este. He is accused by Burnet of a degrading acquiescence in the wishes of his patron, when James attained regal power; and was excepted, by name, from the pardon granted by William and Mary to the favourites of their ill-advised predecessor. He, however, made his peace with the new powers, and was allowed to retain his bishopric. He dedicated the latter part of his life to acts of munificent charity; and it has been remarked that, in superstitious ages, many persons were canonized for deeds of inferior liberality. The trustees under his will, for the management of the large estates which he bequeathed to charitable uses, reside in succession at the Castle of Bamburgh, in Northumberland. That ancient building is devoted to the use of charity schools, an infirmary, and other institutions of great utility to the neighbouring poor. A life-boat is also provided for the assistance of mariners on this dangerous coast, and rooms are prepared for the reception of shipwrecked persons.

12. Many particulars relating to the biography of this amiable prelate are presented in "A Sketch of the Life and Character of the Right Honourable and Reverend Richard Trevor, Lord Bishop of Durham," which issued from the private press of Mr. Allan, in 1776.

undertaking ; but, fortunately for the interests of the see at so important a juncture, Ralph Flambard, his successor, was distinguished for a love of architecture. In the time of this bishop, who presided for twenty-nine years, the building was nearly completed according to the original design. It is observed by Mr. Carter, that "the cathedral erected by these prelates was of the form universally adopted by the Norman architects ; a long cross, with two turrets at the west end, and between them a large and richly-ornamented arched door of entrance : the eastern end probably terminated in a semi-circular form." Additions were made at different times to the east and west ends ; and the extraneous buildings then erected, together with some splendid ornamental works effected by subsequent bishops and priors, increase the architectural interest of the pile, without detracting from its value as a satisfactory example of the most costly style practised by the Anglo-Normans.

The plan of this cathedral, in its present state, chiefly consists of a chapel at the west end, denominated the Galilee ; a nave, with side aisles ; north and south transepts ; a choir, having side aisles ; and a fabric termed the Chapel of the Nine Altars, which is situated at the east end, and may be considered as a second, or higher transept. On the south side of the cathedral is a spacious cloister.

On a survey of the exterior we shall find that the west front is viewed to great advantage from the opposite side of the river Weare, which laves the base of that lofty eminence on which the cathedral is constructed. The galilee, here wearing the aspect of an extensive porch, projects to the very brink of the precipice ; its huge buttresses assisting in the support of the ponderous body of the church. Immediately above is an enriched window, of the pointed form, which rises nearly to the height of the roof ; and the façade is completed by the two western towers. The lower divisions of these towers are of Norman masonry ; and the parts which rise above the roof appear to have been built in the 13th century, with the exception of the parapet and pinnacles in which they terminate. These are modern additions, principally composed of cement, and are objectionably incongruous with the style in each ancient compartment.

Rising above the whole, in an uninjured magnificence of pristine character, is seen the great, or central, tower, which divides the body of the church and choir¹³. This front has been recently repaired and new faced.

¹³ This tower is of fine proportions, and is sumptuously adorned with pointed arches, tracery, and other ornaments. The buttresses are enriched with canopied niches, containing statues of the founders and patrons of the see. This part of the cathedral was begun by prior Melsonby, soon after 1233, and completed by the two succeeding priors.

The north front stands wholly displayed to the examiner approaching from the square called Place Green ; and still affords an object of high gratification to the architectural antiquary, although the hand of innovation is too frequently apparent. The original Norman design prevails throughout the entire range of building, from the eastern end of the choir to the extremity of the western tower ; but many pointed windows have been inserted, in various ages, and great freedoms have been taken, during very recent repairs, with such parts as most readily admitted of alteration. The northern end of the Chapel of the Nine Altars presents a large and fine window, in the most beautiful form of the pointed arch. This division of the chapel, in conjunction with part of the choir, is selected as the subject of one of our plates. The original design of the nave, as regards the northern elevation, is similar to that of the choir.

The east front is formed by the Chapel of the Nine Altars. The fine elevation of that fabric comprises a double range of windows, of the lancet shape, with a circular window of radiated stone-work in the centre. We regret to state that this façade has suffered from the modernizing spirit too evident in many parts of the cathedral, and the existence of which must be deplored with additional earnestness, on account of the large sums which are annually devoted to the repairs of the structure¹⁴.

The south front preserves much of its original character, although many of the ornamental parts have been injured in the superfluous operation of new facing. The cloister, dormitory, and other buildings formerly appertaining to the monastery of Durham, preclude the possibility of any other than a partial view of this side of the edifice. The cathedral presents a magnificent object when beheld on the south-east from the church-yard of St. Oswald ; and as this view likewise exhibits the architectural character of the structure towards the south, we have chosen it as the subject of an engraving.

Our notice of the interior will most desirably commence at the chapel dedicated to the Virgin Mary, which is situated at the west end, and is denominated the Galilee¹⁵. This curious building was

14 The woods growing on the Church-lands were appropriated by the original benefactors to the repairs of the cathedral. For many past years a sum exceeding 1500*l.* has been annually expended on the buildings. The dean and chapter have also contributed liberally to the charge of the extensive reparations lately carried into execution.

15 At Ely there occurs a second instance of a chapel termed a Galilee at the west end a cathedral. Mr. Millers, in his judicious remarks on these western chapels, observes that, " here the penitents used to sit, while they waited their re-admission into the church. This may account for the name by which this vestibule was anciently called, the Galilee. As Galilee, bordering on the Gentiles, was the most remote part of the Holy Land from the holy city Jerusalem, so was this part of the building, most distant from the sanctuary, occupied by those unhappy persons, who, during their exclusion from the mysteries, were reputed scarcely, if at

erected by bishop Pudsey, about the year 1160; but underwent some alterations early in the 15th century. The chapel is divided into five aisles by four rows of light-clustered columns, each composed of four shafts¹⁶. The arches are semi-circular, and ornamented with the zig-zag moulding. The windows, and some minor parts, which exhibit the pointed style, were inserted when the chapel was repaired in the 15th century. In this building are preserved several altars, amongst which is that of venerable Bede, whose shrine once occupied a contiguous spot, still denoted by a plain basement slab of marble.

On passing from this very interesting chapel, we behold, in the nave and choir, the most august and perfect example now remaining of that mode of Anglo-Norman architecture which prevailed at the commencement of the 12th century. The stately works of the bishops de Carilepho and Flambard here subsist unaltered, or subject only to such interpolations as are obvious on the most cursory inspection. The character of the design, throughout the whole of the original edifice,

all better than beathens." We reluctantly add, that the Galilee at Durham was the only part of the cathedral in which females were formerly allowed to attend the celebration of divine service. The well-known and degrading dislike which St. Cuthbert entertained towards women, proceeded, probably, from his anxious desire of prohibiting a communion between the sexes in monastic establishments. Early biographers have accounted for an aversion so disgraceful to humanity, and to christian practice as far as the saint was implicated, by the fabrication of a story abounding in miraculous circumstances.—According to those fabulous writers, the "blessed St. Cuthbert," whilst leading a solitary life in the borders of the Picts, was nearly rendered a sacrifice to the vice and the arts of "a daughter of the king of the province" in which he resided. This abandoned princess, as we are told, entered into an illicit commerce with one of her father's domestics, and when the effects of her ill-conduct became apparent, accused "the solitary young man, Cuthbert" of having overcome her modesty. In great rage the king repaired to the "hermit's abode," accompanied by his daughter and many nobles; and was proceeding to inflict vengeance on the supposed offender, when, in consequence of an appeal from Cuthbert to heaven, "the earth made a hissing noise, presently opened, and swallowed up" the pregnant princess in the presence of her father and his numerous attendants. The king was, naturally, "thereat greatly tormented in his mind," and requested Cuthbert to pray for the restoration of his daughter. The good man acceded to the wish of the sovereign, upon condition that from thenceforwards "no woman should come near him."—To such an absurd origin was long ascribed the ancient prohibition of females from entering any church dedicated to the patron-saint of our cathedral.

The religious followers of St. Cuthbert persevered, even to ages briefly antecedent to the Reformation, in maintaining the objectionable prerogative of their founder; but relaxed, in a slight degree, from the austerity of ancient ordination. Although restrained to the western, and less sacred, part of the edifice, females were permitted, in the latter days of Roman Catholic superstition, to enter the cathedral of Durham during the celebration of solemnities. There is still observable, in the pavement of the nave, a cross of black marble, forming the nearest point towards the choir which women might presume to approach!

Respecting the sanctity with which the supposed wish of St. Cuthbert was regarded in the 14th century, the following singular tale is related in Wharton's *Anglia Sacra* (vol. i. p. 760.) "In the year 1333, on Thursday in Easter Week, Edward III. came to Durham, and lodged in the priory. On the Wednesday following queen Philippa came from Knaresborough to meet him, and being unacquainted with the custom of this church, went through the abbey gates to the priory, and after supping with the king, retired to rest. This alarmed the monks, one of whom went to the king, and informed him that St. Cuthbert had a mortal aversion to the presence of a woman. Unwilling to give any offence to the church, Edward immediately ordered the queen to arise, who, in her under garments only, returned by the gate through which she had entered, and went to the castle; after most devoutly praying that St. Cuthbert would not avenge a fault which she had through ignorance committed."

¹⁶ The northern aisle of the Galilee has been enclosed as the Registrar's Office.

is marked by massive columns, of studied diversity in shape and embellishment, sustaining semi-circular arches, in some instances plain, but in others enriched with various carved mouldings. Above the row of principal arches are two tiers of triforia, or galleries of communication. On the side walls, opposite to the columns, are placed pilasters; and the space between the lower windows is filled with an arcade of intersecting round arches.

A more minute description of the nave, which forms the part now under consideration, may be presented in the following terms: "The two extreme columns to the west rise from bases of the form of a complicated cross, having pointed projections from the interior angles. The dimensions of each base are fifteen feet every way, being exactly similar to those which support the columns of the tower and dome. The pillars are clustered, having three semicircular pilasters in each front, divided by an angular projection. The next column, eastward, rises from a base of the form of a cross, twelve feet every way, supporting a clustered pillar, the pilasters of which, towards the nave, run up to the roof through the fascia between the upper windows. The next rises from a square base of eight feet, and is richly fluted, terminating with a plain capital, which supports the gallery above the side aisle. Each intermediate pillar is clustered like those described in the second place, stretching up to the roof; those in the intervals are circular, making the succession consist of a clustered pillar and a round one alternately. The first round pillar is fluted, as before described; the second covered with the zigzag figure; and the third grooved with the figure of a net. The pillars opposite to each other are exactly similar in ornaments and dimensions; and it is also to be observed, that the bases of the clustered and of the round pillars, through the whole building, have the same dimensions as those above described¹⁷."

The vaulting of the nave was commenced under the auspices of bishop Poore, and executed under the immediate direction of prior Melsonby, about the year 1242. The Norman zigzag moulding is here introduced on the ribs of the groins, although the whole vault is pointed. The windows are uniformly of a pointed shape, and are consequently innovations on the original design.

The internal part of the central, or great tower, is open to the height of the first story above the roof of the cathedral; and the fabric is therefore recognized by architects under the denomination of a lantern. The magnitude and grandeur of its several parts greatly alleviate the objection of its want of harmony with the Anglo-Norman

¹⁷ Hutchinson's Hist. of Durham, vol. ii. p. 238.

divisions of the structure. The transepts nearly agree, in date of erection, and architectural character, with the principal parts of the cathedral.

The choir presents five divisions of arches, comprehending four pillars on each side; those on the east and west being clustered, and the others round. The shafts of the latter are cut in a spiral figure. The vaulting of this part of the structure is of an elegant character, and was performed under the notice of prior Hotoun, shortly after the year 1290. The present prebendal stalls were constructed in the time of Charles II. and evince a better taste than is usual in the designs of that period. The episcopal throne is situated in the recess of the third arch from the east, and was erected by bishop Hatfield, late in the 14th century. The basement story of this beautiful fabric acts as a canopy to the altar-tomb of that bishop, whose recumbent statue is finely executed. Above the seat of state is a canopy of rich tabernacle work; and the remainder of the structure comprises numerous niches, canopies, and pinnacles, of excellent workmanship. The screen to the high altar was given by John lord Neville, who greatly distinguished himself under his father, lord Ralph Neville, at the battle of Red Hills, or Neville's Cross, fought in the neighbourhood of Durham. The work was completed in 1380. This very splendid altar-screen is principally composed of free-stone, and presents two fronts, the eastern of which is open to the Chapel of the Nine Altars. The design comprehends three stories, the lower being solid, whilst the second and third are pierced, and enriched with numerous canopied niches, formerly filled with statues. Mr. Carter, writing on the subject of this screen, in the survey of our cathedral made by direction of the Antiquarian Society, observes that "the light and airy pinnacles, rising in pyramidal form, tier above tier, in splendid confusion, cannot be too much admired."

Immediately behind the screen, and projecting into the chapel of the nine altars, is the feretory of St. Cuthbert; in the centre of which stood, in ages previous to the Reformation, the shrine of that saint, which was held in great reverence throughout the north, and appears, from descriptive accounts, to have been one of the most gorgeous shrines in the kingdom.

The Chapel of the Nine Altars forms the termination of the cathedral towards the east, and is at once uncommon in design, and beautiful in architectural character. This building receives its name from nine altars, erected beneath the windows on the east side, and dedicated to the same number of saints; amongst which the altars of St. Cuthbert and St. Bede were honoured with the central and most

distinguished situations¹⁸. We are not enabled to ascertain, from any existing records, the date at which this chapel was constructed; but, in the general disposition and proportion of its parts, although more highly ornamented, it bears a considerable resemblance to the style prevailing in the cathedral of Salisbury; and was probably commenced in the latter years of Henry III. The windows are of the most elegant description of the lancet form; and the clustered pilasters, from which rise the groins of the roof, are admirably light and symmetrical.

Many of our prelates, and several persons of more general historical interest, have been buried in this cathedral; but their funeral-memorials have chiefly fallen a sacrifice to those various convulsions attendant on the progress of Reformation, which placed, for too long a period, the most sacred tributes of religious reverence and human sympathy at the mercy of the avaricious and unfeeling. The sculptured tomb of bishop Hatfield, which has been already described as forming the awful basement of the seat for the inthronization of his successors, is now the principal monument remaining in our cathedral-church.

The cloister formerly attached to the monastery of Durham, adjoins the cathedral on the south, and was erected between the years 1389 and 1438. This spacious ambulatory contains eleven windows in each front, open towards the area of the quadrangle. The head of each window was originally ornamented with tracery, of considerable beauty; but every vestige of real elegance, and nearly all marks of ancient character, have been obliterated in recent *repairs*. There are several fine doorways, of Anglo-Norman construction, attached to different parts of the cathedral. A door leading from the cloister to the south aisle of the nave presents some peculiarities of enrichment, and forms the subject of one of our engravings. The chapter house, formerly abutting on the east side of the cloister, has been taken down in the course of the late alterations; and a mere commodious room is now substituted for the official use of the dignitaries.

¹⁸ In the work intituled "Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham, published by Davies, in 1672, occur many particulars relating to the furniture of the nine altars previous to the Reformation. From this work we learn that the altars "had their several screens, and covers of wainscot over head." There was, likewise, between every altar "a very fair and large partition of wainscot, all varnished over with branches and flowers, and other imagery work, most finely and artificially pictured and gilded, containing the several lockers and ambryes (almeries) for the safe keeping of the vestments and ornaments belonging to every altar." Before the principal east window of the chapel was "a frame of iron, whereon stood nine very fine cressets," or lamps, which illuminated, throughout the whole of every night, the nine altars and the ferctory of St. Cuthbert.

The buildings appertaining to the monastery of Durham were formerly of great extent; and vestiges affording considerable interest are still remaining, independent of the cloister. This religious house was established by bishop de Carilepho, for monks of the Benedictine order. When dissolved by Henry VIII. in the year 1540, the annual revenues were valued, according to Speed, at £1615 : 14 : 10. On the west side of the cloister is still to be traced the spacious dormitory of the monks, retaining its ancient name and outline of architectural character, although subject to internal alteration. On the east side of the same quadrangle stood the Frater house, or hall. This apartment was most desirably converted into a library for the dean and chapter, by dean Sudbury, about the year 1680. Many valuable books and records, together with some antiquities of great local interest, are preserved in this extensive room. The kitchen, formerly attached to the monastery, and now belonging to the dean, is highly worthy of investigation, on account of the excellence and peculiarity of its construction. Its form is octangular; and, in several respects, it bears considerable resemblance to the celebrated kitchen of Glastonbury Abbey.

This diocess comprises the whole county of Durham, and all Northumberland except eight churches and chapels. It also includes one parish in Cumberland, and claims Crake in Yorkshire¹⁹. The members of the cathedral, in addition to the prelate, consist of a dean; twelve prebendaries; two archdeacons; twelve minor canons; a deacon; a sub-deacon; and various inferior officers. The revenues of this church, although much diminished at different times, are still of superior value to those of any other English Bishopric.

The castle of Durham, which now constitutes the palatial residence of the bishop when he visits this city, was founded by William the Conqueror, and occupies a part of the same rocky eminence on which the Cathedral is placed. Its venerable towers greatly assist in bestowing on a distant view of the *English Zion* that unique and impressive air of architectural grandeur for which it is celebrated. The most ancient part of this structure consists of a fortified keep, or

¹⁹ The reader may be reminded in this place that the bishopric of Durham is an ancient palatinate. The palatine right of the bishop formerly consisted of "all manner of royal jurisdiction both civil and military, by land and sea," within his diocess. These high prelatial privileges have been abridged at different periods, as the nation improved in legislative science; but the power of the bishop is still great and peculiar. He usually acts as lord lieutenant of the county, and the high sheriff is appointed by him. The admiralty jurisdiction in the county of Durham also remains vested in the mitre. It is observed by Mr. Gough, in his additions to Camden, that when the bishop comes in person to any of the courts of judicature, in the same district, "he sits chief in them, those of assize not excepted; and, even when judgment of blood is given, though the canons forbid any clergyman to be present, the bishops of Durham did, and may, sit in their purple robes on the sentence of death."

citadel, which is seated on an artificial mount, and is in the form of an irregular octagon. This vestige of rude and military ages is now reduced to the outward walls; and the habitable parts of the castle, which have been erected at various times, possess little uniformity, but are of a less severe and repulsive character than the forsaken keep. The hall is a magnificent apartment, 180 feet in length, and 50 feet in width. This noble room was built by bishop Hatfield, in the latter part of the 14th century. Succeeding prelates, down to the present time, have effected alterations which equally promoted the enlargement and improvement of the edifice.

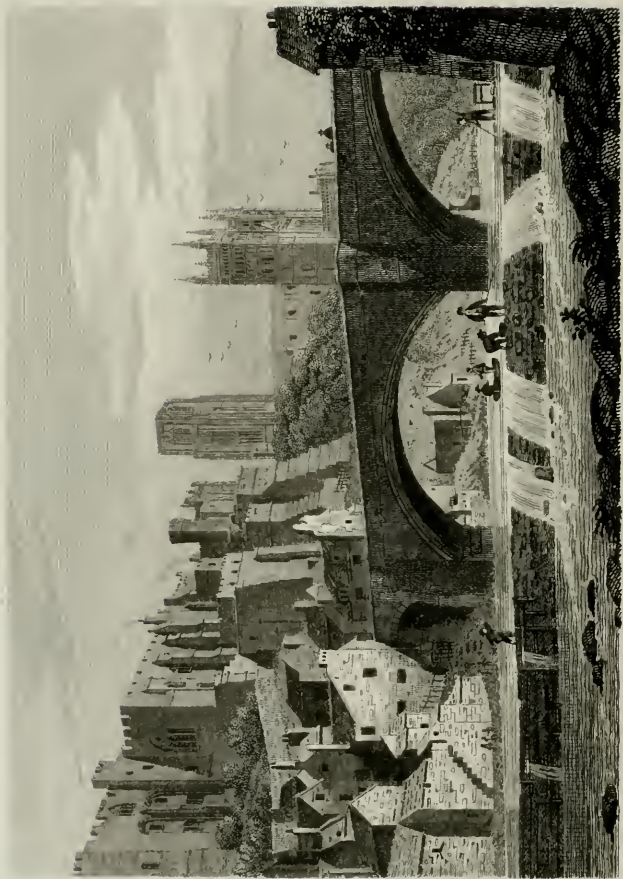
It may be desirable to observe that the bishops of Durham possess another palace in this county. This is a fine fabric, situated at Bishop-Auckland, a town on the banks of the river Weare. Anthony Bek, whose habitual magnificence has been noticed in a preceding page, was the first prelate who selected the episcopal manor of Auckland as a place of residence. The palace has been greatly improved by the present bishop, and is surrounded with extensive and beautiful grounds.

DIMENSIONS OF THE CATHEDRAL.

Entire LENGTH, exclusive of the Galilee, 411 feet; the nave is 260 feet in length, 74 in width, and 69 feet 6 inches in height. The transept between the nave and choir is 170 feet in length, and 57 in width, including the aisles. The LENGTH of the choir is 120 feet, and its width 74. The chapel of the Nine Altars is 130 feet from north to south, and 51 feet from east to west. The HEIGHT of the central tower is 214 feet; and that of the western towers 138. The Galilee is 80 feet from north to south, and 50 from east to west. The cloister forms a quadrangle of 147 feet.

DESCRIPTION OF THE PLATES.

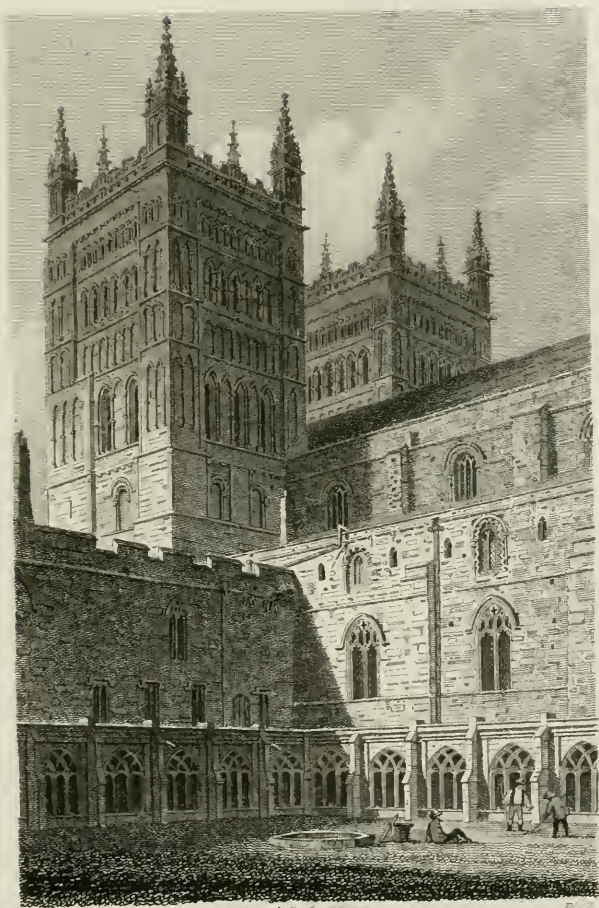
- Plate 1.* Shews the Central Tower of the Cathedral; the Nave; and the Western End, comprising the Galilee and Towers. Nearer to the point at which the View is taken, rise the massy walls of the Episcopal Castle, or Palace. In front is seen the ancient Bridge over the river Weare.
- Plate 2.* A View taken from the Cloister; representing the Western Towers and part of the Nave. In the centre of the cloister-area is the basement of the lavatory formerly used by the monks of Durham.
- Plate 3.* The Chapel of the Nine Altars, looking south. On the right is seen the Feretory of St. Cuthbert.
- Plate 4.* Represents the North Transept and part of the Nave and its Aisle. On the western buttress of the transept is a curious piece of sculpture, allusive to an ancient tradition, according to which the holy wanderers were originally directed, in their choice of Durham as a resting place for the reliques of St. Cuthbert, by a woman in search of a strayed cow!
- Plate 5.* An interior View of the North Transept and part of the Nave.
- Plate 6.* The Great, or Central, Tower; the South Transept; and the Library. The door on the right hand of this View leads to the cloister. On the left is the ancient kitchen of the monastery, now the deanery kitchen.
- Plate 7.* A View taken from St. Oswald's Churchyard, exhibiting the Cathedral from east to west. The prominent objects in this display of the building are the Chapel of the Nine Altars; the Central Tower; and the Towers at the Western extremity.
- Plate 8.* An enriched Doorway, of Anglo-Norman construction, leading from the cloister to the south aisle of the nave. Within is seen part of the Screen dividing the nave and choir.



View of the Great Ouse from a Drawing by J. H. Sturt

Durham Cathedral & Castle

Published by J. H. Sturt, 1849, by permission of the Duke of Northumberland



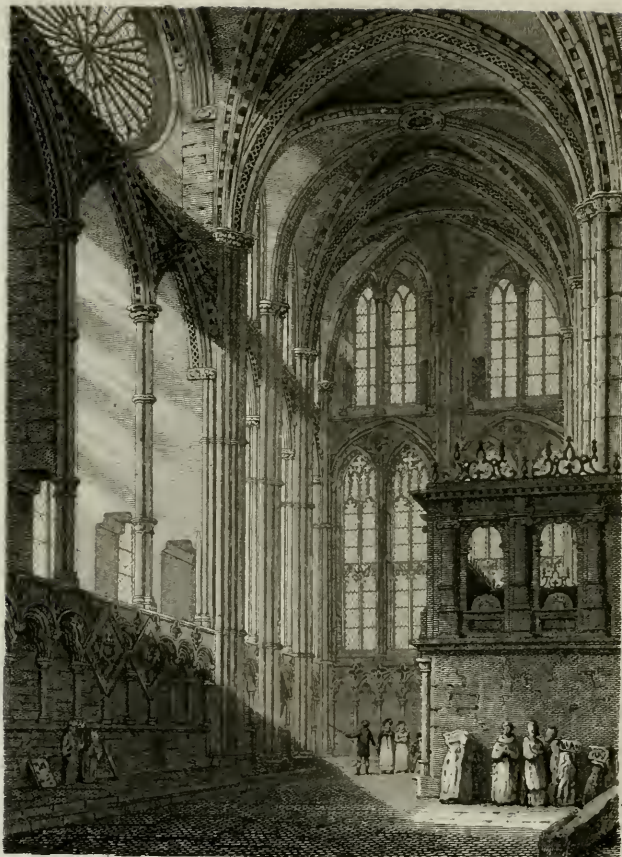
Disegno di Raffaello

P.

Veduta del Palazzo Senatoriale Vaticano

Disegno di Raffaello del Palazzo Senatoriale Vaticano





Eng. by J. Storer from a Drawing by H. S. Storer

Pl. 3.

Chapel of the nine Altars, Durham Cathedral.
To the Hon.^{ble} & Rt. Rev.^d Shute Barrington D.D.
Lord Bishop of Durham; this plate is
respectfully inscribed by his
Lordship's Obedt. Serv.^t J. Storer.



Drawn & Engr'd by H. Storer

Pl. 4

Westwerk der Kathedrale von Durham

Published June 1843 by Storer & Sons, Paternoster Row.



Inscribed Eng^d by W.S. Storer

*Transit and part of the Vase Durham Cathedral:
 the R^o Rev^d & Hon^o Thomas Cornwallis, D^d Lord
 Bishop of Northfolc & Coventry & Dean of Durham:
 this plate is respectfully inscribed by his
 Lordships Obedient Serv^t R. H. H.*



Drawn by J. S. Storey

Pl. 6

Plan of Lichfield Cathedral

Published by J. S. Storey, 10, Pall Mall, London

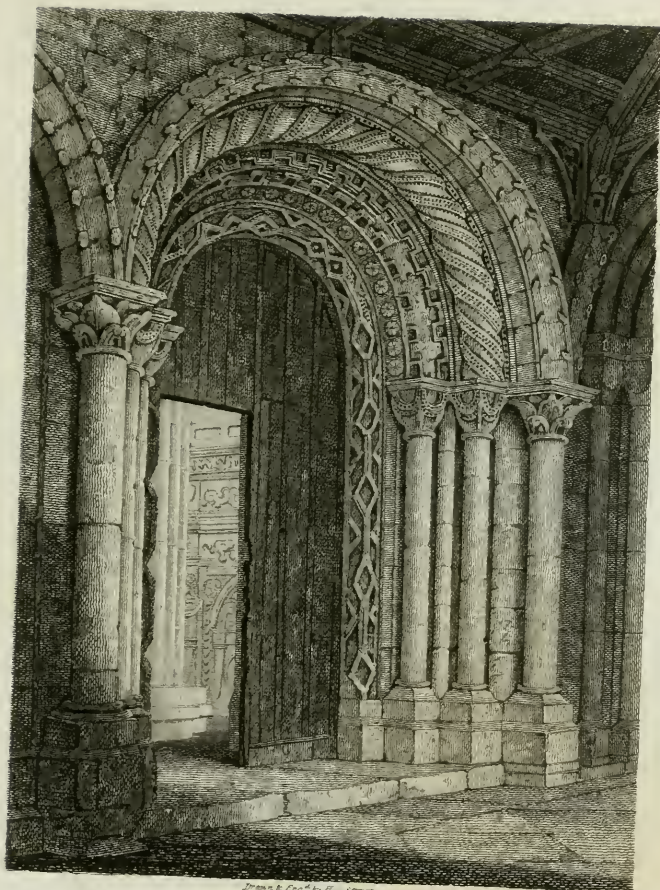


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Drawn & Engr'd by H. S. Stone

A View of Durham Cathedral.

Published and sold by Sturges, Phelps & Co. New York, 1850.



Drawn & Engr'd by H. Storer

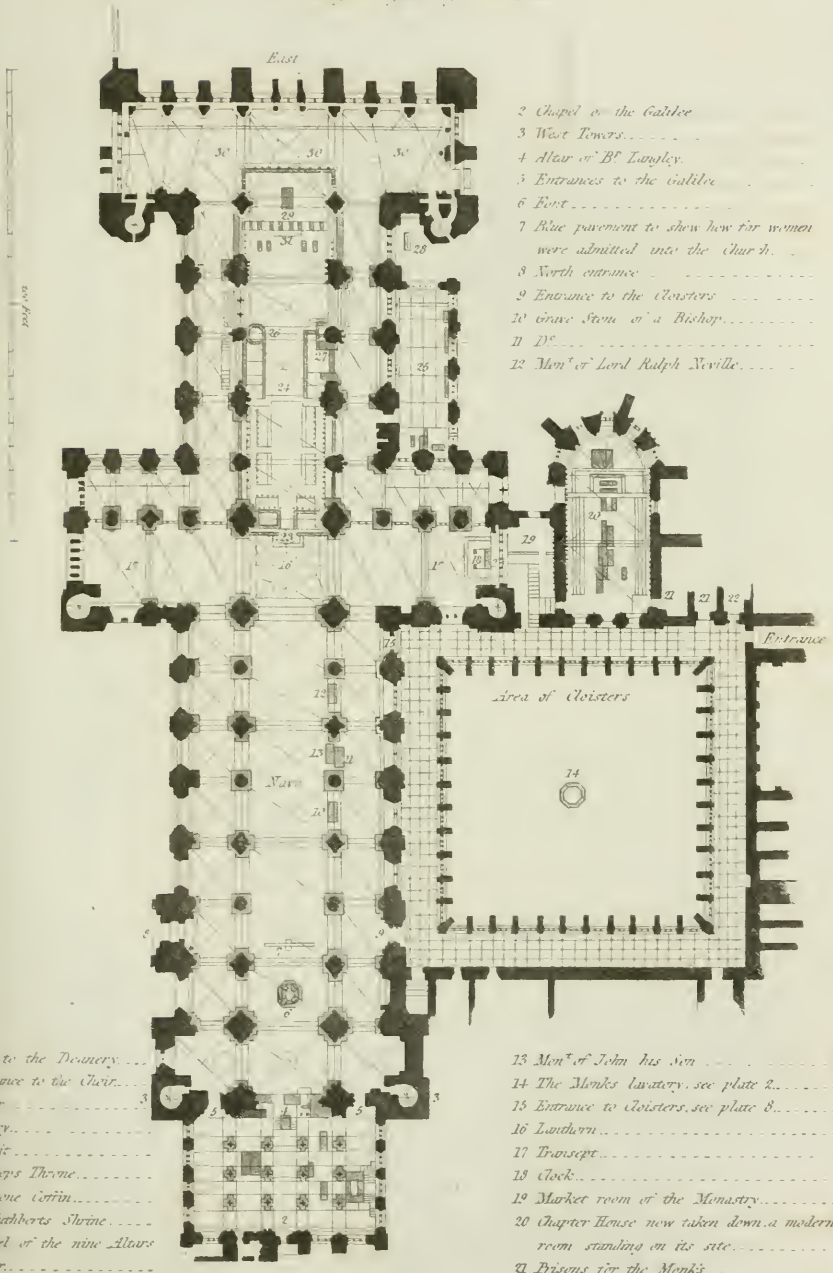
Pl. 3

View of the Cloisters Durham Cathedral

Published Nov: 1823 by Storer & Co. 15, Pall Mall, London.

DURHAM CATHEDRAL,

Shewing the planing of the Roof.



- 2 Chapel of the Galilee
- 3 West Towers
- 4 Altar of St Langley
- 5 Entrances to the Galilee
- 6 Font
- 7 Blue pavement to show how far women were admitted into the Church
- 8 North entrance
- 9 Entrance to the cloisters
- 10 Grave Stone of a Bishop
- 11 D.C.
- 12 Men of Lord Ralph Neville

- Way to the Decanery
- Entrance to the Choir
- Choir
- Vestry
- Pulpit
- Bishop's Throne
- 1 Stone Coffin
- St Cuthbert's Shrine
- Tray of the nine Altars
- Altar

- 13 Men of John his son
- 14 The Monks lavatory, see plate 2
- 15 Entrance to cloisters, see plate 8
- 16 Lantern
- 17 Transept
- 18 Clock
- 19 Market room of the Monastery
- 20 Chapter House now taken down a modern room standing on its site
- 21 Biscuits for the Monks

BATH AND WELLS.

BISHOPS.

<i>Of Wells.</i>		<i>Of Bath and Wells.</i>		<i>Held in commendam Four Years, by</i>	
Aldhelm	905	Joceline Troteman	1205	Cardinal Thomas Wolsey	
Wifeline	915	<i>See Vacant.</i>		John Clerk	1523
Elphege		Roger	1244	William Knight	1541
Wlfhelm		William Bitton	1248	William Barlow	1547
Brithelm	958	Walter Giffard	1264	Gilbert Bourne	1554
Kineward	973	William Button	1267	Gilbert Berkely	1559
Sigar	975	Robert Burnell	1274	Thomas Godwyn	1584
Alwyn	995	William de Marchia	1293	John Still	1592
Burwold	1000	Walter Haselshaw	1302	James Montagu	1608
Leoving	1008	J. de Drokensford	1309	Arthur Lake	1616
Ethelwin	1012	Ralph de Salopia	1329	William Laud	1626
Brithwyn	1013	John Barnet	1363	Leonard Mawe	1628
<i>See Vacant.</i>		John Harewel	1366	Walter Curle	1629
Merewith	1027	Walter Skirlaw	1386	William Pierce	1632
Dudoca	1031	Ralph Erghum	1388	Robert Creighton	1670
Giso	1059	Henry Bowet	1401	Peter Mews	1672
<i>Of Bath.</i>		Nicholas Bubwith	1408	Thomas Kenn	1684
John de Villula	1088	John Stafford	1425	Richard Kidder	1691
Godfrey	1123	T. de Beckington	1443	George Hooper	1703
<i>Of Bath and Wells.</i>		John Phreas	1464	John Wynne	1727
Robert	1135	Robert Stillington	1465	Edward Willes	1743
<i>See Vacant.</i>		Richard Fox	1491	Charles Moss	1774
Reg. Fitz-Joceline	1174	Oliver King	1495	RICHARD BEADON	1802
<i>Of Glastonbury.</i>		Adrian de Castello	1504		
S. Barlowinwac	1192				

ABBOTS.

Elphege	970	Stigand	1067	Aelsig	1075
Sewold					

PRIORS.

Benedictius	1151	Thomas de Wynton	1289	John de Tellisford	1411
Peter	1159	Rob. de Cloppecote	1301	William Southbroke	1425
Walter	1175	Robert de Sutton	1332	Thomas de Lacoek	1447
Gilbert	1198	Thomas Christy	1333	Richard	1476
Robert	1205	John de Irford	1340	John Cantlow	1489
Thomas	1223	John de Waleeot	1340	William Bird	1499
Walter	1261	John de Dunster	1406	William Holway	1525

DEANS.

Ivo	1150	Thomas de Sudbury	1321	Robert Weston	1570
R. de Spakeston	1160	Nicholas Slake	1396	Valentine Dale	1574
Alexander	1180	Henry Beaufort	1397	John Herbert	1589
Lionius	1205	Thomas Tuttebury	1401	Benjamin Heydon	1602
Ralph de Lechlade	1218	Thomas Stanley	1402	Richard Meredith	1607
Peter de Ciceter	1220	Richard Courtney	1410	Ralph Barlow	1621
William de Merton	1236	Thomas Karniche	1413	George Warburton	1631
Johannes Saracenus	1241	Walter Metford	1413	Walter Raleigh	1641
Giles de Bridport	1253	John Stafford	1423	<i>Deanery Vacant 14 Years.</i>	
Edward de la Knoll	1256	John Forest	1425	Robert Creighton	1660
Thomas de Button	1284	Nicholas Carent	1446	Ralph Bathurst	1670
William Burnell	1292	William Witham	1467	William Graham	1704
W. de Haselshaw	1295	John Ganthorp	1472	Matthew Brailsford	1713
Henry Husee	1302	William Cosyn	1492	Isaac Maddox	1733
John de Godelegh	1305	Thomas Winter	1526	John Harris	1736
Richard de Bury	1332	Richard Woolman	1529	Samuel Creswicke	1739
Wibert de Littleton	1334	Thomas Cromwell	1537	Hon. F. Seymour	1766
Walter de London	1335	W. Fitzwilliams	1540	George W. Lukin	1799
John de Carlton	1350	John Goodman	1548	Hon. H. RYDER, bp.	
Stephen de Pypmell	1361	William Turner	1550	of Gloucester	1812
John Fordham	1378				

INDEX TO WELLS CATHEDRAL.

* * * *The italic letters indicate the pages marked at the bottom of the left side; thus (a) (b) &c. and the letter N. for note.*

Athelmus, first bishop of Wells, *b*; promoted to Canterbury, *ib.*

Barlow, bishop, *e*; greatly injured the revenues of the see, *f*; fled to a foreign country universally execrated, *ib.*—Beadon, Richard, present bishop of Wells, *h.*—Beckington, bishop, *e*; became chancellor of Oxford University, *ib.*; assisted in the instruction of Henry VI, *ib.*; received several preferments, as a reward for the exercise of that duty, *ib.*; employed a large part of his wealth in public works, *ib.*; a great contributor to the buildings of Lincoln College, *ib.* N.—Brithelm, bishop, erected the jurisdiction of Glastonbury into an archdeaconry, *b.*—Bubwith, bishop, a great benefactor to the cathedral, *e.*—Burgess, Cornelius, obtained possession of the palace in the time of the civil wars, *f*; reduced the structure to a state of ruin, for the purpose of selling the materials, *ib.*; let out the gatehouse as dwellings for the poor, *ib.*—Burnell, bishop, considerably augmented the palatial residence, *d.*

Castello, bishop, entered England on a mission from the court of Rome, *e*; deprived of his preferments for plotting against Pope Leo X, *ib.*—Cathedral, notice of the injuries sustained by the buildings in the time of the civil wars, *f*; description of, *h o*; uniformly in the pointed style, *h*; exterior, *ib.*; plan, *l*; windows of the choir, *h*; erection of the west front ascribed to bishop Joceline, *i*; numbers of statues on that front, *ib.*; Mr. Gough's description of those statues, *ib.* N.; western towers, *k*; great or central tower, *ib.*; north side of the cathedral, *ib.*; north porch *ib.*; sculptured figure, supposed to allude to the martyrdom of St. Sebastian, *ib.*; nave and transepts, *m*; groining of the ceiling, *ib.*; choir, description of, *m n*; episcopal throne, *n.*—Chapels of the Virgin, and St. Mary, *n.*—Chapter-house, *k.*—Christianity, early progress of, involved in obscurity, *a.*—Collegiate church of Wells, *a*; founded by king Ina, *ib.*; erected into a bishopric, *b.*—Cynewulf, king of Wessex, bestowed on the collegiate church eleven mannes and farms, *a.*

Diocese, its divisions, *p.*

Editha, Queen, *b*; bestowed on bishop Giso the two manors of Mark and Mudgeley, *ib.*

Giffard, bishop, *d*; Giso, bishop, chaplain to Edward the Confessor, *b*; elected to this see during his absence on an embassy to Rome, *ib.*; lived in banishment during the reign of Harold, *ib.*; restored to his see on the accession of William, *l*, *ib.*; number of canons increased by him, *ib.*; said to have enlarged and beautified the grand choir, *ib.*—Godfrey, bishop, *c.*

Harewell, bishop, chaplain to Edward the black prince, *d e*; contributed largely to the erection of the south-west tower, *e*; and towards the expense of glazing the great western window, *ib.*—Harold, king, *b*; despoiled the church of its ornaments, *ib.*; ejected the canons, and took possession of their revenues, *ib.*—Hooper, bishop, *h.*

Ina, King of the West Saxons, *a*; his reign distinguished by the promulgation of a legislative code, *ib.*; founded a collegiate church, *ib.*; and rebuilt the Abbey of Glastonbury, *ib.*

Kenn, bishop, *f*; refused to resign a house for the use of Elcanor Gwynne, *g*; attended Charles II. in his last hours, *ib.*; prevailed on the king to receive a visit from queen Katherine, *ib.*; instituted schools in his diocese, *ib.*; published an "Exposition of the Church Catechism," *ib.*; one of the bishops committed to the tower by James, *ib.*; anecdote of him, *ib.* N.; received a yearly pecuniary assistance from queen Anne, *g.*—Kidder, bishop, perished by the fall of part of the palatial buildings, *h*; King, bishop, *e*; paid attention to the monastic buildings of Bath, *ib.*; commenced the re-edification of the Abbey church of that city, *ib.*—Knight, bishop, *e*; an act of Parliament passed in his time, vesting the right of election in the dean and chapter of Wells, *ib.*

Lady chapel, *k.*—Laud, bishop, *f*; translated hither from St. David's, *ib.*

Members, present, of the cathedral, *p.*—Montagu, bishop, *f*; improved the palaces of Wells and Banwell, *ib.*—Monuments, bishop Beckington's in chapel of St. Mary, *n o*; bishop de Marchia's, *o*; bishop Harwell's, *ib.*; Thomas Linley's, *ib.*; beautiful inscription on the latter monument, *ib.* N.—Moss, bishop, *h.*

Palace, episcopal, *p q*; an embattled form bestowed on it by bishop Erghum, *g*; ground plan, *ib.*; great hall, *ib.*—Pierce, bishop, deprived of his mitre by the parliament, *f*; regained his ecclesiastical sway on the restoration, *ib.*

Robert, bishop, *c*; a modification adopted by him for terminating disputes respecting the see, *ib.*; entered with zeal into the political struggles between Stephen and the Empress Maud, *ib.*

Salopia, bishop, an eminent benefactor to the cathedral buildings, *d*; founded the college of vicars, *ib.*—Savaricus, bishop, *e*; obtained from Richard I. a grant for the Abbey of Glastonbury to be attached to the bishopric of Wells, *d*; removed the see, and styled himself bishop of Glastonbury, *ib.*

Trotteman, bishop, often termed de Wells, *d*; renewed the conciliatory title of bishop of Bath and Wells, *ib.*; founded several prebends, *ib.*; a munificent contributor to the prosperity of the see, *ib.*; improved the cathedral buildings, *ib.*

Villula, bishop, *b*; supposed to have practiced in early life as a physician at Bath, *c*; Mr. Warner's observations on his character, *ib.* N.; removed the see and styled himself bishop of Bath, *c.*

Willis, bishop, *h.*—Wifhelm, bishop, *b*; foundation of a cathedral church laid at Wells in his time, *ib.*; no part of that structure now remaining, *ib.*—Wolsey, Cardinal, held this see in *commendam* four years, *e.*—Wynne, bishop, *h.*

NORWICH.

BISHOPS.

<i>Of East Anglia, or Dun-</i>	Algar St.	1012	Walter Lyhart	1445
<i>wich.</i>	Alwin	1021	James Goldwell	1472
Felix	Ailfric II.	1032	T. Jan, or Jane	1499
Thomas	Ailfric III.	1038	Richard Nix	1501
Boniface	Stigand	1039	William Rugg	1536
Bisus, or Bosa	Grimketel	1040	Thomas Thirlby	1550
<i>See Divided.</i>	Egelmare	1047	John Hopton	1554
<i>Dunwich.</i>	<i>Of Thetford.</i>		Richard Cox	1559
Etta	Herfast	1070	John Parkhurst	1560
Astwolp	William Galsagus	1086	Edmund Freke	1575
Eadferth	<i>Of Norwich.</i>		Edmund Scambler	1584
Cuthwin	Herbert de Losing	1094	William Redman	1594
Alberth	Eborard, or Everard	1121	John Jeggon	1602
Eglaf	Wm. Turbus, or Turber-		John Overall	1618
Heardred	ville	1146	Samuel Harsnet	1619
Alsin	John de Oxford	1175	Francis White	1628
Tidferth	John de Grey	1200	Richard Corbett	1632
Weremund	Pandolph	1222	Matthew Wren	1635
Wybred	T. de Blumville	1226	Richard Montague	1638
<i>North Elmham.</i>	Ralph	1236	Joseph Hall	1641
Bedwinus	William de Raleigh	1239	Edward Reynolds	1660
Northbert	Walter de Suffield	1244	Anthony Sparrow	1676
Headulac	Simon de Waltone	1257	William Lloyd	1685
Edelfrid	Roger de Skerning	1266	John Moore	1691
Lanferth	Wm. de Middleton	1278	Charles Trimnel	1707
Athelwolf	Ralph de Walpole	1288	Thomas Green	1721
Unferth	John Salmon	1299	John Leng	1723
Sibba	Robert de Baldock	1325	William Baker	1727
Hunfert	W. de Ayreminne	1325	Robert Butts	1732
Humbert, St.	Anthony de Beck	1337	Sir Thomas Gooch	1738
<i>Sees United.</i>	Wm. Bateman	1343	Samuel Lisle	1748
<i>Elmham.</i>	Thomas Percy	1355	Thomas Hayter	1749
Wybred	Henry de Spencer	1370	Philip Yonge	1767
Theodred I.	A. de Tottington	1407	Lewis Bagot	1783
Theodred II.	Richard Courtenay	1413	George Horne	1790
Alhuf	John de Wakeryng	1416	C. Manners Sutton	1792
Ailfric I.	William Alnwyk	1426	HENRY BATHURST	1805
Edelstane	Thomas Browne	1436		

PRIORS.

Ingulf	1101	Simon de Elmham	Alex. de Tottington
William Turbus		Roger de Skerning	Robert de Burnham
Helias		N. de Brampton	William Worsted
Richard		Wm. de Bruman	John Hevelund
Ranulf		Wm. de Kirkby	John Molet
John		H. de Lakenham	Thomas Bozoun
Elric		R. de Langeley	John Bonewell
Tancred		Wm. de Claxton	William Spinke
Girard		Simon Bozsun	Wm. Baconthorpe
Wm. de Walsham		Laurence de Leck	Robert Broun
Randulph		Nicholas de Hoo	William Castleton
William Ode			1529

DEANS.

William Castleton	1538	John Jeggon	1601	Humph. Prideaux	1702
John Salisbury	1539	G. Montgomery	1603	Thomas Cole	1724
J. Christopherson	1554	Edward Suckling	1614	Robert Butts	1731
John Boxhall	1557	John Hassal	1628	John Baron	1733
John Harpsfield	1558	John Crofts	1660	Thomas Bullock	1739
John Salisbury	1560	Herbert Astley	1660	Edward Townsend	1761
George Gardiner	1573	John Sharp	1681	Philip Lloyd	1765
Thomas Dove	1589	Henry Fairfax	1689	JOSEPH TURNER	1790

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Alnwyck, bishop, *h* ; expended large sums on the repairs of the cathedral, *ib.*—Aymerinne, William de, *g* ; chancellor and treasurer in the reign of Edward II. *ib.* ; obtained a licence to fortify his episcopal palace, *ib.*

Bateman, William, *g* ; founded and endowed Trinity Hall, Cambridge, *ib.*—Bathurst, Henry, present bishop of Norwich, *p.*—Beck, Anthony de, *g* ; poison administered to him by his own servant, at the instigation of the monks, *ib.*—Bisus, or Bosa, consecrated in 669, *c* ; divided the diocess into two parts, *ib.*—Browne, bishop, *h* ; founded exhibitions for poor scholars, *ib.*

Cathedral Church, built at Norwich by bishop Herbert, *e* ; much damaged by fire, *f* ; repaired by John of Oxford, *ib.* ; again injured by fire, *ib.* ; description of the building, *k* ; the pointed style chiefly apparent on the exterior, *ib.* ; west front, *ib.* ; windows and grand entrance, *ib.* ; east end, *ib.* ; ground plan, *l* ; cloister, *l m* ; bishop's throne and chancellor's stall, *l* ; the cathedral greatly damaged in the time of the civil wars, *o* ; endangered by fire *p* ; repaired in 1806, *ib.*—Chapels, of Jesus and St. Luke, divided into two compartments, *m* ; evince the Norman style of architecture, *ib.*—Christianity, supposed to have met with many proselytes during the sway of the Romans in Britain, *a.*—Corbet, bishop, preferred to this see, *n* ; revered for many virtues, *ib.*—Courtenay, bishop, *g* ; honoured with the esteem of Henry V. *ib.* ; by whom he was employed in several embassies, *ib.*

Danes effected the conquest of this kingdom, *c* ; permitted to settle here by Alfred, *ib.* ; their professions of christianity at first merely nominal, *ib.*—Diocess, extent of, *p q.*—Dunwich, village of, reduced to a state of ruin by the encroachments of the sea, *c N.*

Eborard, bishop, *f* ; founded the hospital and church of St. Paul in Norwich, *ib.* ; and made large additions to the cathedral buildings, *ib.*—Egelmare, bishop, *d* ; presided over this see at the time of the Norman conquest, *ib.*—Elmham, some traces of episcopal palace there, *c N.*—Eorwald, king, successor to Redwald, *b.*

Felix, invited from France by Siegerht, *b* ; entrusted by him with the charge of superintending the progress of christianity, *ib.* ; appointed first bishop of East Anglia, *ib.* ; was the first person canonized in the eastern part of the island, *c.*

Galsagus, William, *c* ; bequeathed the larger part of his property to this bishopric, *ib.*—Gates at Norwich, *m n.*—Goldwell, bishop, *h* ; obtained from the pope a grant towards the repairs of the cathedral, *ib.* ; greatly improved the structure, *ib.*—Gooch, sir Thomas, *p* ; many alterations and improvements made by him in the cathedral, *ib.*

Hall, bishop, filled this see in the time of the civil wars, *o* ; his character, *ib.* ; expelled his see, *ib.*—Helena, wife of Constantius, her probable residence in the eastern part of Britain noticed, *a.*—Herfast, bishop, *d* ; wished to obtain possession of the abbey of Bury, *ib.* ;

unable to execute this wish he moved the see to Thetford, *d e* ; said to have built a cathedral there, *e.*—Hopton, bishop, chaplain to queen Mary, *i* ; evinced much religious bigotry, *ib.*—Horne, bishop, *p.*

Lollardism, a gate erected by sir T. Erpingham by way of penance for, *g n.*—Losing, Herbert de, acquired the see by purchase, *e* ; erected a cathedral church at Norwich, *ib.* ; presided over this see twenty-eight years, *ib.*—Lyhart, bishop, his embellishments of the Cathedral denoted by a sculptured *hart, h.*

Middleton, bishop, consecrated the cathedral in 1278, *f.*—Monastery, built by bishop de Losing, *e* ; sixty monks placed in the building, *ib.*—Montague, bishop, *n.*—Monuments, this cathedral contains few that are interesting, *m* ; one commemorative of bishop Goldwell, *ib.*

Nix, or Nykke, bishop, *h* ; intrigued in secret with the court of Rome, *ib.* ; severely oppressed with disasters and bodily decrepitude, *ib.*

Oxford, John of, repaired the cathedral after damages done by fire, *f.*

Palace, episcopal, *n* ; built at various times, *ib.* ; reduced to a state of ruin in the civil wars, *o.*—Pandulph, bishop, entered England as pope's legate, *f.*—Parkhurst, bishop, *i* ; greatly improved the Episcopal palace, *ib.*—Percy, Thomas de, *g* ; contributed largely to the repairs of the cathedral, *ib.* ; rebuilt the steeple, or spire, *ib.*

Redwald, King of East Anglia, *a.*—Reynolds, bishop, *p* ; Rugg, or Rettes, bishop, instrumental in advancing the views of Henry VIII. *i* ; rewarded by a promotion to this see, *ib.* ; severe lines in allusion to his subservient temper and poverty, *ib. N.*

Salmon, bishop, *g* ; filled the office of chancellor, *ib.*—See, divided by Bisus into two parts, *c* ; annals of the diocess involved in great obscurity while subject to this division, *ib.* ; the two bishoprics re-unioned by Wybred, who seated himself at Elmham, *d* ; see translated to Thetford by bishop Herfast, *d e* ; and finally to Norwich, *e.*—Siegebert, king, *b* ; restored christianity with pious zeal, *ib.* ; when at the head of his armed subjects refused to fight, *ib.* ; and fell amongst heaps of his people, *ib.* ; several monasteries said to have been founded through his liberality, *ib.*—Skerning, bishop, his prelacy marked by various calamities, *f.*—Spencer Henry de, *g* ; an active persecutor of the sect called Lollards, *ib.* ; distinguished himself in the continental wars of his era, *ib.*—Sufield, Walter de, *f* ; erected a lady chapel, since demolished, *ib.* ; Sutton, bishop, *p.*

Thirby, bishop, translated hither from Westminster, *i* ; Turbus, bishop, successor to Eborard, *f* ; advocated the cause of Becket, archbishop of Canterbury, *ib.*

Walpole, Ralph de, *f* ; contributed liberally to the buildings of the cathedral, *ib.* ; commenced the cloister, *ib.*—Wren, bishop, *n.*

Yonge, bishop, *p.*

DURHAM.

BISHOPS.

<i>Of Lindisfarn.</i>	Egelric	1042	Laurence Booth	1458	
Aidan	634	Egelwin	1056	William Dudley	1476
Finan	651	<i>See vacant One Year.</i>	John Sherwood	1484	
Colman	661	Walcher	1072	Richard Fox	1494
Tuda	664	<i>See vacant about 6 Months</i>	William Sever	1502	
<i>See vacant 14 Years.</i>	Wm. de Carlepho	1080	Chris. Bainbrigg	1507	
Eata	675	<i>See vacant Four Years.</i>	<i>See Vacant.</i>		
Cuthbert	685	Ralph Flambard	1099	Thomas Ruthall	1509
Eadbert	688	<i>See vacant near 5 Years.</i>	Thomas Wolsey	1522	
Eadfrid	698	Gallfrid Rufus	1133	Cuthbert Tunstall	1529
<i>See vacant Three Years.</i>	<i>See usurped by William</i>		James Pilkington	1560	
Ethelwold	724	<i>Cumin.</i>	Richard Barnes	1577	
Cyneolf	740	Wm. de St. Barbara	1143	<i>See vacant near 2 Years.</i>	
Higbald	781	Hugh Pudsey	1153	Matthew Hutton	1589
Egbert	803	<i>See vacant near 2 Years.</i>	Tobias Matthew	1595	
Heathured	821	Philip de Poieteu	1195	William James	1606
Egfrid	830	<i>See vacant.</i>	<i>See vacant Four Months.</i>		
Eanbert	845	Richard de Marisco	1214	Richard Neile	1617
Eardulph	854	<i>See vacant Two Years.</i>	George Montaign	1627	
<i>Of Chester-le-Street.</i>	Richard Poore	1228	John Howson	1628	
Eardulph		<i>See vacant.</i>	<i>See vacant.</i>		
Catheard	900	Nicholas de Farnham	1241	Thomas Morton	1632
Tilred	915	Walter de Kirkham	1249	<i>See vacant 14 Years.</i>	
Wigred	928	Robert de Stichill	1260	John Cosin	1660
Uhtred	944	Robert de Insula	1274	<i>See vacant Three Years.</i>	
Sexhelm	947	Ant. Bck, or Beak	1279	Nath. Lord Crewe	1674
Aldred	947	Richard Kellow	1311	William Talbot	1721
Elfsig	968	Lewis Beaumont	1317	Edward Chandler	1730
Aldne	990	Richard de Bury	1333	Joseph Butler	1750
<i>Of Durham.</i>	Thomas Hatfield	1345	Richard Trevor	1752	
Aldne	995	John Fordham	1381	John Egerton	1771
<i>See vacant Three Years.</i>	Walter Skirlaw	1388	Thomas Thurlow	1787	
Eadmund	1020	Thomas Langley	1406	Hon. S. BARRINGTON	1791
Eadred	1041	Robert Nevill	1437		

PRIORS.

Aldwine	1083	Thomas Melsonby	1233	Robert Berrington	1374
Turgot	1087	Bertram Middleton	1244	John of Hemingburg	1391
Algerus	1109	Hugh of Darlington	1258	John of Wessington	1416
Roger	1137	Richard Claxton	1273	William IV.	1446
Laurence	1149	H. of Darlington (1)	1285	John of Eurnaby	1456
Absolom	1154	Richard Houtoun	1289	Richard Bell	1464
Thomas I.	1162	William of Tanfield	1308	Robert Ebehester	1472
Germanus	1163	Galfrid	1313	John of Auckland	1484
Bertram I.	1189	William III.	1322	Thomas Castell	1494
William I.	1209	John Foussour	1342	Hugh Whitehead(2)	1524
Ralph	1214				

DEANS.

Hugh Whitehead	1541	William James	1596	Hon. J. Montague	1699
Robert Horn	1551	Adam Newton	1606	Henry Bland	1727
Thomas Watson	1553	Richard Hunt	1620	Spencer Cowper	1746
Thomas Robertson	1557	William Balcanquhall	1639	Thomas Dampier	1774
Robert Horn	1559	William Fuller	1645	William Digby	1777
Ralph Skynner	1560	John Barwick	1660	John, bishop of Pe-	
Wm. Whittingham	1563	John Sudbury	1661	terborough	1788
Thomas Wilson	1579	Denis Granville	1684	JAMES, bp. of Lich-	
Tobias Matthew	1583	Thomas Comber	1691	field and Coventry	1794

(1) Prior Hugh resigned in the year 1273, but was re-appointed in 1285.

(2) Hugh Whitehead, the last prior, resigned the monastery to king Henry VIII. in the year 1540, and was appointed first dean of Durham in 1541.

[Plate 4, which is described in the List of Plates as "the north transept and part of the nave," is properly—the North End of the Chapel of the Nine Altars and Part of the Choir, &c.]

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Aidan, appointed first bishop of Lindisfarn by king Oswald, *a b*; presided there during the whole of that king's reign, *b*.

Barrington, hon. Shute, present bishop of Durham, *h*.—Bek, or Beak, bishop, *f*; coadjutor of Edward I. in his endeavours to humble the power of the Scots, *ib.*; said to have been one of the most learned and accomplished men of his age, *ib. N.*—Bishop-Auckland, town of, *g*; a palace for bishops of Durham there, *ib.*—Brewer, Mr. J. N. his account of Bishop Skirlaw, *g*.—Bury, bishop de, *f*; versed in the most polite literature of his age, *ib.*; alleviated the miseries which warfare had spread over his diocese, *g*.

Carlepho, bishop de, founder of the present cathedral, *e*; removed the secular clergy, *ib.*—Castle of Durham, *p*; the palatial residence of the bishop when he visits the city, *ib.*; most ancient part a fortified keep, *p q*; erected at various times, *q*.—Cathedral of Durham first composed of rods to receive the remains of St. Cuthbert, *d*; supplanted by a church of stone, *ib.*; the most magnificent example remaining of the Anglo-Norman style of architecture, *a*; description of the building, *i o*; plan, *t*; great tower, *ib. N.*; north front, *k*; east front, *ib.*; south front, *ib.*; interior, *k l*; nave, *l m*; columns, *m*; vaulting of the nave, *ib.*; lantern, *ib.*; choir, *n*; episcopal throne, *ib.*; screen to the high altar, *ib.*; cloister, *o p*; frater-house converted into a library, *ib.*; deanery kitchen, *ib.*—Chapter-house lately taken down, *o*.—Chester-le-street, see fixed there, *d*; situation of that village, *ib. N.*; parochial church, *ib.*—Corman, a monk, engaged by king Oswald to preach to his pagan subjects, *a*.—Cosin, bishop, *g*; fled to France from sectarian persecution, *h*; acted as chaplain to the protestant part of the queen's household, *ib.*—Crake, the episcopal see fixed there for about four months, *c*.—Crewe, bishop, *h*; in favour with James, duke of York, *ib. N.*; dedicated the latter part of his life to acts of charity, *ib.*; bequeathed large estates for charitable uses, *ib.*—Cumin, William, usurped the see of Durham, *e*; procured a promise of support from the king of Scotland, and maintained a forcible possession of the see for nearly three years, *ib.*—Cuthbert, St. *b*; supposed to have worked many miracles, *ib.*; passed the youthful part of his life in the monastery at Melros, *ib.*; abbot of Lindisfarn for twelve years, *ib.*; quitted his abbacy, *ib.*; constructed a cell, *n* which he lived nine years, *ib.*; nominated to the see of Lindisfarn by king Ecgrif, *ib.*; sat as bishop about one year and nine months, *ib.*; finding his health decay he returned to his solitude, where he died, *c*; obtained from Alfred valuable grants of lands, *ib.*; ordered that his body should be interred at Lindisfarn, *ib.*; and that on the occurrence of an invasion the monks should take his remains to a place of safety, *ib.*; those reliques removed on the approach of the Danes, *ib.*; again removed, *d*.

Dean and chapter liberally contributed to the charge of the reparations lately carried

into execution, *k, N.*—Diocese, extent of, *p*.—Dormitory, *ib.*—Dunholme (ancient Durham) see fixed there, *d*; formerly rendered almost inaccessible by woods and thickets, *ib.*—Durham, bishopric of, an ancient palatinate, *p, N.*

Egelwyn, bishop, presided over the see in the time of William I. *e*; who visited Durham at the head of a powerful army, *ib.*; quitted his see, and joined many distinguished Anglo-Saxons, *ib.*; betrayed by the abbot of Ely, and ended his sufferings in imprisonment, *ib.*

Flambard, bishop, *i*; the cathedral nearly completed in his time, *ib.*

Galilee. See chapel of Virgin Mary.

Lindisfarn, a monastery founded there, *b*; ruins of Lindisfarn poetically described by Walter Scott, *ib. N.*; ravaged by the Danes, *c d*.

Members, present, of the cathedral, *p*.—Monuments, few remaining, although many prelates and persons of historical interest are buried in this cathedral, *o*; sculptured tomb of bishop Hatfield, *ib.*—Morton, bishop, *g*; filled this see at the commencement of the civil wars, *ib.*; persevered in his allegiance to the last extremity, *ib.*; retired to the shelter of different friends, *ib.*; performed the office of tutor in extreme old age, *ib. N.*

Nine Altars, chapel of, great window, *k*; receives its name from nine altars, dedicated to the same number of saints, *n*; supposed to have been commenced in the latter years of Henry III. *o*; particulars relating to the furniture of the Nine Altars, *ib. N.*

Oswald, king, progress of christianity greatly accelerated by him, *a*; became a convert to christianity in the island of Icolmkill, *ib.*; requested the brotherhood of that island to send one of their society to preach to his pagan subjects, *ib.*; killed in battle at Oswestry, *b, N.*

Plates, list of, *q*.—Pudsey, bishop, took upon him the vow and the cross, *f*; made preparations for a voyage to the Holy Land, *ib.*; absolved from his vow, *ib.*; appointed regent over the district north of the Humber, *ib.*; improved the cathedral, and other buildings of his see, *ib.*

Skirlaw, bishop, *g*; contributed liberally to the cathedral and other buildings, *ib.*

Trevor, bishop, never raised a political foe, *h*.—Tunstall, bishop, *g*; one of the best scholars of his time, *ib.*; his talents not employed in the cause of religious reformation, *ib.*

Virgin Mary, chapel of, denominated the Galilee, *k*; remarks on that term, and anecdotes relating to the exclusion of females from any church dedicated to St. Cuthbert, *k l. N.*; chapel erected by bishop Pudsey, *l*; underwent alterations in the 15th century, *ib.*; windows, *ib.*; altars, *ib.*

Walcher, bishop, *e*; purchased the earldom of Northumberland of the king, *ib. N.*; massacred at Gateshead, *e*.

BANGOR.

BISHOPS.

Daniel	550	Llewelyn Bifort	1404	Lewis Bayly	1616
Ellodu		Benedict Nicolls	1408	David Dolben	1631
Herveus	1093	William Barrow	1417	Edmund Griffith	1633
Urban	1107	John Clitherow	1423	William Roberts	1637
David	1120	Thomas Cheryton	1436	Robert Price	1665
Maurice	1139	John Stanbery	1448	Robert Morgan	1666
William	1162	James Blakedon	1452	Humphrey Lloyd	1673
Guy Rufus	1177	Richard Evyndon	1464	Humph. Humphreys	1689
<i>See Vacant.</i>		Henry Dean	1496	John Evans	1701
Albanus	1195	Thomas Piggot	1500	Benjamin Hoadley	1715
Robt. of Shrewsbury	1196	John Penny	1505	Richard Reynold	1721
<i>See vacant Two Years.</i>		Thomas Pace, alias		William Baker	1723
Martin	1215	Skeffington	1508	Thomas Sherlock	1728
Howel	1236	John Salcot	1533	Charles Cecil	1734
Richard	1238	John Birde	1539	Thomas Herring	1737
Anian	1268	Arthur Bulkeley (1)	1541	Matthew Hutton	1743
Griffiths	1306	<i>See vacant Two Years.</i>		Zachary Pearce	1748
Anian Seys	1339	William Glynn	1555	John Egerton	1756
Mat. de Ringfield	1327	Maurice Glennock	1558	John Ewer	1769
T. de Ringstead	1357	Rowland Meyrick	1559	John Moore	1775
Gervase	1366	Nicholas Robinson	1566	John Warren	1783
Howel	1370	Hugh Bellot	1585	William Cleaver	1800
John Gilbert	1372	Richard Vaughan	1595	John Randolph	1807
John Swaffham	1376	<i>See vacant One Year.</i>		H. W. MAJENDIE	1809
Richard Young	1399	Henry Rowlands	1598		

DEANS.

Arthur de Bardsey (2)	1162	Nigelus Bondeby		Henry Rowlands	1593
Kyndelw	1216	John Martyn		Richard Parry	1599
William		Hugh Alcock		John Williams	1605
Anian Seys	1300	Hugh Morgan		Edmund Griffith	1613
Adam	1309	Nicholas Rewys		Griffith Williams	1634
Elias		Richard Kyffyn	1480	William Lloyd	1673
Howel	1359	Richard Cowland	1502	Humph. Humphreys	1680
John	1370	John Glynn	1506	John Jones	1619
David Daron		Robert Evans	1534	Peter Maurice	1727
William Pollard		Rhese Powell	1554	Hugh Hughes	1750
Henry Honore	1410	Robert Evans	1557	Thomas Lloyd	1753
Roger Woodhele	1413	Roland Thomas	1570	JOHN WARREN	1793
John Vainfort	1416	Hugh Bellot	1582		

(1) The last will of bishop Bulkeley, to which we have alluded in our historical notice of the cathedral, as a document too long for insertion in this work, contains several particulars which appear to lessen the probability of the bishop having been so entirely the slave of avarice as to commit acts of sacrilegious spoliation. The following passages may be extracted, in proof of the justice of this assertion: "*Item.* I do declare and testify, by this my last will and testament, that, whereas, I had a certain sum of money in my custody of the cathedral church goods, that, by the advice of Dr. William Glynn, and other the canons there, I did fully bestow the same money, and much more, upon the roof and leads of the south side of the church, which before was ready to fall, the reparation whereof did cost forty-two pounds. *Item.* My lord archbishop of Canterbury hath a specialty of me, whereby I am indebted to his grace in the sum of twenty pounds, whereof I have paid ten, and therefore have an acquittance; and beseech his grace to forgive me and my executors the residue, in respect I have incurred notable debts in defence of this poor church."

(2) Le Neve (*Fasti Ecclesie Anglicanæ, &c.*) commences the deans of Bangor with *Jago Ab Eli*, who "flourished about the year 603." Browne Willis rejects the nomination of a dean so early, and suggests that this "Jago" was not an ecclesiastic, but a temporal prince, who, either in his own person or through the means of his son, Cadvan, "assisted his countrymen in the year 603, aforesaid, in taking revenge on the barbarous Saxons, who had slaughtered the monks of Bangor-is-Coed, Flintshire." The same author supposes it to be probable that Jago, "after his successful expedition, might be generous to this our poor Bangor, to enable it to take in, and harbour, some of those distressed clergy, who, upon the destruction of their convent, or college, were dispersed to seek for new settlements;" but observes, that there is no ancient authority for asserting that he then founded a deanery at Bangor.

INDEX TO BANGOR CATHEDRAL.

* * * *The Italic letters indicate the pages marked at the bottom of the left side ; thus, (a) (b) &c. and the letter N. for note.*

Anian, bishop, received the temporalities of this see in 1268, *d* ; improved them with industrious care, *ib.* ; procured numerous grants from the crown, *ib.* ; bestowed the baptismal benediction on Edward II. *ib.* ; a pontifical drawn up by him for the service of his church, *c.*—Athelstan, King, *c* ; supposed to have been a considerable benefactor to this see, *ib.*

Bangor, city, derived its first importance from a collegiate foundation, *o p* ; remarks on the character and aspect of the city, *p* ; experienced great increase of population in the last century, *ib.* ; number of houses and inhabitants, *ib.*—Bangor-house, in Shoe Lane, procured from the crown by bishop Anian, *d* ; long the London residence of succeeding bishops, *ib.*—Bangor Is Coed, number of devotees assembled within its precincts, *a* ; derivation and meaning of the term Bangor, *b*. N.—Bulkeley, bishop, *f* ; charged by Godwin with sacrilegious spoliation, *ib.* ; said by that writer to have been stricken blind, *ib.* ; his blindness disproved by Willis, *ib.*

Cathedral, supposed to have been destroyed by war, *d* ; involved in ruin by Owen Glendwr, *e* ; plan of the cathedral, *i* ; description of door and window at the west end, *ib.* ; interior of the building, *i l* ; no part of an earlier date than the 15th century, *k* ; choir built under the direction of bishop Dean, *ib.* ; large east window described by Willis, *ib.* ; the roof, *ib.* ; the furniture, *ib.* ; the throne and altar, *ib.* ; description of the nave by Willis, *ib.* ; organ, *b* ; transepts, *ib.* ; buildings on the north side of the choir, *b m* ; new chapter house, *m.*—Chapel, one intended to be built for the performance of divine service in Welsh, *n N.*—Chapter, titles of the dignitaries of which it consists, *o.*—Chester, earl of, founded a castle at Bangor, *p* ; remains of that building, *g.*—Choristers, *o N* ; assisted by the grammar scholars, *ib.*—Church, parish, dedicated to St. Mary, *c N* ; supposed to have been taken down in the reign of Henry VII, *ib.*—College, instituted at Bangor, *b* ; converted into a bishopric, *ib.*

Daniel, bishop, *b* ; erected a collegiate structure in Caernarvonshire, *ib.* ; presided over it as abbot, *ib.*—Dean, bishop, *f* ; the choir rebuilt by him, *ib.* ; left to his successor his crosier and mitre, *ib.*—Deanery, *o.*—Diocess, extent of, *o.*

Edgar, king, caused a new church to be founded at Bangor, *c* ; Edilfred, king of Northumberland, commenced war against the Britons, *b* ; obtained a victory over Brochwel their Prince, *ib.* ; caused 1200 monks to be slain, *ib.*—Elhodus, supposed bishop of this see, *c.*—Episcopacy in Wales closely blended with the foundation of collegiate institutions, *a.*—Evyndon, or Ednam, bishop, *f* ; represented to the pope the poverty of the bishopric, *ib.* ; obtained permission to hold some other benefice, in *commendam*, *ib.*

Herring, bishop, *h.*—Herveus, bishop, *d* ; his severe treatment of the Welsh, *ib.* ; fled

to England and found shelter there, *ib.* ; afterwards became bishop of Ely, *ib. N.*—Hoadley, bishop, *h* ; his opinions once of an unpopular character, *ib.* ; his works collectively published by his son, *ib.* ; his style of writing confused, *ib. N.*—Hospital or almshouse, *g.*

Lloyd, bishop, procured an act of parliament for the augmentation of the bishopric, *g h.*—Lucius, king, a school of learning supposed to have been established in his time, *a.*

Majendie, Dr. present bishop of Bangor, *h.*—Monastery for Black Friars, *g* ; converted into a free school, *ib.*—Monuments, the cathedral contains few that are interesting, *m* ; one described by Willis supposed to commemorate Gruffyth ap Conan, *m n* ; effigies of two bishops described by Willis, *n* ; the inscription still remaining, *ib.* ; monument of Dean Jones, *ib.*—Mordafis, bishop, believed by Wynne to have sat at Bangor, *c* ; but is not noticed by any other historian of credit, *ib.*—Morgan, bishop, bestowed great attention on the repairs of the cathedral, *g* ; suffered severely in the time of the civil wars, *ib.*

Palace, Bishop's, handsome and substantial, *o* ; erected on a retired spot, *ib.* ; great part built in the time of bishop Skeffington, *ib.* ; the most important improvements made by the present bishop, *ib.*

Robert, usually termed Robert of Shrewsbury, *d* ; acted a disastrous part in the war between England and Wales in the reign of John, *ib.* ; taken prisoner at that time and afterwards ransomed for two hundred hawks ; *ib.*—Roberts, bishop, presided over the see in the time of the civil wars, *g* ; attended to the repairs and embellishment of the cathedral, *ib.*—Rowlands, bishop, *g* ; a liberal benefactor to the cathedral, *ib.* ; bestowed a new roof upon the part below the choir, *ib.* ; founded two fellowships at Jesus College, and an hospital at Bangor, *ib.*

See, annals of, involved in great obscurity for several centuries after the death of bishop Daniel, *b.*—Seys, Anian, said to have been the earliest bishop buried in this cathedral, *n.*—Sherlock, bishop, an author in the Bangorian controversy, *h.*—Skeffington, bishop, *f* ; attentive to the interests of his see, *ib.*—Stانبury, bishop, *e* ; mentioned as one of the most learned men of his age, *ib.* ; bequeathed a sum of money towards the restoration of the cathedral, *ib.*

Vaughan, bishop, liberally contributed to the repairs and embellishment of the cathedral, *k* ; his escutcheon placed in the ceiling of the nave, *ib.*—Vavr, Dunod, supposed to have laid the foundation of a school of learning, *a.*

Warren, bishop, improved the grounds attached to the palace, *o.*—Willis, Browne, formed an erroneous opinion of the date of the transepts, *l.*

Younge, bishop, *e* ; a zealous adherent to Henry IV. *ib.* ; sent to Germany by that king, to represent the circumstances attending the deposition of Richard II. *ib.*

EXETER.

BISHOPS.

<i>Taxton.</i>		William Brewer	1224	William Bradbridge	1570
Werstanus	905	Richard Blondy	1245	John Woolton	1579
Putta	906	W. Bronescombe	1257	G. Babington (1)	1594
<i>Crediton.</i>		Peter Quiwill	1280	William Cotton	1598
Eadulph		Thomas de Button		Valentine Cary	1621
Ethelgar	932	or Bytton	1293	Joseph Hall	1627
Algar	942	Walter Stapledon	1307	Ralph Brownrigg	1641
Alfwold	952	James de Berkley	1327	John Gauden	1661
Alwolfus I.	969	John Graudison	1329	Seth Ward	1662
Sidemannus	978	Thos. Brentingham	1370	Anthony Sparrow	1667
Alphred	990	Edmund Stafford	1395	Thomas Lamplugh	1676
Alwolfus II.	999	John Keterick	1419	Sir Jonathan Trelaw-	
Alnold	1014	Edmund Lacy	1420	ney, bart.	1689
Livingus	1032	George Neville	1455	Offspring Blackall	1707
<i>Exeter.</i>		John Booth	1466	Lancel. Blackburne	1716
Leofricus	1046	Peter Courtenay	1477	Stephen Weston	1721
Osbertus	1074	Richard Fox	1486	Nicholas Clagget	1743
Wm. Warlewest	1107	Oliver King	1492	George Lavington	1746
Robert Chichester	1128	Richard Redman	1495	Frederic Keppel	1762
Robert Warlewest	1150	John Arundel	1501	John Ross	1778
Barthol. Iscanus	1159	Hugh Oldham	1504	William Buller	1792
<i>See Vacant.</i>		John Voysey	1520	Hen. R. Courtenay	1796
John the Precentor	1186	Miles Coverdale	1551	John Fisher	1803
Henry Marshall	1191	James Turbeville	1556	Hon. GEO. PELHAM	1807
Simon de Apulia	1206	W. Alley or Alleigh	1560		

DEANS.

Serlo	1225	John Hals	1457	Edward Young	1662
Roger de Wynkeley	1231	Henry Webber	1459	George Cary	1663
William de Stanwey	1254	Peter Courtney	1477	Richard Annesley	} 1681
Roger de Toriz	1274	Lionel Widevill		Lord Altham	
John Nobilis	1274	John Arundel	1483	William Wake	1702
John Picot	1281	Edward Wylughby	1500	Lancelot Blacburn	1705
And. of Kilkenny	1284	Thomas Howys	1508	Edward Trelawney	1716
Henry de Somersete	1303	John Voysey	1509	John Gilbert	1726
T. de Lechlade	1307	Richard Pace	1522	Alured Clarke	1741
Bartholomew de		Reginald Pole	1527	William Holmes	1742
Sancto Laurentio	1311	Simon Haynes (2)	1537	Charles Lyttelton	1748
Richard de Coleton	1328	John Moreman	1554	Jeremiah Milles	1762
Richard de Braylegh	1335	Thomas Reynold	1555	William Buller	1784
Reginald de Bugwell	1354	Gregory Dodds	1559	Charles Harward	1790
Robert Sumpter	1366	George Carew	1570	Charles Talbot	1802
Thomas Walkington	1380	Stephen Townshend	1583	George Gordon	1809
Ralph Tregrison	1384	Matthew Sutcliffe	1602	John Garnett	1810
Stephen Payne	1415	William Peterson	1629	WHITTINGTON LAN-	
Roger Bolter	1419	Seth Ward	1661	DON	1813
John Cobethorn	1419				

(1) It is observable that the manor of Crediton, which had been previously separated from the see, but restored, was again alienated by bishop Babington, and, unfortunately, beyond all possibility of retrieval. It is observed by Mr. Polwhele, in his work entitled the History of Devonshire, that "this manor even then was valued at 1000 marks a year, rents of assize." At the same date, adds Mr. Polwhele, "the bishopric of Exeter was nearly four times as good as that of Lichfield. According to the valuation of their income into the first fruits, Exeter paid the pope 6000 ducats, while Lichfield paid only 1700."

(2) Simon Heynes, or Haynes, is believed to have been one of the committee of doctors, and masters in divinity, appointed by the university of Cambridge to examine the validity of the marriage between king Henry VIII. and Catherine of Arragon. He was also one of the first prebendaries of Westminster in the original foundation-charter; and appears to have held a distinguished place, on many occasions, amongst the ecclesiastics who entered on the troubled sea of public transactions in the latter years of Henry's reign. It is more pleasing to observe, that he was one of the compilers of the English liturgy in the time of Edward VI.

INDEX TO EXETER CATHEDRAL.

* * * *The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter N. for note.*

Alley, bishop, *g*; his exemplary conduct procured him the favour of queen Elizabeth, *ib.*—Andrew, St. chapel of, *p*; now used as a vestry for the canons and prebendaries, *ib.*

Blackall, bishop, chaplain to William and Mary, *h*; and afterwards to queen Anne, *ib.*; promoted to Exeter by the queen without the advice of her ministers, *ib.* N.—Bodmin, see of Cornwall placed there, *a.*—Brewer, bishop, descended from an ancient Devonshire family, *d*; employed in services of the state by Henry III. *ib.*—Bronescambe, bishop, *d*; completed St. Gabriel's chapel, *ib.*—Brownrigg, bishop, presided at Exeter during the civil wars, *g.*—Buller, bishop, *h*; entertained his present majesty and the late queen, *ib.*—Button, bishop, *e*; continued the architectural works begun by bishop Quivill, *ib.*

Cathedral escaped serious injuries in the time of the civil wars, *g h*; description of the building, *i o*; the original cathedral supposed to have occupied the site of the present chapel of St. Mary, *i*; re-edified by bishop Warlewast, *ib.*; injured by fire, *ib.*; the repairs completed by bishop Marshall, *ib.*; nearly the whole edifice rebuilt, *k*; north and south towers, *ib.*; exterior, *k l*; buttresses, *l*; windows on the south side, *ib.*; west front, *ib.*; description of the screen erected by bishop Grandison, *ib.* N.; interior of the building, *m*; plan, *ib.*; dates at which different parts of the present structure were erected, *ib.* N.; gallery of minstrels, *n*; nave, *ib.*; organ, *o*; choir, *ib.*; bishop's throne, *ib.*; great east window, *ib.*; altar-screen, *ib.*—Chapter-house, description of, *p*; time of its completion, *ib.*; east window of, *ib.*—Chichester, bishop, *d*; said to have largely contributed to the buildings of the church, *ib.*—Courtenay, Henry, his domestic sorrows noticed, *h i.*—Courtenay, Peter, descended from a noble family of Devon, *f*; conferred important benefits on this diocese, *ib.*—Coverdale, bishop, *g*; assisted in translating the Bible, *ib.*; deprived of his bishopric, *ib.*—Crediton, see of Devon removed to that place, *b*; a cathedral church built there, *ib.*

Eadulph, bishop, removed the see of Devon to Crediton, *b*; a cathedral church built at Crediton by him, *ib.*; said to have founded the town of Launceston in Cornwall, *ib.*—Edmund, St. the Martyr, chapel of, *p.*—Exeter, city of, underwent a siege, *g, N.*

Fisher, bishop, *i.*—Fox, bishop, founded Corpus Christi college, *f*; rendered valuable services to Henry VII. *ib.*

Gabriel, St. chapel of, *p.*—George, St. chapel of, *p.*—German's, St. see of Cornwall placed there, *a*; ancient cathedral church, *ib.*; supposed to have been founded by king Athelstan, *ib.*; dedicated to St. Germaine, *ib.*; thought by Whitaker to present vestiges of Anglo-Saxon architecture, *ib.*—Grandison, bishop, had been nuncio to the pope, *e*; founded the college of St. Mary Ottery, *f*; a great contributor to the cathedral, *ib.*

Hall, bishop, ejected from the see of Nor-

wich, *g*; died in obscurity, *ib.*—Holy Ghost chapel of, *p.*

Iscanus, bishop, *d*; son of a citizen of Exeter, *ib.*; supported the cause of Henry II. against the arrogance of Becket, *ib.*; employed as mediator between the king and the pope, *ib.*—James, St. chapel of, *p.*—John, bishop, surnamed the chanter, *d*; reason for so naming him, *ib.*—John, St. Baptist's chapel, *p*; used as a vestry for the choristers, *ib.*

Kepple, bishop, *h*; venerable for having discharged his episcopal functions with dignity and urbanity, *ib.*

Leofricus, first bishop of Exeter, *b c*; said to have been chaplain to Edward the Confessor, *c*; afterwards filled the office of lord chancellor of England, *ib.*; ceremonies with which the king and queen put him in possession of the bishopric, *ib.*—Library intended to be removed into the chapter-house, *o, N.*—Livingus, bishop, *b.* in great favour with king Canute, *ib.*; attended him in his pilgrimage to Rome, *ib.*; time of his death, *ib.*; see of Worcester placed under his care, *ib.* N.; wrote a letter from Rome to the bishops and nobles of England, *ib.*; accused of participating in those measures which led to the barbarous treatment of Alfred, *ib.*

Mary, St. chapel of, *o*; has been some time used as a library, but is shortly to be fitted up for morning prayers, *ib.* N.—Mary, St. Magdalene, chapel of, *p.*—Members, present, of the cathedral, *q.*—Monuments of bishops Quivill, Stafford, and Bronescambe, in chapel of St. Mary, *o*; extremely numerous in different parts of the cathedral, *p*; of H. Courtenay, earl of Devon, and of lieutenant-general Simcoe, *q.*

Paul, St. chapel of, *p.*—Pelham, George, present bishop of Exeter, *i.*—Putta, bishop of Devon, *a b*; slain by the servants of the king's lieutenant, *b.*

Quivill, bishop, *d*; improved the cathedral, *ib.*; impropriated two rectories to the office of chanter, *ib.* N.; founded a weekly lecture in the cathedral, *ib.*

Radegund's, St. chapel, *p.*—Ross, bishop, *h.*—Stapeldon, bishop, *e*; founded Exeter college, *ib.*; the solemnities attendant on his enthronization described, *ib.* N.; constructed a London residence for himself and successors, *e*; attached to Edward II. *ib.*; murdered by the refractory citizens of London, *ib.*; his body first buried in a heap of sand, *ib.*; removed to Exeter, *ib.*

Tawton, the episcopal chair of Devon first placed there, *a.*—Trelawney, bishop, *h*; one of the bishops committed to the Tower by James, *ib.*—Turbeville, bishop, expelled by queen Elizabeth, *g.*

Voysey, bishop, deprived the diocese of its principal sources of revenue, *f.*

Ward, bishop, successively precentor, dean, and bishop of Exeter, *h.*—Warlewast, bishop, preferred to this see by Henry I. *c*; a great contributor to the buildings of the cathedral, *ib.*—Werstanus, bishop of Devon, *b.*

ST. ASAPH.

BISHOPS.

Kentigern	550	Robert Lancaster	1411	George Griffith	1660
Asaph	560	John Lowe	1433	Henry Glemham	1667
Gilbert (1)	1143	Reginald Peacock	1444	Isaac Barrow	1669
Geoff. of Monmouth	1152	Thomas	1450	William Lloyd	1680
Adam	1175	Richard Redman	1471	Edward Jones	1692
John	1183	Michael Diacon	1495	George Hooper	1703
Reyner	1188	David	1500	William Beveridge	1704
Abraham	1225	David ap Owen	1503	W. Fleetwood (3)	1708
Hugh	1235	Edmund Birkhead	1513	John Wynne	1714
Howel ap Ednevet	1240	Henry Standish	1518	Francis Hare	1723
<i>See Vacant Two Years.</i>		William Barlow	1535	Thomas Tanner	1731
Anian I.	1249	Robert Wharton,		Isaac Maddox	1736
John II.	1267	(alias Parfew)	1536	John Thomas	1743
Anian II.	1268	Thomas Goldwell	1555	The Hon. Robert Hay	
Leoline de Bromfield	1293	Thomas Wood	1558	Drummond	1748
David ap Blethiu	1314	Richard Davies	1561	Richard Newcome	1761
John Trevaur	1350	Thomas Davies	1561	Jonathan Shipley	1769
Leoline ap Madoc	1357	William Hughes (2)	1573	Samuel Halifax	1787
W. de Sprydelington	1376	<i>See Vacant Nine Months.</i>		Lewis Bagot	1790
Laurence Child	1382	William Morgan	1601	Samuel Horsley	1802
Alexander Bache	1389	Richard Parry	1604	William Cleaver	1806
John Trevaur II.	1395	John Hamner	1624	JOHN LUXMORE	1807
<i>See Vacant.</i>		John Owens	1629		

DEANS.

David		John Tipton	1462	David Lloyd	1660
Anian		Tulke Salisbury		Humphrey Lloyd	1663
Leoline ap Madoc		Richard Puskin	1543	Nicholas Stratford	1673
Robert de Walslum		John Griffiths	1556	George Bright	1689
W. de Sprydelington	1357	Maurice Blayne	1458	Daniel Price	1696
Alan de Stokes	1376	John Lloyd	1559	William Stanley	1706
Howel ap Madoc	1380	Hugh Evans	1569	William Powell	1731
Howel ap Kyflin	1381	Thomas Banks	1587	William Herring	1751
Richard Courteney	1402	Andrew Morris	1634	W. DAVIES SHIPLEY	1774
Hugh Holbeche		<i>Deanery Vacant 6 Years.</i>			

(1) We have already remarked that it has been hitherto found impracticable to name, with accuracy, the succession of prelates previous to the Norman Conquest. It may be repeated in this place, in explanation of a circumstance so displeasing to the antiquary, that in the Anglo-Saxon ages the clergy of Wales were accustomed to choose their own bishops, and it is believed that no register was kept of the persons elected. The same observation applies also to the diocese of Bangor, where a similar paucity of information has been found unavoidable.

(2) It has been observed, in the text, that bishop Hughes procured a faculty, enabling him to hold sixteen livings *in commendam*. The names of these benefices, and the dates at which they were obtained, may be thus enumerated: Llysaen, procured in 1573; Castel Caer Enion in 1574; Cwm in 1574; Gresford in 1577; Llandrinio in 1577; Bettws yn Rhos in 1577; Meifod in 1578; Llandrillo in Edeyrnion in 1582; Llanycil in 1582; Abergele in 1582; Llandrillo yn Ros in 1583; Llangwm in 1585; Whitford in 1587; Mallwyd in 1587; Llanfawr in 1588; and Llanrwst in 1592.

(3) It is well known that bishop Fleetwood rendered himself undesirably conspicuous, in the latter part of queen Anne's reign, by the active part which he took in politics, and the discontent with which he viewed the measures adopted by the queen's favourite ministry. In May, 1712, he published a volume of Sermons, with a preface so memorably displeasing to persons in power, that an order was made for the volume to be burned, with the accustomed marks of public disgrace. It may not be altogether destitute of interest to state the nature of the offence committed by our prelate upon this occasion. After having, in his preface, asserted that christianity "left us where it found us as to our civil rights," and described many presumed advantages enjoyed by this country under the former ministry, he laments "that the spirit of discord was gone forth, and had spoiled for a time that pleasing prospect, and given us in its stead he knew not what. Our enemies," adds the bishop, "will tell the rest with pleasure!" The last sentence gave the offence, and caused the whole volume of sermons to be condemned to public obloquy.

INDEX TO ST. ASAPH'S CATHEDRAL.

* * *The italic letters indicate the pages marked at the bottom of the left side ; thus (a) (b) &c. and the letter N. for note.*

Anian, promoted to this see in 1268, *g*; confessor to king Edward I. whom he attended to the Holy Land, *ib.*; proved a zealous friend to the interests of his diocese, *g*; suspended for some time from the exercise of his episcopal functions, *ib.*; proposed to translate his see to the neighbouring town of Ruthlan, *ib.*; his wish supported by Edward, who promised a plot of ground for the site of the structure, *i.*—Asaph, St. first appointed to this diocese, *d*; distinguished for his virtue, learning, piety, and miracles, *ib.*; his reputation for pretended miracles increased in succeeding ages, *ib.*; possessed many dignified qualities, *ib.*; his favourite aphorism translated, *ib.*; his doctrines more acceptable on account of his being a native of North Wales, *e.*—Asaph, St. City, much enlarged and improved since the early part of the 18th century, *g*; number of inhabited houses in 1811, *ib.*

Baldwin, archbishop, description of his visit to this diocese by Giraldus, *g.*—Barrow, Isaac, consecrated in 1669, *m*; considerable repairs made by him in various parts of the Cathedral, *m, n*; bestowed a large sum on the improvement of the palace, *n*; erected an almshouse for 8 poor widows, *ib.*; and bequeathed 200*l.* towards the foundation of a free school, *ib.*—Beveridge, William, *n*; supposed to have resided much at Colfryn, and composed many of his works there, *n N.*—Black Friars, a house of at Ruthlan before the year 1268, *i N.*—Bridge across the river Clwyd, *ib.*—British tribes, names and territories of, *a N.*

Cathedral, burned to the ground in 1282, *h*; restored shortly afterwards on its ancient site, *i*; again destroyed by fire in the time of Henry the Fourth, *k*; partly rebuilt in the 15th century, *ib.*; received many injuries in the time of the civil wars, *m*; many improvements made by distinguished prelates since the Restoration, *n*; no architectural magnificence displayed in this cathedral, *o*; its ground plan, *ib.*; no part more ancient than the time of Edward I. *ib.*; a new throne and pulpit erected, *p.*—Chebur, said by Wynne to have been consecrated to this see in the 10th century, *e.*—Christianity, the period of its introduction to Cambria doubtful, *a.*—Clwyd, river, *g.*

Diocese, whole extent said to contain 130 parishes, *g*; its limits, *p, q.*

Episcopal palace rebuilt by bishop Bagot, *p*; its situation, *ib.*

Fair anciently held at St. Asaph, *e.*—Fleetwood, Dr. successor of bishop Beveridge, *n*; paved great part of the church, *ib.*

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Kentigern, (called in Scottish histories St. Mungo) *c*; founded a monastery near the river Elwy, *ib.* the cathedral erected by him, said to be one of the first churches built of stone, *c, d*; recalled to Scotland, *d, d*; ancient authorities for his biography, *ib. N.*

Lanelwy Church, so called from its situation near the river Elwy, *d.*—Lloyd, William, one of the six bishops committed to the Tower by James II. *n.*—Lucius, king, supposed to have become a convert to christianity about the year 164, *a*; his existence doubtful, *b.*

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Redman, bishop, *k*; the cathedral repaired by him from the effects of Owen Glendwr's conflagration, *ib.*—Reyner, bishop, accompanied Baldwin through his diocese to solicit assistance for the crusades, *g.*—Romans, their conquests in Britain partitioned into dioceses, *b.*—Ruthlan situated near the banks of the river Clwyd, *h N.*; fortifications of the castle improved by Edward I. *i N.*; that king held his court here after the death of Llewelyn, *ib.*; a considerable part of the castle still remaining, *ib.*

Shipley, bishop, great part of the choir rebuilt in his time, *n*; his works published since his decease, *ib.*—St. David, received Kentigern and protected him at Menevia, *c.*—Standish, bishop, bequeathed 40*l.* to pave the choir of the cathedral, *l.*

Wharton, Robert, consecrated in 1556, *l*; mentioned with opprobrium by Godwin, *ib.*; the assertions of Godwin contradicted by Willis, *ib.*

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YORK.

ARCHBISHOPS.

Paulinus	625	St. William	1153	<i>See Vacant One Year.</i>
<i>See Vacant Twenty Years.</i>		Roger	1154	Edward Lee
Cedda	664	<i>See Vacant Ten Years.</i>		Robert Holgate
St. Wilfrid	667	Geoff. Plantagenet	1191	Nicholas Heath
Bosa	677	<i>See Vacant Four Years.</i>		Thomas Young
St. John of Beverley	687	Walter Grey	1216	<i>See Vacant nearly Two</i>
Wilfrid II.	718	Sewal de Bovil	1256	<i>Years.</i>
<i>See Vacant about Twelve</i>		Godfrey de Ludeham	1258	Edmund Grindal
<i>Years.</i>		Walter Giffard	1266	Edwin Sandys
Egbert	743	William Wickwaine	1279	John Piers
Albert	767	John le Romaine	1285	Matthew Hutton
Eanbald I.	781	Henry de Newark	1296	<i>See Vacant One Year.</i>
Eanbald II.	797	Thos. de Corbridge	1299	Tobias Matthew
Wulsi, or Wulwi	812	Wm. de Greenfield,		George Monteign
Wymund	831	or Greenville	1305	Samuel Harsnet
Wilfere	854	William de Melton	1315	<i>See Vacant One Year.</i>
<i>See probably Vacant for</i>		Wm. de la Zouch	1340	Richard Neile
<i>several Years. (1)</i>		John Thoresby	1352	John Williams
Ethelbald	900	Alexander Neville	1374	<i>See Vacant Ten Years.</i>
Redward or Rodewald	921	Thomas Arundel	1388	Accepted Frewen
Wulstan I.	930	Robert Waldby	1396	Richard Sterne
Oscitel	955	Richard Scrope	1398	John Dolben
Athelwald	971	<i>See Vacant about Two</i>		<i>See Vacant Two Years.</i>
St. Oswald	971	<i>Years.</i>		Thomas Lamplugh
Adulph	993	Henry Bowet	1407	John Sharpe
Wulstan II.	1003	<i>See Vacant Two Years.</i>		Sir W. Dawes, Bt.
Alfric Puttoe	1023	John Kempe	1425	Lancel. Blackburne
Kinsine	1051	W. Bothe, or Booth	1452	Thomas Herring
Aldred	1061	George Neville	1464	Matthew Hutton
Thomas I.	1070	L. Bothe, or Booth	1476	John Gilbert
Gerard	1101	Thos. de Rotheram	1480	Robert Drummoud
Thomas II.	1109	Thomas Savage	1500	William Markham
Thurstan	1114	Christ. Bainbridge	1508	HON. EDWARD VENABLES
Henry Murdac	1140	Thomas Wolsey	1514	VERNON

DEANS.

Hugo, or Hugh		Will. de Pyrering	1310	Geoffry Blythe	1496
Will. de St. Barbara		Rob. de Pyrering	1312	Christ. Bainbridge	1503
Robert de Gant	1142	Will. de Colby	1332	James Harrington	1507
Robert de Botevillin		Will. de la Zouch	1333	Thomas Wolsey	1512
Hubert Walker	1186	Phil. de Weston	1347	John Yonng	1514
Henry Marshall	1189	Tailerand, Ep. Alban		Brian Higden	1516
Simon de Apulia	1191	Joseph Anglicus	1366	Richard Layton	1539
Hauo	1206	Adam	1381	Nicholas Wotton	1544
Roger de Insula		Ed. de Strafford	1385	Matthew Hutton	1567
Galf. de Norwico		Roger Walden		John Thornburgh	1589
Fulco Basset		Richard Clyfford	1392	George Meriton	1617
William	1244	Thomas Langley	1401	John Scott	1624
Walter de Kyrkham		John Prophete	1407	Richard March	1660
Sewal de Bovil		Thomas Polton	1416	William Sancroft	1663
Godfrey de Ludeham	1256	Will. Grey	1421	Robert Hitch	1664
Roger de Holderness	1258	Robert Gilbert	1426	Tobias Wickham	1676
Will. de Langton	1265	William Fetter	1437	Thomas Gale	1697
Rob. de Scardeburg	1279	Richard Andrews	1454	Henry Finch	1702
Hen. de Newark	1290	Robert Bothe	1477	Richard Osbaldeston	1728
Will. de Hamelton	1298	Chris. Urstwyre	1488	John Fountayne	1747
Reginald de Gothe	1309	William Sheffield	1494	GEORGE MARKHAM	1802

(1) Considerable difficulty occurs in arranging the succession of bishops at this period* During the episcopacy of Wilfere, the invading Danes commenced those ravages in which York severely participated. In naming Ethelbald as the successor of Wilfere, we have taken William of Malmesbury as our authority.

Plate 9 (omitted in the List of Plates) is the entrance to the Chapter-house Vignette, Title to Vol. IV.

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AN
ELUCIDATION
OF THE
PRINCIPLES
OF
English Architecture.



INTRODUCTION.

IN all ages the raising and adorning of sacred structures have encouraged the genius and excited the emulation of mankind. Ornamental architecture first appeared in edifices dedicated to the services of religion; and as nations increased in power or wealth, their public buildings were decorated with the richness and variety of their temples.

The origin of that species of architecture usually denominated Gothic, is a subject on which science and industry have been employed from the time of its disuse, A. D. 1520, to the present era. The first inquirers, the architects of Italy and England, impressed with the sublimity and beauty of the mouldering remains of Greece and Rome, viewed with a prejudiced eye this style of building; and since time has developed its merits and defects, authors have given opinions so varied and numerous, as to defy the possibility of further originality: to select and adopt those theories, best founded on existing examples, must be the object of future investigators. On a subject so interesting, it is to be regretted, that sufficient data cannot be ascertained at once to convey conviction and to limit the bounds of fanciful conjecture.

By the increasing wealth and magnificence of the pontiffs,

the Capital of the world shone forth with renovated splendour. Under their patronage religious structures were raised in purity and taste, rivalling the classic remains of her former grandeur¹. The encouragement given to the revival of Roman architecture led to a contempt of every other², and the architects of this country, inclined to adopt the same manner as their brethren on the continent, began their object by depreciating a style they had never studied³; hence arose the term Gothic (before adopted by the Italians). About the commencement of the twelfth century some of the characteristic forms of the pointed style appeared in this country, whether originating here, or borrowed from edifices on the continent, has not hitherto been satisfactorily decided. Sir Christopher Wren derives this style from Arabia, and believes it to have been introduced to this country by the Crusaders⁴. Bishop Warburton, in his notes to Pope's *Epistles*, supposes the Goths invented this species of architecture, endeavouring to imitate the solemn and beautiful scenes of nature, as seen in an extended avenue of lofty trees. The Rev. James Bentham⁵ and the Rev. J. Milner⁶, suppose the pointed arch to have originated in this country from the intersection of semi-circular mouldings, observable amongst the ornaments of the enlarged Saxon or Norman edifices; and the latter author imagines the peculiar en-

1 See Bonani, *Historia Templi Vaticani*, the works of Bramante, Michael Agnolo, Palladio, &c. &c.

2 See the notes to Captain Grose's *Preface to the Antiquities of England* (Wren's *Parentalia*, pages 306, 297). This industrious and learned antiquary observes, that "Two flat stones, with their tops inclining to each other, and touching, form the rudiments of the pointed arch."

3 Walpole's *Anecdotes on Painting*, page 107. "Inigo Jones, Sir Christopher Wren, and Kent, who certainly understood beauty, blundered into the heaviest and clumsiest compositions, whenever they aimed at imitations of the Gothic."—Walpole, pp. 108, 109.

4 Sir Christopher Wren calls this style Saracenic; and an elegant modern writer supposes the Saracenic to be formed out of a combination of the Grecian and Roman, with a mixture of Moorish or Saracenic, Egyptian, Persian, and Hindoo. See Mr. Payne Knight's *Inquiry into the Principles of Taste*.

5 *History of the Cathedral Church of Ely*.

6 *History and Survey of the Antiquities of Winchester*.

richments gradually to have arisen after this new form of the arch was adopted⁷. In the church of St. Cross, built A. D. 1137, are windows with the pointed arch. Lord Orford observes, “Shrines for reliques were probably the real prototypes of this fine species of architecture; it was a most natural transition for piety, to render a whole church, as it were, one shrine. The Gothic style seems to bespeak an amplification of the minute, not a diminution, of the great⁸.”

From a similarity of ornaments in the baptistery of Pisa, built A. D. 1132, and other buildings in Italy of that period, with those of the pointed style, the Rev. James Dallaway⁹ has conjectured, “that some of the members of Gothic ornament originated with Italian architects at Pisa¹⁰,” &c. Mr. Murphy,

⁷ See History of Winchester, and Essays on Gothic Architecture, 2nd. edit. Rev. J. Milner's Essay, page 132, &c.

⁸ In the fourth volume of the Transactions of the Royal Society of Edinburgh, is an Essay on the Origin and Principles of Gothic Architecture, by Sir James Hall, Bart. This gentleman attributes the pointed arch to the intersection of bending rods, and the various characters of the style to the combinations of the same material, and in confirmation of the truth of this system has formed a willow cathedral.

⁹ Observations on English Architecture, Military, Ecclesiastical, and Civil.

¹⁰ The baptistery at Pisa, built by Diotti Salvi, in 1153, is a circular building, whose external diameter is 160 Roman palms, supporting a coved roof and lantern. The exterior elevation is divided into three parts, the lower or basement division contains twenty arches, rising partly perpendicular, and at the top forming a semi-circle, from twenty three-quarter columns with Corinthian capitals. From these capitals the arches rise without an impost, after the debased Roman manner; between the columns are long narrow windows, with circular heads, and a kind of weather-moulding supported by a bracket or corbel. Above the arches is a cornice which serves as the plinth for the columns of the second division. These columns are smaller, and double in number, supporting similar arches. From every two of these arches arises a pyramid, with leaves running up the external angle, and surmounted by a figure. There are pinnacles between each pyramid, ornamented as in the pointed style. The superior division consists of double pilasters, supporting pediments and pinnacles, and in the dome are likewise canopies with all the peculiarities of the pointed order. The whole height, including dome and lantern, is 250 palms. It is also to be remarked, that the windows in the superior division are separated by a mullion, forming a quatrefoil on the top.

in his splendid publication on the church of Batalha, after having stated the tendency of every ornament to the general pyramidal form, says, "it appears evident from these instances, that the pyramidal form actually exists throughout the several component parts, and the general disposition of the edifice approaches as near to it at least as the ordonnance of an historical painting, which is said to be pyramidally grouped. Hence we may comprehend the reason why the arch was made pointed, as no other forms could have been introduced with equal propriety in a pyramidal figure, to answer the different purposes of uniformity, fitness, and strength; it is in vain, therefore, that we seek its origin in the branches of trees or in the intersection of Saxon or Grecian circles, or in the perspective of arches, or in any other accidental or fortuitous circumstances. The idea of the pointed arch seems clearly to have been suggested by the pyramid, and its origin must consequently not be attributed to accident but to ordination¹¹."

The late Rev. G. D. Whittington, in his *Historical Survey of the Ecclesiastical Antiquities of France*¹², after having examined the various edifices in that country, and compared the different examples with specimens of the same eras in England, forms the following opinion: "In the twelfth century a new character of building suddenly appeared, and spread itself over the greatest part of Christendom. This has in latter times been called the Gothic style, out of a silly contempt, though it did not arise till long after the Goths were melted down and lost among the nations of Europe. It has not the most distant similarity either to Grecian or Roman architecture, and its origin has been the subject of much controversy. We are of opinion, that it is of eastern extraction, and that it was

11. Murphy's *Batalha*. Introduction, pages 3 and 4.

12. See the preface, pages 6 and 7. This work was intended to form a part of an elaborate treatise on the rise of Gothic architecture in Europe. The premature death of the elegant and accomplished writer prevented its further progress.

imported by the crusaders into the west. All eastern buildings, as far back as they go (and we cannot tell how far), have pointed arches, and are in the same style; is it not fair to suppose that some of these are older than the twelfth century, or that the same style existed before that time? is it at all probable that the dark ages of the west should have given a mode of architecture to the east? We conceive, therefore, that the crusaders introduced the fashion of the pointed arch, and the first ornaments of the style, which are few and simple; but the richness it gathered in process of time, and the improvements and alterations we observe in it from its first rise in the twelfth to its extinction in the fifteenth century, are owing to the munificent encouragement of the church, and the vast abilities of the freemasons of the middle ages. These scientific persons have great claim to our admiration, from the richness and fertility of their inventive powers; by them this eastern style was transplanted into the west, and under them it was so much altered and amplified, that it assumed almost an entirely new appearance, from which circumstance the confusion and uncertainty which prevails respecting its origin has for the most part arisen."

The same author questions the propriety of calling this mode the English style of architecture; since no contemporary churches in this country could vie with the magnificent edifices at Rheims and Amiens. The late Mr. Barry attributes the Gothic style to the corruption of the Grecian and Roman manner, and produces many examples to prove that the pointed arch, with the peculiar ornaments, arose from this source¹³. Notwithstanding some intemperance of his language when writing on this subject, he seems to have felt the general effect of that style which it was his object to depreciate¹⁴. To recapitulate all the various

13 See the works of James Barry, Esq. historical painter, *Fragment or Materials of a Letter to Mr. Burke, on Gothic Architecture*, page 123.

14 In his letter to his most distinguished friend and patron, Edmund Burke, Esq. dated from Paris, November 6, 1765, he writes "The nave of the church at Beauvais is really very striking; it is Gothic, and has, I think, incomparably a better effect than any thing I ever saw before."—Page 25.

opinions of authors would far exceed the limits of this work. Every lover of architecture must feel grateful for the labours bestowed, tending to direct the attention to those sacred structures, which constitute the most valuable ornaments of the British empire¹⁵. In proceeding with the object of this Treatise, it will be desirable to avail ourselves of the information suggested by each respective theory, while investigating some prominent examples, with a view of ascertaining the rise of this unique and captivating style.

With the declining grandeur of the Roman empire, architecture, together with other arts and sciences, degenerated; the simple and elegant decorations of Roman and Grecian art are vainly sought for in the first Christian churches built at this period¹⁶. The ancient temples, appropriated generally to one among the numerous deities of Polytheism, were of comparatively small dimensions, the Christian church intended for the accommodation of a multitude, necessarily occasioned many deviations from the accustomed manner¹⁷. The unusual breadth of these edifices required columns in the interior to support the expansion of the roof, and the superior elevation of the centre division gave rise to the *pyramidal form*; hence arose the necessity of an upper tier of windows to light the nave and choir. The horizontal

15 The patronage of his present Majesty, the labours and munificence of the Antiquarian Society, and the many splendid publications on this subject, within the few last years, have eminently tended to direct the public taste to English architecture.

16 See the church built at Rome by Constantine the Great, in Bonani's *Historia Templi Vaticani*, A. D. 324, and for the state of the arts at this period, Gibbon's *Decline and Fall of the Roman Empire*, chap. 14.

17 Itaque Constantinus, juxta morem ejus temporis, Basilicam suam erexit in eam formam dispositam, non servatis adamussim regulis, quibus juxta morem antiquum Basilicas erigendas esse, postea docuit Leo Baptista Albertus de re-ædificatoria: "Basilicas enim," ait ille, "aream habere oportet ita comparatam ut sit earum longitudo ad latitudinem dupla. Latitudo aræ dividetur in partes novem, ex quibus dabuntur quinque ambulationi mediæ, singulis autem porticibus binæ. Tum et longitudo itidem in partes dividetur novem, ex his una dabitur sinui tribunalis, amplitudini vero tribunalis in faucibus dabuntur duæ, &c." His regulis neglectis (quas tamen apud antiquos in usæ fuisse insertum est), Constantinus Basilicam ædificavit in modum crucis, &c.—Bonani, J. V. caput 11, page 11.

cornice was afterwards omitted, and the semi-circular arches between the columns forming the roof, and springing from the capital without an impost. These innovations, naturally arising from extent of magnitude, form the basis of some of the leading principles afterwards reduced to a system. Our Saxon ancestors, in their confined and massive structures, rudely imitated the debased architecture then prevailing, sculptured with the wild and grotesque fancies of the age¹⁸. Soon after the conquest, from the accumulation of wealth in the possession of the Norman prelates, they were enabled to cultivate a purer taste in their edifices by adopting, on an enlarged scale, the prevailing manner, associated with a simpler and more elegant mode of decoration; but the affinity of the two styles is apparent by examining their early structures. The Abbey church of St. Stephen, the exterior and interior of the abbey church of the Holy Trinity, both at Caen, in Normandy, and built by William the Conqueror, A.D. 1064, are striking examples of simplicity and grandeur¹⁹. By the partiality of

18 Anglo-Norman Antiquities, by Dr. Ducarel, page 101. Among the Saxon buildings mentioned by this author are Stewkeley Church, in Buckinghamshire; Warwick Church, near Carlisle, in Cumberland; the old Guildhall at Exeter (now pulled down); Studland Church in Dorsetshire; Barseston Church in Kent; two door-cases of the Church of Patricksbourne in Kent; the Church of Crowle in Lincolnshire; Iffley Church in Oxfordshire; part of the Church of Hales Owen in Shropshire, and St. Kenelin's Chapel there; St. James's Steeple at St. Edmondsbury in Suffolk; Tutbury Church in Staffordshire; the Chapel of St. Mary adjoining to the south side of the parish church of Kingston upon Thames, in Surry; the doorcase of the portal of Pidmore Church in Worcestershire; the undercroft of Worcestershire Cathedral; the Chapel of St. Mary in Criptis, in York cathedral; the remaining part of the Hospital of Leonard in York; the porch of Ouse Bridge Chapel at York; the pillars and arches in the ancient Chapel of St. William on Ouse Bridge, at York; Addle Church, near Leeds, in Yorkshire; the church porch of St. Dennis, in Walingates at York; Edward the Confessor's chapel at Islip, in Oxfordshire; St. Peter's Church in Oxford; the porch of St. Margaret's Church at York; the portal of St. Magdalen's Chapel adjoining to the Bishop's Palace, at Hereford; the undercroft of Canterbury Cathedral; the staircase leading to the registry, near Canterbury Cathedral; the north front of the Benedictine priory at Canterbury; Greensted Church, in Essex; the Church in Dover Castle, &c.

19 Anglo Norman Antiquities, page 51, &c.

Edward the Confessor this manner soon became generally diffused; the confined buildings of the Saxons were eclipsed by the lofty and ornamented structures now erected. The towers of Exeter, and Durham Cathedral, Castle Acre Priory, Norfolk; parts of Rochester, Ely, Peterborough, and Gloucester Cathedrals; with many other buildings, evince the taste and skill displayed at this period. On comparing the early structures of Normandy with those in England, we find the buildings in the latter more ornamented than those in the former; many of the enrichments peculiar to the Saxons are engrafted on the enlarged Saxon or Norman style, while the edifices in Normandy, of an earlier period, are examples of a chaste simplicity. These ornaments, adopted or invented by the Saxons, and occasionally used in this country, are very rarely found, excepting in a few of the first examples in the pointed style²⁰.

It has been already observed, that the Christian church required an internal magnitude unknown to the ancients, and the necessary distribution of columns and windows gave rise to the pyramidal form, one of the leading principles. Transverse sections of Constantine's church, as given by Bonani, built A. D. 324, to the abbey church of Bath built A. D. 1532, have necessarily this form. Arches springing from the capitals of columns, without the intervention of horizontal cornices adopted by the Normans from the debased Roman manner, gave rise to another peculiar principle; namely, the ribs or mouldings forming the vaulting, and issuing from the extremity of the capital. To obtain an equal distribution of light the Normans multiplied their small windows; these frequent perforations in the walls required external supports or buttresses; but such are less frequent in their buildings than in the pointed style, where the windows became a prominent feature from their magnitude and decoration, and thereby

²⁰ For accurate descriptions and examples of the enrichments peculiar to Saxon, and what has been termed Norman buildings, see the twelfth volume of the *Archæologia*, or the *Essays on Gothic Architecture*, published by Taylor, Holborn.

rendering buttresses attached to each pier absolutely necessary for the preservation of the fabric: these necessary additions, by subsequent skill being crowned with spires or pinnacles, became highly ornamental, and another characteristic principle of the pointed manner. Mouldings projecting over the tops of windows and doors, supported by a human head or a flower, in order to prevent the rain from falling on the inside, are observable in the baptistry at Pisa²¹, and the earliest Norman edifices²²; these mouldings consisted generally of two or three members, formed for the express purpose of throwing off the water; the ingenuity of latter ages, from this simple principle, invented decorations of the most beautiful and elaborate workmanship, sometimes rising to the whole height of the structure. Most of the characteristic forms gradually proceeded from the deviations adopted in the buildings erected in Rome, after the establishment of Christianity; and it is not improbable that the change in the religious sentiments of mankind may have facilitated the alterations in architecture which took place. Patronage and employment cause the growth of genius; and however illiterate and barbarous mankind may have become, yet, with the venerable and pure models remaining of ancient art, some faint imitations could have been easily made, had not an abhorrence of objects associated with the rites of the exploded religion in some measure sanctioned a capricious novelty of decoration. It still remains to account for the origin of the first essential principle, the pointed arch, which gave at once a decisive character, unlike the Roman, Saxon, Norman, Moorish, or any other kind of architecture known or practised in the world. The form itself is visible in the various productions of nature,

²¹ Weather-mouldings, or canopies over windows, are observable in the elevation given in Ducarel's *Anglo-Norman Antiquities of St. Thomas l'Abbatu* near Caen, plate 7, a building said to be prior to the Conqueror.

²² Mr. Smirke, Jun. amongst various drawings submitted to the Society of Antiquarians, has presented some of this edifice; but Sir H. Englefield, has proved that all the ornaments in the pointed style found in these structures, are later additions.

observable in leaves, flowers, &c. and in the inclination of opposite and bending branches of trees; artificially in the intersection and perspective of circular arches: considered as a form only, it must have been familiar to the mind from the earliest ages; its adoption in architecture is the only point to be considered.

Accident can have no place; it must have been the result of a reflecting mind, necessary to complete the required propriety and general fitness of the structure with the pyramidal form in view. To the scientific mind the pointed arch was an essential or concomitant, in order to produce that general harmony and sublimity of effect, forming the very intent and essence of the fabric; Mr. Murphy justly observes, that "its origin must consequently be attributed, not to chance, but to ordination."

The riches and extent of territory subject to England, on the accession of Henry II. to the throne, enabled his prelates, whose power and wealth were unrivalled, to rebuild their churches according to the new manner lately introduced. Among the early examples, Salisbury cathedral proves that unity of design was the ultimate object of architectural science. In this edifice many of the enlarged Saxon enrichments are retained. At this period "all foreign improvements, such as they were in literature and politeness, in laws and arts, seem now to have been in great measure transplanted in England²³." Artists of other nations flocked hither, and found ample encouragement from their scientific employers²⁴. The master masons were incorporated by papal authority, and removed themselves to the different abbeys and churches as required; and they reduced to a regular system, subordinate to

²³ Hume's Hist. of England, A. D. 1129.

²⁴ Walpole, in his Anecdotes on Painting in England, observes, "that as all the other arts were formerly confined to cloisters, so undoubtedly was architecture too, and that when we read that such a bishop or such an abbot built such and such an edifice, they often gave the plans as well as furnished the necessary funds." The histories of our cathedrals bear ample testimony of the truth of this observation.

the pyramidal principle, the various detached ornaments observable in other fabrics on the continent. The freemasons received the blessing of the Pope²⁵, and were first encouraged in England by Henry III. where they were constantly employed till the close of Gothic architecture²⁶. To these associated bodies, aided by the advice and assistance of the wealthy and scientific guardians of the church, may be attributed the uniformity and regularity observable in the decorative part of the pointed style which flourished in this country for a long series of years, while during the same period it was declining on the continent, torn by intestine divisions. Such was the real strength and power of the church that, at a later era, while civil discord between the houses of York and Lancaster filled with blood and misery the kingdom from one extremity to the other, ecclesiastical structures were raised in all the pride of art. From this cause, notwithstanding some of the rudiments may have been derived from the continent, no country possesses so many structures, and in so pure and uniform a style, as can be found in the British empire. The appellation of English architecture is due, when it is considered that in no other country can this manner of building be studied free from heterogeneous and discordant parts. From 1250 to 1450 this system of architecture was in its highest state of perfection; whatever is valuable for correctness and delicacy of execution,

²⁵ Dallaway, page 45.

²⁶ Masons, or a select society of initiated persons, were employed by Cæsar on all public structures in Britain. St. Alban was a great patron, A. D. 303, and king Alfred the same. Their history, as a society, is blended with that of the various public buildings until the time of Inigo Jones, grand master, A. D. 1603. In the reign of Edward the fourth they were so powerful as to call for the interference of government, they influencing for the rates of labour, &c.—See Preston's Illustrations of Masonry.

The fraternity of masons in England admitted no other profession until the reformation, when their employment and consequence were lost. The alchemists, by giving them work, first joined them, until at length, by the union of Rosicrucians with the worshipful society of masons, the manners and occupations of the latter were lost in the blaze of the intellectual pursuits of the former, retaining only the name and the masonic emblems. This union took place under the auspices of Inigo Jones, G. M. 1636.

general harmony of parts, or beauty and originality of ornaments, will be found in the various edifices and sepulchral memorials erected during these periods:—afterwards, an infinity of ornaments without variety, a profuseness of heraldic sculptures, and a peculiar angular minuteness in the mouldings prevailed, unknown in the earlier examples, where convex and concave, mixed with angular forms, afford a pleasing variety. It must however be admitted, that in structures decorated in the florid or latter style, although the eye is wearied in tracing the labyrinth of angles and the constant repetition of trifling parts, they afford a solemn and pleasing whole²⁷. About 1520 a sudden change took place; the pointed style fell amidst the ruins of the grandeur and power of papal jurisdiction in this country. Holbein and Inigo Jones introduced the classic architecture; and while the latter had power by his structures to show the purity of his taste, a novel style in this country was adopted with felicity. The wretched architecture of succeeding times shows the violent struggle between the pointed and the classic manner, and this mixture of discordant principles continued to the seventeenth century. Happily, the encouragement given and the taste displayed by the nobility, joined with the science and skill of our architects and artists, in exhibiting the beauties of the Grecian and Roman manner, have enabled us to erect buildings in all the grandeur and simplicity of ancient times²⁸. To his present Majesty we are indebted for removing the veil which obscured the beauties of our own style during these periods. The example shown by his Ma-

²⁷ The structures in the latter, or florid style, were chiefly executed by foreigners; and, notwithstanding they belong to the same system, their variation from the early manner is equal to that between the Corinthian and the Composite order. Pietro Toreggiano, a Florentine, was employed about Henry the seventh's chapel and tomb; most of the artists employed by the same king were foreigners.

²⁸ Among the splendid works exhibiting the venerable remains of antiquity, the Ionian Antiquities, Stuart's Athens, &c. display with astonishing accuracy the treasures of Greece; numerous publications likewise present us with the splendor of ancient Rome.

jesty in erecting structures after this manner was followed by many of the nobility and gentry, whose generous patronage, aided and completed by public approbation, is sufficiently apparent by the many edifices erected and erecting, and the splendid publications continually offered to the public.

The object of this work is to place in a striking point of view the ornaments with their arrangements peculiar to the pointed style; to attain its purity, a scrupulous attention is necessary to those principles observable in the formation of mouldings and enrichments, as well as their general combination.

To the experienced architect the principles here laid down may be so obvious as to be deemed almost useless; the many heterogeneous attempts to erect buildings in the pointed manner prove, however, that they are not sufficiently known or not sufficiently attended to. Nothing can be more offensive to the eye of taste, than an indiscriminate mixture of ornaments belonging to every species of architecture; how often is this seen, where a less expense would have produced a fair and consistent specimen! The character and beauty of all architectural subjects, in whatever style designed, depends on the purity and judicious arrangement of their ornaments. The pointed style requires extent and variety of construction, to be adopted with advantage. Pointed arches are ill adapted to cob-walls or thatched roofs. The ornaments of classical architecture would be equally ill adapted to offices of a secondary character, appended to a large edifice. Unless forming part of a general whole, can there possibly be any propriety in erecting offices whose appearance at once impresses on the mind a transitory duration of not more than fifty years from the weakness of the materials employed in the style of the fourteenth century? while the grand feature of the principal fabric, built in the Roman manner, cannot be anterior to the sixteenth.

Every species of decorative architecture has its peculiar beauties, greatly depending on the judicious choice of situation. What sublime impressions are conveyed by the

massive Grecian temple, built on the rocky promontory ! while the same temple erected in a confined situation loses its characteristic charms. The pure Roman style is desirable for civil edifices, uniting elegance with utility. The English, or pointed style, for sacred purposes stands unrivalled ; from the facilities of combination the architect raises the mind “ beyond this visible diurnal sphere.” In the sequestered vale, or above the hanging wood, its turrets and spires claim affinity with the spreading oaks ; and, on an extended plan, may be made subservient both to grandeur and convenience. The judicious application gives to each its characteristic features ; the misapplication tends to the injury of all. The injudicious mixture which has lately been adopted is to be lamented. It is certainly possible to unite in the same domain the various styles of architecture ; but separations of wood or water should intervene. A connected building must be of one style internally as well as externally ; and the grounds, by their venerable shade and lengthened avenues, should assimilate with the edifice.

In this work simplicity of arrangement has been attempted, and only the peculiar forms noticed, that all attempts in the pointed style may preserve their purity, and prevent that assimilation with the Grecian or Roman manner, often producing structures really belonging to no system of architecture whatever.

Sir William Chambers observes, “ As in many other arts, so in architecture, there are certain elementary forms which, though simple in their nature and few in number, are the principal constituent objects of every composition, however complicate or extensive it may be.” Eight regular mouldings form the basis of the ornamental parts of the Roman architecture. What astonishing effects have been produced by a few deviations from the classical manner in the pointed style ! The examples in this work are chosen from the cathedral of Exeter, built during the era of the pure Gothic. This cathedral is celebrated for its grandeur and simplicity of design, and the arrangement and execution of the ornamental parts. The in-

terior, although not remarkable for extent or altitude, is highly impressive from its general harmony. In the recapitulation of the essential principles, the parts common to all are omitted; for, as Mr. Barry observes, “the differences between Grecian architecture and that of China, Egypt, Persia, and the Gothic, appears to consist in the ornamental parts. They have all the essentials of necessity in common; the fulcrums are perpendicular, and there is something at top and bottom resembling capital and base; in order to prevent the weight of the buildings from sinking the trunk of the tree or fulcrum into the ground, they have used a broad stone or step, and continued range of plinth; and that it may not rot at top, they have put on an abacus or tile, to carry off the water clear of the fulcrum; and the covering or roofs are pointed or raised in the middle, in order to prevent any lodgements of snow, rain, &c. that may annoy the building. The simple nature of the thing, common use, and a few years experience, would teach thus much—the Indian hovel and the Grecian temple have this in common.”

Mouldings, therefore, common to all, as toruses, fillets, &c. are omitted, unless there is a peculiarity in their distribution²⁹. Mr. R. Mitchel, in the Essay accompanying his *Plans and Views of Buildings*, 1801, observes, “If we consider how scrupulous the antients were in giving correct proportions to their co-

²⁹ Objections have been made on the subject of calling the architecture prevailing from A. D. 1066 to 1200, Norman, but Mr. Burdon, in *Britton's Architectural Antiquities*, vol. iii. asserts the propriety of the term.

Normandy and England formed but one empire during those periods, and the most friendly intercourse existed long before; the artists engaged themselves to either country according to the patronage offered them. We must acknowledge that the Normans possessed the wealth of the church in this country; by their power they commanded the talents of the age, and emulated each other in the magnificence and extent of their buildings, most of which are destroyed, or now mouldering away. The energies of that period claim the gratitude and admiration of posterity, by a praiseworthy distribution of the gifts of fortune, and a liberal encouragement of industry and talents—talents afterwards brilliantly displayed in that unique style which forms the subject of this work.

lums, and that it was their unvaried opinion that these could not be dispensed with unless by abandoning every thing that was graceful or beautiful in architecture; when we reflect that a style of architecture, as is the case in the Gothic, has since been invented and established in practice, in which correct forms or strict proportions have been disregarded; and, notwithstanding which, effects are produced in this style of architecture, which in certain cases make stronger impressions upon the mind than can be effected by the Greek or Roman, it will then be confessed, that in the whole circle of human knowledge there is no example of so astonishing a revolution taking place in any other art or science."—Pages 14 and 15.

THE PRINCIPLES
OF
ENGLISH ARCHITECTURE.

THE PRINCIPLES
OF
English Architecture.

THE peculiar characteristics of the pointed style may be divided into four general and seven secondary principles.

The Four General Principles are,

I. The pyramidal form, observable in the general fabric, and in the minute ornaments composing canopies, shrines, &c.

II. Buttresses, or external supports; these counteracted the pressure of the vaulted roof, wood-work, and the external covering of lead, &c. However massive the walls, the magnitude of the windows required these supports to be attached to the piers.

As in the transition from the primitive hut to the splendid temple, so from a projection added from necessity arose beauty, harmony, and grandeur of design.

The bold projections, and exuberant richness of composition displayed in the western fronts of our cathedrals, arise from the abutments built to resist the pressure of the internal arches, dividing the nave and choir from the aisles; surmounted by pinnacles, they break the horizontal lines of an extended building.

The buttress erected in the western front of the abbey church of St. Stephen's, at Caen, in Normandy, built about 1061, and the buttresses built by Henry VII. about 1500, at Westminster, demonstrate the progress of architectural enrichments.

The enlarged Saxon or Norman support was simple in its form, and of small substance; the windows being narrow, the piers were consequently stronger, requiring less support. In

after times, when the pointed style began, the windows were enlarged, divided by mullions and tracery, the vaulting elevated, requiring in the buttress bold projections, and considerable substance, adorned with mouldings, pinnacles, &c.

In the light and elaborate work displayed in shrines, canopies, &c. the buttress was a leading feature, however small the composition.

PLATE 1st. The front of St. Stephen's, at Caen.

AAAA shows the primitive buttresses. In this example is also seen the deviations from the regular Roman architecture. Coupled columns of very small diameter, and of considerable height, a small fascia, without architrave, frieze, or cornice. In the circular arch are some of the Saxon enrichments.

PLATE 2d. An elevation and side view of a buttress in the pointed style, taken from the cathedral at Exeter. This example shows the progress of enrichments, the enlarged windows, vaulting, &c.

- A. Front view or elevation.
- B. Side view, showing a section of one half of the building.
- C. Column supporting the nave, &c.
- D. Stone vaulting.
- E. Timber work, with external covering of lead.
- F. Pinnacles.

III. The peculiar form of the arch, composed of segments of circles, and also of nearly straight and undulating lines, terminating in a point at the centre, constituting the pointed arch.

The most ancient arch was narrow at the base, called the lancet form. The most correct arch has been considered that which is described by two segments of circles, drawn from an equilateral triangle; in general the arch most in use is broader at the base.

In the latter, or florid style, as observable in King's College Chapel, Cambridge, and Henry the Seventh's Chapel, at Westminster, the form of the vaulting was much depressed, or flattened.

In tombs, shrines, &c. arches of this form are very common.

PLATE 3d. Are shown lines of various arches, with their respective dates.

- A. The narrow, or lancet form, prevailing in Salisbury Cathedral, &c.
- B. An arch formed by segments of circles, drawn from the exterior points of an equilateral triangle.
- C. One of the series of arches in the choir of Exeter Cathedral, built by Bishop Quivil, A. D. 1288.
- D. The arch of Bishop Bronscombe's Tomb, A. D. 1283.
- E. Ditto of Bishop Stapledon's, A. D. 1330.
- F. The depressed arch of the florid manner.

IV. The clustered column. In the Grecian and Roman architecture, the shaft of the column was composed of one cylinder, gradually diminishing towards the top, one sixth of its diameter. All parts of the composition were regulated by the size of the column at the base. The clustered column in the pointed style forms an aggregate of small cylinders, and cylinders divided by mouldings; and sometimes a column consisted of one cylinder only. No rules regulated either the diameter, or height; the shaft continuing the same size from the base to the capital.

The cylinders were always so arranged as to appear nearly insulated from the surrounding parts, the whole being connected by the base and capital. In some instances, when a single shaft is carried up a considerable height, it is divided by a small horizontal moulding, similar in form to the member marked D, in Plate 6.

As no rules regulated the proportions of the column, it may be imagined that no pleasing general effect could be created; but the attentive observer of our sacred structures will, by their general harmony, discover that the builder's eye comprehended, in one glance, the whole composition, from the base of the column to the centre of the vaulting. The prominent cylinder of the clustered column, leading the eye to the diverging ribs of the vaulting, uninterrupted by horizontal lines, connected the vaulting with the column. This presents a complete contrast to the Grecian or Roman manner, where horizontal lines prevail. To this distinctive character may be attributed the cause of the solemn and impressive emotions which the mind feels on viewing buildings erected in the pointed style, and which are seldom created, in an equal degree, by any other system of architecture. For columns of various forms, see Plates 4, 8, 9, 13, 14.

Having explained the four primary principles, consisting of 1st, the pyramidal form; 2d, the external supports, or buttresses; 3d, the pointed arch; and 4th, the clustered column; it now remains to treat of seven secondary principles.

I. Clusters of mouldings, or ribs, issuing from the extremity of the capital, or from a corbel, spreading over the surface of the roof. In the Grecian, or Roman manner, the architrave sets perpendicular with the upper part of the shaft, giving the capital a considerable projection from the superstructure. In this style, the mouldings occupy the whole of the upper surface, having only a small projection for the finishing moulding. See Plate 4, A B.

This principle is always attended to in the general fabric, as well as in smaller works of canopies, shrines, &c.

PLATE 4th. A. A capital of one of the columns, composed of a single shaft of Purbeck marble. The mouldings of this capital are used throughout the church. Being placed above the eye, the deeply under cut hollow at C is finely seen, and gives great elegance to the whole composition; this effect cannot be shown in the Plate.

B. A capital of a semi-clustered column, proceeding from a corbel similar to that given in its general form in Plate 5. D D, are small hollows sunk in the face of the wall at E, which show how attentive the artists were to that lightness of appearance, which is one of the greatest beauties of the pointed style. This Plate elucidates the 4th primary, and the 1st and 3d secondary principles.

II. Corbels, or supports, formed according to the taste, or caprice, of the artist, from masses of foliage, with or without figures, as heads of kings, queens, bishops, grotesque forms of animals, &c. These corbels were placed as they were required, to support mouldings, galleries, niches, &c.; and, in general, they display workmanship of unrivalled execution, particularly in foliage and flowers. The corbels usually terminate in an upper moulding, which is filled up, as in the capitals, by the ribs they support. This principle extends generally, and in all smaller ornamental compositions.

PLATE 5th.—A corbel, or support, from which springs the semi-clustered column marked B, in Plate 4.

A. The semi-clustered column.

C. The moulding of the base.

B. elevation and plan of the crown, or weather moulding.

This plate elucidates the 4th primary, and the 2d and 3d secondary principles.

III. The peculiar forms and combinations of mouldings. Some are composed of conjoined ovolo's, meeting in an angle, or small band; others by undulating lines, whose plans give the forms of the pointed arch, used in tombs, &c.

Fillets, or bands, so situated as to present to the eye acute angles. In the Grecian, or Roman mouldings, the fillets are always perpendicular; in the pointed seldom so; with deep under-cut hollows, &c. The effect of these forms is peculiarly striking, from the dark shadows thrown; and, however minute or trifling these distinctions may appear, no imitations can be correct, without paying the utmost attention to the peculiarities forming the basis of this principle. See Plates 6, 17.

PLATE 6th.—1. The impost mouldings extending through the Church.

- A. A moulding formed of an ovolo and an undulating line, meeting in the centre in an angle.
- B. Inclined fillet.
- C. Deeply under cut hollow.
- D. A moulding formed of ovolo's, conjoined in the centre by a small fillet.

2. The cornice of a sepulchral memorial, over a representation of the fleeting state of humanity, a skeleton in its winding sheet. This example is more modern than the first.

3. The impost mouldings of bishop Stapledon's tomb.

4. Mouldings over the effigies of Lord Mahon.

E. Shows the superior, or weather mouldings, supported by a corbel.

IV. The diverging from the horizontal and perpendicular lines of the lower mouldings. In the mouldings forming the tracery of screens, windows, &c. the superior division, or upper mouldings, divide the general composition into regular parts. The lower mouldings, from the flexibility occasioned by their diverging, as required according to the design, give an unbounded scope to the genius of the artist. From this principle arises a facility of decoration, most extensive and various. All the variety and richness observable in the tracery of windows, screens, &c; the labyrinthine windings in the vaulting; the peculiar forms of triangles, quatrefoils, cinquefoils, leaves, &c. acquire their source in this happy deviation from former rules.

A system of decorative architecture, quite original, and distinct from any other mode practised in the world.

This principle preponderates in every ornamental composition, and is the cause of that exuberant richness exclusively belonging to the pointed style. The simple manner is shown in Plate 3, in the example marked G. The astonishing extension of this principle, and its further application, will be obvious in the various subjects forming the present work. See Plates 9, 12, 16, 20, &c.

V. Weather, or crown mouldings, surmounting, and detached from the other parts of the mouldings. This principle gives the origin of canopies over windows, arches, doors, &c. The superior moulding is always introduced in the interior as well as the exterior of the building; and the same principle is observed in every ornamental composition decorating shrines, sepulchral memorials, &c.

Plate 5, marked B; and Plate 6, in the example 4, marked E, show this moulding. See also Plate 9, in which this part of the composition arises from corbels of human heads.

VI. Tracery, or open work, as seen in windows, or screens, and also over the surface of walls in shrines, tombs, &c. It is in all cases to be observed, that, in forming tracery, the larger members of the mouldings separate the composition into regular divisions; and all the exuberance observed is formed by the inferior members. This principle, arising from the 4th, is peculiar to this style of architecture, and is the cause of its uncommon richness.

The tracery of the Church of Batalha, in Portugal, as presented to us by Mr. Murphy, notwithstanding it was built by a subject of the British Empire, shows an exuberance of imagination, very dissimilar to the manner adopted in the pure pointed style, partaking of the peculiar forms belonging to the Moorish embellishments. The general system of dividing the composition into regular divisions by the superior mouldings, is equally observable in the latter, or florid style.

The Plates 12, 16, 20, &c. illustrate the principle here stated.

VII. The introduction of foliage and flowers is a leading and prominent feature in all ornamental compositions. This is opposite to the Grecian, or Roman architecture; the enrichments there introduced being always subordinate, and confined to the forms of the mouldings in which they are placed. The external angles of pinnacles, pediments, &c. are adorned with highly-projecting leaves, commencing from the base of the pyramid, &c. to the apex; these leaves are called creepers; the apex or top, crowned by a quatrefoil, formed by an assemblage of leaves, &c. is called a finial or crocket. See Plates 2 at F and 22.

Too much attention cannot be paid to the profiles adopted by the artists of the thirteenth and fourteenth centuries; to these enrichments; and to the very peculiar raffling, &c. The delicacy of execution, and undercutting, is astonishing.

Having explained and illustrated the four primary, and seven secondary principles, I shall now endeavour, by the following plates, to point out in what manner each example will further elucidate them. The same principles will, by experience, be found to apply to every composition in the English, or pointed style of decorative architecture. Simple as this system may be, it cannot be too much impressed on the memory, as every specimen of our venerable fabrics will tend to illustrate the application. It may be stated that this work is too confined to give a complete knowledge of the subject; it is presumed, however, that enough is here explained to direct the attention of the student to the minute, as well as the general combination of parts, absolutely necessary to be engraven on the memory, in order to preserve the purity of English Architecture.

PLATE 7th.—A part of one of the sides of the east window, taken below the springing of the arch.

The external line on the plan, shows the upper moulding of the capitals; the second the ribs; the third line the columns and mouldings. The effect of light and shade

produced is very great, by the deep hollows, and particularly by the bold projections of the moulding marked A.

B. The line of the glass.

PLATE 8th.—The base and plan of the column, &c. taken from the organ-gallery, or rood-loft.

The base at A, for variety and richness is unequalled by any architectural composition of the same kind.

C. The plan of the plinth; the interior line, the plan of the moulding at A. The mouldings of the capital are given in Plate 4, at A.

The exterior line of the plan at B shows the extremity of the upper moulding of the capital; the second, the ribs issuing from it; the third line, the shaft of the column.

D. A moulding of the arch.

R. The superior moulding.

PLATE 9th.—An elevation and section of the triforia, or upper galleries.

A. Elevation.

B. Section.

This example displays in its composition the 3d and 4th primary, and the 2d, 4th, 5th, and 6th secondary principles. The galleries continue uninterruptedly on each side through the building, affording a complete interior communication, by apertures through the piers, to within a few arches of the eastern end. These apertures are shown in Plate 11.

PLATE 10th.—An arch of the grandest composition, in bishop Grandison's Chapel. Within it was his tomb, destroyed during the civil wars of the seventeenth century.

A. The capital and base at B, together with the form of the column, are given in Plate 13.

CC. The plans of the arch.

PLATE 11th.—An elevation taken from the triforia, or galleries, as shown in Plate 9, of the sides of the upper windows.

A. A side view of the capital marked B, in Plate 4, with the semi-clustered column.

B. The same moulding already described in Plate 7.

The continuity of this moulding increases, in a great degree, the effect of light and shade, and a judicious division of the ornamental parts. The ribs of the vaulting are also shown, gathering over the apertures of the windows. The plan is marked with letters corresponding with those on the elevation.

C. A section of the mouldings composing the vaulting.

PLATE 12th.—The stone screen dividing the choir from the aisles. This example shows the 4th and 6th secondary principles. The mullion A A, separates the composition into regular divisions. All the diverging parts arise from the inferior mouldings forming a part of A, and the plan of the same marked B. The lesser mullion, marked C, diverges on each side, forming the pointed arches from the moulding marked 1. The smaller divisions are composed by the mouldings marked 2. The profile of the upper moulding at D, with the open work at the top, which generally terminated every composition in the English style.

PLATE 13th.—The examples shown in this plate are very peculiar in their form and enrichments. They constitute part of the tomb of bishop Grandison, A.D. 1340, placed under a very magnificent arch, shown in Plate 10. These examples illustrate the 4th primary and 3d secondary principles.

PLATE 14th.—Elevation and plan of the eastern side of a chapel dedicated to St. James, now used as the

priest vicar's vestry. Simplicity and elegance are united in this composition. In the central division is a finely carved piscina, or lavaerum; and on the projections under the windows, the ampullæ, &c. were placed. The application of this design, in many cases, will be obvious to the experienced architect; illustrating the 3d and 4th primary, and the 1st and 3d secondary principles.

PLATE 15th.—An elevation of the interior, showing one complete arch, of the twelve, which separate the nave and choir from the aisles. This example displaying, in one view, the beauties of the English style, connects many of the detached designs given in this work. The plates are numbered the same as the numbers shown on the side, where the examples are situated. The grandeur, and beauty of the vaulting, gathering over the apertures of the upper tier of windows, exhibits a bold and impressive effect of architectural science.

PLATE 16th.—A part of the south wall of the aisles, showing one window, with the columns, &c. between. In describing the screen, Plate 12th, the division of the subject into regular parts, by superior mouldings was explained; and the same principle will be further elucidated by this example. It will be found that all windows of elaborate tracery are divided in the same manner. The semi-mullion on the sides AA, and the mullions marked BB, divide the tracery into large compartments. The mullions marked CC, provide the inferior mouldings composing the secondary divisions, and the ramifications, diversified into every form which the fertile genius of the artist could imagine. The windows in this cathedral have more variety of tracery than perhaps any others, every

window on one side varying in design, those on the opposite side corresponding in form. Among the many beautiful examples, exhibiting the extension of the fourth secondary principle, few are superior to the west window of York Cathedral.

PLATE 17th.—Mouldings of Bishop Bronscombe's tomb.

- A. A section of the side of the tomb, taken from the part marked A, Plate 18.
- B. The mouldings of the base.
- C. The mouldings of the pedestal marked C, Plate 18.
- D. The upper cornice.

These sections illustrate the peculiarities forming the 3d secondary principle.

PLATE 18th.—Bishop Bronscombe's tomb. This prelate died, A. D. 1281. The letters are the same as in Plate 17; and show where the sections are taken from. This tomb is in excellent preservation, and is a fine specimen of the arts at that early period.

PLATE 19th.—The ornaments decorating the walls, and part of the roof, of Bishop Oldham's Chapel. This bishop died, A. D. 1523. These are interesting specimens of the latter, or florid, style.

- A. One division of the ornaments on the walls.
- B. A part of the ceiling. Owls decorate the walls and roof. The bishop's arms were, sable, a chevron or, between three owls proper, on a chief of the second, three roses gules.

PLATE 20th.—An elevation of the front of Bishop Oldham's chapel. In this design the partiality shown for introducing heraldic sculptures is very striking. This bishop was chaplain to the Duchess of Richmond, mother of Henry the Seventh. In the front we observe the armorial bearings of that family.

PLATE 21st.—Ornaments of Speke's chapel, of the same period.

A. A division of the ornaments on the wall.

B. A part of the ceiling.

PLATE 22d.—South side of the three stalls near the altar. This example is given to elucidate the seventh secondary principle. The beauty and delicacy of the carving can scarcely be exceeded.

PLATE 23d.—A section of the Church. This section shows the mathematical skill of our ancestors.

A semicircular arch intersects the stone vaulting, and terminates in the centre of the side walls; the extremities of the catenarian arch would fall about the centre of the side buttresses. The pinnacles not only contribute to the beauty, but, by their weight, add to the strength of the building. The whole nearly forms an equilateral triangle, which form is best adapted to durability. Here is seen the east window, the side of which affords the subject for the 7th Plate.

It is necessary to observe that to restrict all modern attempts in this system of ornamental architecture, to the buildings, shrines, tombs, &c. already executed, would tend to fetter genius, and prevent its general utility. After having examined, and studied with attention, the examples remaining, the more extensive and various the artist can render the combinations, provided the purity of English Architecture is preserved, the more useful that style becomes; affording, at the same time, many opportunities for the display of talents.

An Explanation of some Terms used in the English Style of Architecture, and in describing the ancient Churches of this Country.

THE ALTAR.—This was the most highly, enriched, and splendid part of the furniture in ancient Catholic churches. The Altars, properly so termed, were, in numerous instances, taken down, and their place supplied by the communion-table, in the reign of Elizabeth, A. D. 1559. (See Burnet, vol. iii. p. 368). It may be curious to cite, from the Antiquarian Repertory, the following passage, relating to the entire demolition, in the civil wars of the 17th century, of those which were spared by the agents of reformation. “The destruction of Altars during this puritanical frenzy was so general throughout the kingdom, that there is not, at this time, in England or Wales, one to be found of greater antiquity than the Restoration; this fact was lately discovered, upon an inquiry of some judicious antiquaries, with a view to the erection of an Altar in the Church of St. Catherine, near the Tower, that should correspond with that ancient fabric; and this want of an authentic exemplar for erections of this kind, will account for the heterogeneous appearance in our cathedrals, and other churches, of Gothic choirs, terminated by columns and pilasters, in the style of modern buildings.”

APSES.—The circular part at the east end of ancient churches.

BAYS, or DAYS.—The ancient name for separate lights in a window.

BOSS, or ORB.—An architectural ornament, introduced at the intersections of the ribs in groined ceilings. The Boss was often intended to convey moral instruction, or historical information, by means of sculptured devices, rebuses, or armorial badges.

BUTTRESSES.—A mass of masonry attached to, and projecting from, the external surface of the wall, serving to

counteract the pressure of the vaulting, &c. In buildings ascribed to the Anglo-Saxons and Anglo-Normans, the walls are of so great a thickness that we find few external buttresses. Where they occur, in this style of architecture, they have only a slight projection, and are usually quite destitute of ornament. The inferior solidity of the walls in structures erected in the English or pointed style, united with other causes, led to the frequent introduction of buttresses. In this mode of building, they are generally very prominent, and are often surmounted with enriched pinnacles.

CAMPANILE.—A bell tower. The tower for the reception of bells is well known to have been usually attached to the body of the Church, and to have been commonly placed at the west end. Such, however, was not uniformly its situation. It was sometimes detached from the sacred fabric, particularly in the instances of abbey-churches. The cathedrals of Chichester, Salisbury, and Worcester, had each a Campanile, distinct from the church. The bell-tower of the first-named structure is still remaining, at the N. W. angle of the cathedral-close. In Italy (according to the remark of Mr. Dallaway), the Campanile is invariably detached from the main building.

CHARNEL, or CARNARY.—To most large cemeteries, or consecrated burial-places, there was attached a charnel, “it being esteemed,” says an ingenious catholic writer, “a pious act, and arguing a belief in the general resurrection, to collect every fragment of the human frame which happened to be dispersed, and to dispose of it, in the most decent manner, in a place appointed for that purpose.” To the Charnel, or Carnary, was usually annexed a chapel, in which prayers were offered up, “for the repose of the forgotten dead to whom the said fragments belonged.”

CLERESTORY.—A range of windows, placed above those constructed in the main walls of the building.

CLOISTERS.—The ancient canons enacted that cloisters should be built near the church. Their four sides had particular designations; the western side was appropriated to the

schools; the side next the church to moral reading; and the two other sides seem to be conjoined with the duties of the church and chapter. The centre of the quadrangle was a green plot, with a tree in the midst.

The cloister, or *claustrum*, however, in the simplicity of its first mode of construction, appears to have been designed chiefly as a covered walk, or ambulatory, for the exercise, and the contemplative or conversational recreation, of the religious, within the boundary of their own walls. It has been described as an imitation of the peristyle of the Greeks, and the piazza of the Italians. Originally, it was of small proportions and of plain architecture; but was gradually enlarged, in conformance to the increased splendour of ecclesiastical establishments; and many cloisters became, at length, conspicuous examples of beauty in decoration. The advantages to health, study, and tranquil relaxation, afforded by these covered walks, were so obvious, that they were progressively appended to nearly every cathedral, and large monastic church, in this kingdom. Although in very dissimilar stages of preservation or decay, instances of the architectural talent bestowed on the cloisters attached to opulent religious foundations, are still to be witnessed in many parts of England. The most richly ornamented cloister now remaining, is that on the north side of Gloucester cathedral, which was finished in 1390. At Norwich is, also, a cloister of abundant decoration, the chief parts of which were erected at different times between the years 1297, and 1430, through the liberality of various affluent contributors. From the above examples we may, perhaps, be induced to admit that a modern writer is not guilty of exaggeration, when he observes that these buildings were, at length, "found to admit of the full embellishment of the shrines and chapels, existing in other parts of the church." To heighten the dignity of effect, and to add to the warmth and comfort of the ambulatory, the windows, at least in the upper part, were filled with painted and storied glass. The walls were also painted in *fresco*. Sometimes, the claustral ambulatory consisted of two stories, as in

the instance of that appended to the old cathedral of St. Paul, London. On the walls of that cloister was painted the Dance of Maccabre (Holbein's Dance of Death). No architects appear to have bestowed so much attention on the claustrum, as those of our own country. It is remarked by Mr. Dallaway, that, on the continent, almost every convent has its cloisters; and those annexed to the great churches are probably the best; but they are chiefly plain, unornamented enclosures, for the purposes of exercise and devotion.

CLUSTERED COLUMN.—Shaft, or body of the column, formed of small semi-circular parts, joined towards a common centre; the cylinders were sometimes divided by hollow spaces, or mouldings. The time at which columns of this description were first introduced, together with some further particulars of information, are thus stated by Mr. Essex (*Archæol.* vol. iv.) “In the middle of the 12th century, many alterations were made in the style of architecture; and the bases and capitals of the pillars, and very often the pillars themselves, surrounded with small shafts, were made of marble, highly polished. Marble was used for these purposes until the latter end of Edward the Second's reign, though the other parts of buildings were executed with common stones, of moderate dimensions, and laid in the same manner as in the preceding ages. But, in the following reign, we find that marble was much neglected (either on account of the great labour required in cutting and polishing, or because they found that the fine polish that was given it was not of long continuance); and before the end of Edward the Third's reign, it was quite disused.”

CORBEL.—A support projecting from the face of the wall, and usually carved in a grotesque head, or a flower, a mass of foliage, &c. From corbels issue columns, ribs of the vaulting, &c. Lord Orford (*Anecd. of Painting*, vol. i. p. 3.) attributes the introduction of corbels, thus fantastically carved, to Marchion of Arezzo; but Mr. Whittington, in the Appendix to his work on “Gothic Architecture,” observes, that “projecting figures and heads, supporting consoles, like the corbels of

Gothic buildings," are to be found in the remains of the baths of Dioclesian at Rome, as represented in "Adams's Views."

CREEPERS.—Are leaves carved on the outward angles of pinnacles, canopies, spires, &c.

CRYPT.—A vaulted, subterranean apartment, constructed beneath many ancient churches. The dreary recesses so termed, have given rise to much antiquarian speculation. That they were originally, in some instances, connected with devotional purposes, is evident from the writings of Richard, prior of Hexham; who, in describing the church of that place, notices the "crypts, *with oratories subterraneous*, having winding passages leading to them." It will be recollected that beneath the old cathedral of St. Paul's were situated, in what was called "the crouds," two places appropriated to divine worship;—Jesus chapel, and the church of St. Faith. In the "undercroft," or crypt, of Canterbury cathedral, is also still existing the "Walloon Church." In regard to the antiquity of these gloomy apartments, it may be remarked that they are usually constructed in the circular (Saxon or Norman) style of architecture. That they were sometimes used as places of sepulture is extremely probable; but an intelligent modern antiquary supposes that they were not, in general, designed for such a purpose, but were originally intended as sanctuaries. (See Letter from T. Walford, Esq. F. S. A. to J. Norris Brewer, *Beauties of Eng. Introd.*)

FAN-WORK.—Is the name bestowed on the ornaments of that species of fretted roof, upon a diminutive scale, which consists in the frequent "reduplication of a small vault, springing from four semicircular groins at the angles, which rest upon pilasters."

FINIALS.—The flowers, or foliage, terminating spires, pinnacles, &c.

FLYING GROINS.—Composing vaulting with galleries over, issuing from corbels only.

GALILEE.—This is the name bestowed on the porch, formerly placed at the west end of most large churches;

instances of which are still remaining at Durham and Ely cathedrals. "In these porches," says Dr. Milner, "public penitents were stationed; dead bodies were sometimes deposited, previously to their interment; and females were allowed to see the monks of the convent, who were their relatives. We may gather from a passage of Gervase, that, upon a woman's applying for leave to see a monk, her relation, she was answered, in the words of scripture: "He goeth before you into Galilee; there you shall see him." The appropriation of the name is thus explained by Mr. Millers; "As Galilee, bordering on the Gentiles, was the most remote part of the Holy Land from the holy city of Jerusalem, so was this part of the building most distant from the sanctuary, and was occupied by those unhappy persons, who, during their exclusion from the mysteries, were reputed scarcely, if at all, better than heathens." On the abrogation of canonical penances, in consequence of the frequent crusades, the Galilee, or penitential porch, became unnecessary; and was superseded, greatly to the embellishment of the structure, by a broad and lofty window, sometimes engrossing nearly the whole of the west end.

HORSE-SHOE ARCH.—This species of arch is not of frequent occurrence, and is formed by an arc of a circle somewhat greater than the semi-circle.

LANTHORN.—This term, as applied to architecture, signifies that part of the tower of a church which is perforated, and left open, so as to produce the effect of the *louvre* on the interior. Of this architectural production we have fine specimens in the cathedral churches of Ely and Peterborough. As nearly the whole inside of the lanthorn, or perforated tower, is intended to be seen from below, the windows and side arches are generally much wrought and ornamented.

NODI—Are the ornaments covering the intersections of the ribs of the vaulting (See *Boss*, or *Orb*).

PISCINA, or LAVACRUM—Is a hollow and perforated basin of stone, placed in a small niche, or *fenestella*, cut in the substance of the south wall. It is usually situated near the *sedilia*,

being evidently designed for the use of the altar, which formerly adjoined that part of the church; but it is not unfrequently found alone in the south walls of chancels and aisles. Sometimes the piscina has a double hollow, both perforated, or having a small hole in the centre. Where two drains occur, it is believed that one was designed to carry away the water in which the priest's hands had been washed, and the other to receive that in which the chalice had been rinsed. The consecrated host, which time or accident had rendered impure, was also dismissed through the same channel. The fenestella, or niche, is generally ornamented, and is sometimes divided into an upper and lower compartment, the former of which acted as a receptacle for the cruets, or ampullæ, holding the consecrated wine and water.

It may not be superfluous to remind the reader, that we frequently see, in ancient churches, a small square cavity in the south wall of the chancel, distinct from the piscina. It is said, in the Work termed "Ecclesiastical Topography," (Article Bedford Church), that "this was the sacrarium or almy; and might have been used as a deposit for books, or to preserve the chalices and silver cruets used in the celebration of the mass. Such an one, above or near a piscina, was generally appropriated to the reception of the *ciborium*, or vessel containing the eucharist for the sick, which was consecrated from time to time, as the use or staleness of it might require."

THE PORCH,—So frequently appended to the south door of our ancient churches, has been described as "the shadow, or faint relic, of the *Porticus* of warm climates." It is said by the late Mr. Wilkins, in the 13th volume of *Archæologia*, that church-porches are never found in the circular (Saxon or Norman) style of architecture. But Mr. Stevenson, in his additions to Bentham's *History of Ely Cathedral*, shows that this is an erroneous assertion. The porches of St. Margaret's, York, and of the abbey church at Malmsbury, are both in the circular mode. This appendage to our churches is connected with several curious particulars of ancient usage. We are told, by

one of our best legal writers, that "the south door of the church was the place at which canonical purgation was performed; i. e. where the fact charged upon a person could not be proved by sufficient evidence, and the party accused came to the said door of the church, and there, in the presence of the people, made oath that he was innocent." The same writer adds, "that plaints were heard, and determined, at the church door; for which reason large porches were built over them." The justice of these assertions is proved by an ancient author (*Eadmer*), who observes, that even "suits of the whole realm were determined at the south door of Canterbury Cathedral, as in the highest court of the king." The greater part of the matrimonial ceremony was, likewise, performed in the porch. Thus, Chaucer mentions his "Wife of Bath," as receiving her husbands at the "church-dore." A recollection of these ceremonies, and the sanctity which they imparted to the door and its protecting porch, will enable us to account for the numerous instances in which Saxon, or Norman *door-cases* are still remaining on the south side of churches, which have been otherwise renovated entirely in the pointed style.

PRESBYTERY.—This term was formerly applied to the chancel, or east end of a church, but is now disused.

RIBS—Are masses of mouldings, spreading over the surface of the vaulted roof.

ROODLOFTS.—Galleries across the nave, at the entrance of the choir, or chancel. The rood-loft acquired its name from the great crucifix which was placed there, with its front towards the congregation. Besides the rood, or crucifix, it was also customary, in great churches, to introduce sculptured figures of sanctified personages; as the Virgin Mother, and St. John the Evangelist. It is observed by Dr. Milner that the rood-loft (originally termed the *pulpitum*) "answers to the *ambo* in the basilics of the primitive church, and was used for reading, or chaunting, the lessons of the divine office; as likewise for containing the organ, and the minstrelsy in general, which accompanied the choir below." It may assist the recollection

of the reader to observe, that the roods were taken down from English churches, in consequence of an order of Government issued in the year 1547; at which time the royal arms were substituted for the cross, as may still be seen in many churches. Such texts of scripture as condemn the use of images were, also, then ordered to be written on the interior parts of church walls.

SACRISTRY.—A place where is kept the plate, &c. belonging to the church. By old authors this word is sometimes written *sextry*. Tanner (Pref. to Notit. Monast.) describes the sacrist, as “the sexton, who took care of the vessels, books, and vestments belonging to the church; looked after and accounted for oblations at the great altar, and other altars and images in the church; and such legacies as were given either to the fabric or utensils. He, likewise, provided bread and wine for the sacrament, and took care of burying the dead.”

SCREEN.—A division composed of wood, or stone, separating the chapels from the principal building, the choir from the aisles, &c.

SEDILIA—Are stone seats, found on the south side of churches; they are often much ornamented, and vary in number from one to five. Many opinions have been formed respecting the use for which these canopied recesses were designed. Some have thought them constructed for the accommodation of the ecclesiastics whose office it was to visit churches; and others, for the bishop while performing consecration; but it is now supposed to be likely, by the most judicious antiquaries, that they were intended as seats for the priest, deacon, and sub-deacon, in the celebration of mass. The variation in number does not prevent our believing that they were formed for the use of customary priests, officiating in the ordinary celebration of divine service, according to the Catholic rites. In the ill-endowed churches of small parishes, where one priest alone performed sacred duty, one seat only was provided. In the celebration of high mass among the more wealthy, the three ministers named above would be attended, for the increase of splen-

dour, by an officer termed *ceremoniarius*, or by two persons of that description. This officer was attired almost as sumptuously as the priests. He bore in his hand a white wand; and his duty was not much unlike that of a prompter, or marshal of the ceremonies. It may be observed that the sedilia are often considerably elevated above the pavement of the church. In such instances they were, undoubtedly, ascended by steps, which appear to have been temporary, and were probably of wood.

SHRINES—May be concisely defined as the sepulchres of Saints. They were, in fact, the repositories of the bones, and other reliques, of canonized persons; and, as such, they became objects of great reverence with the superstitious, and the sources of considerable emolument to the churchmen by whom they were erected. In order to convey a due understanding of the term shrine, it may, however, be desirable to enter on some few sentences of explanation. By this word, in its common acceptance, is meant the fixed monument of the saint; which was an erection of considerable magnificence, and generally of rich stone work. Within this gorgeous monument were enclosed portable parts, denominated *feretra*; which contained the bones and reliques. When the *feretory* encased the whole body of the sanctified personage, it was moved and exhibited to the public on grand anniversaries only. If (as was often the case), it enclosed a single relique, or divers small reliques of different saints, it was borne in procession on less dignified, though still important occasions. Some of the principal shrines now remaining (although divested of their feretories, and more solid treasures) are those of Edward the Confessor, at Westminster; Bishop Cantilupe, at Hereford; of St. David (now ruinous), in the cathedral of St. David's; of St. Werburgh, (mutilated) at Chester; and of St. Frideswide, at Oxford. These are costly monuments of stone, with the exception of St. Frideswide's, the material of which is wood.

SPANDRIL.—The space between an horizontal line drawn from the top of the arch, and the line forming the arch.

SUBSILLIA.—These are stalls of wood, situated in the choir

of ancient churches. They are usually surmounted by canopies, and are often elaborately carved and enriched. The following remarks occur in the History of Winchester: "That small shelving stool, which the seats of the stalls formed, when turned up in their proper position, is called a *miserere*. On these the monks and canons of ancient times, with the assistance of their elbows on the upper part of the stalls, half supported themselves during certain parts of their long offices, not to be obliged always to stand or kneel. This stool, however, is so contrived that, if the body became supine by sleep, it naturally fell down, and the person who rested upon it was thrown forward into the middle of the choir. The present usage, in this country, is to keep them always turned down, in which position they form a firm horizontal seat."

TRACERY.—A general term used for the ornamental parts of screens, vaultings, heads of windows, &c. being the part of the composition where the mouldings divide the space into quatrefoils, cinquefoils, trefoils, &c.

TRIFORIA.—Galleries, or upper ways round the fabric. Besides the advantage of an uninterrupted communication with the different parts of the building, formerly tapestry, and diverse ornaments, were suspended on festivals; and here the nuns occasionally attended during divine service. These galleries, or triforia, are frequently seen in cathedral and other churches; and were often added to buildings of considerable antiquity, for the purpose of rendering them more lofty, or commodious.

THE END.

ERRATA.

Page 10.—Note 1, for Bonani, read *Bonanni*.

Page 14.—Note 17, dele comma after esse, line 3.

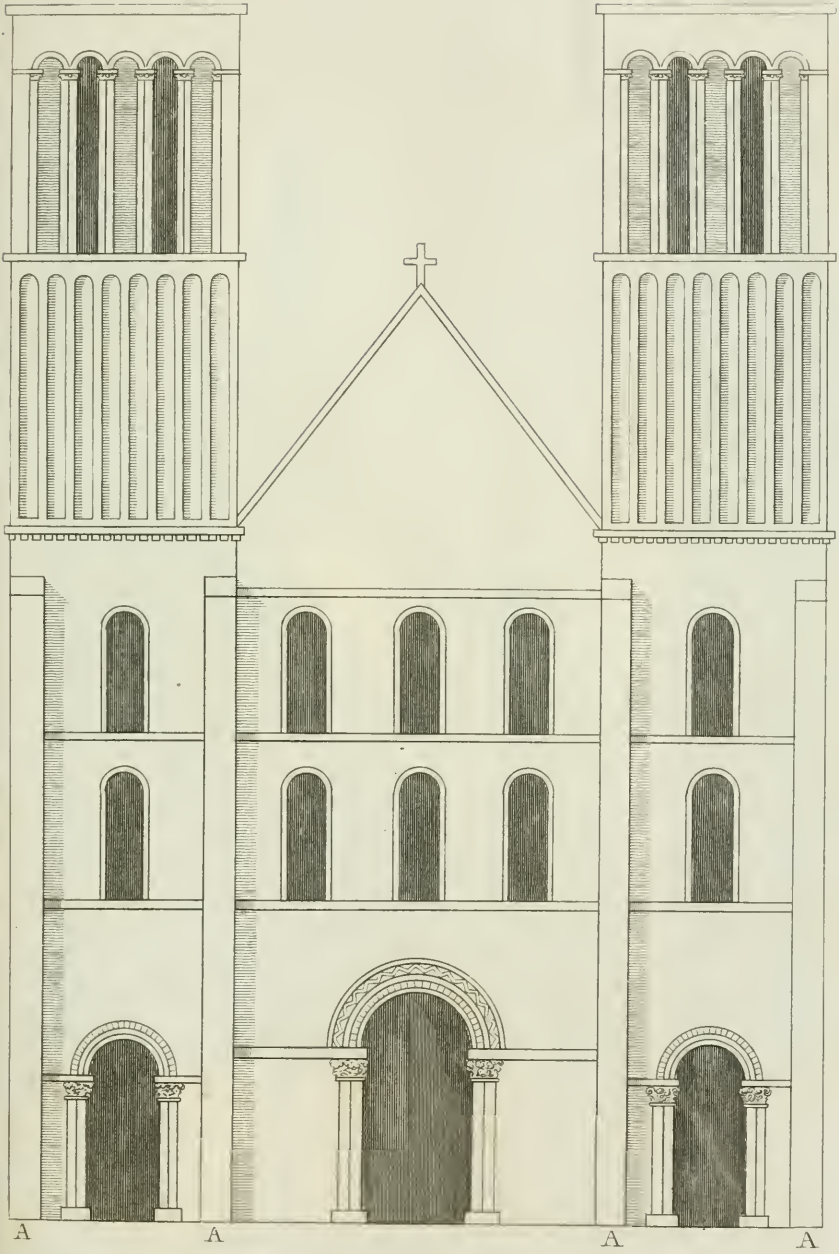
Line 4, for enem, read *enim*—and for ita, read *ita*.

Line 5, insert a comma between the words comparatum and ut.

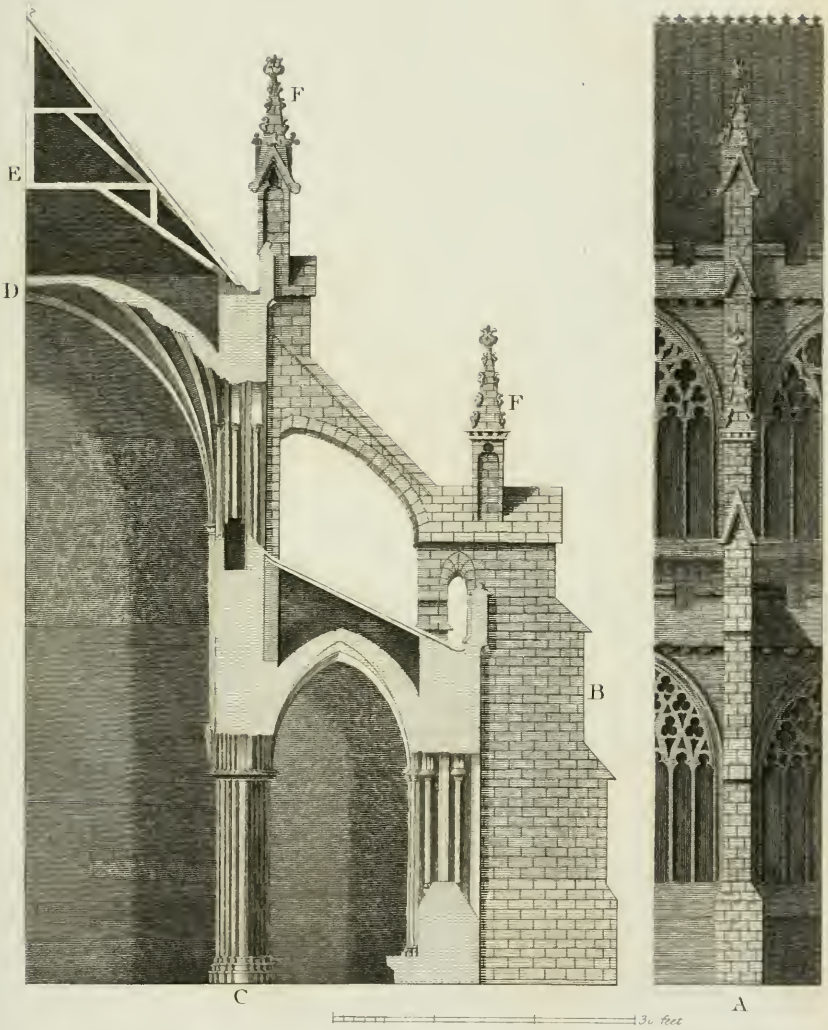
Line 10, for usæ, read *usu*.

Line 11, for J. V. read *T. V.*—and for Bonani, read *Bonanni*.

Page 19.—Note 26, line 12, for Rossierucians, read *Rosicrucians*.



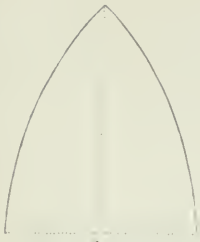
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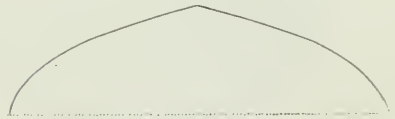
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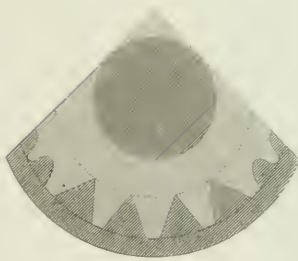
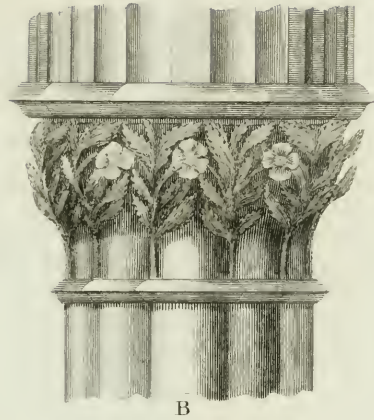
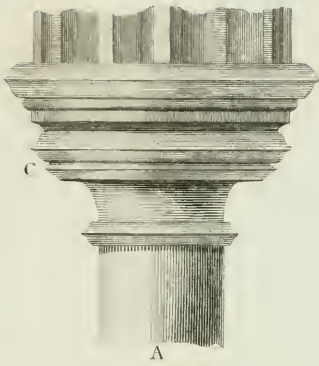
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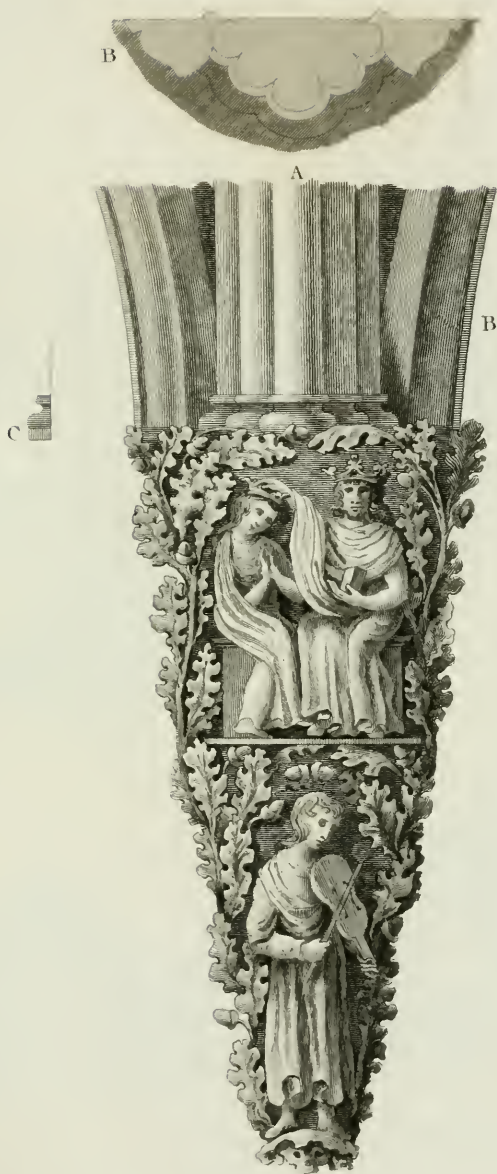


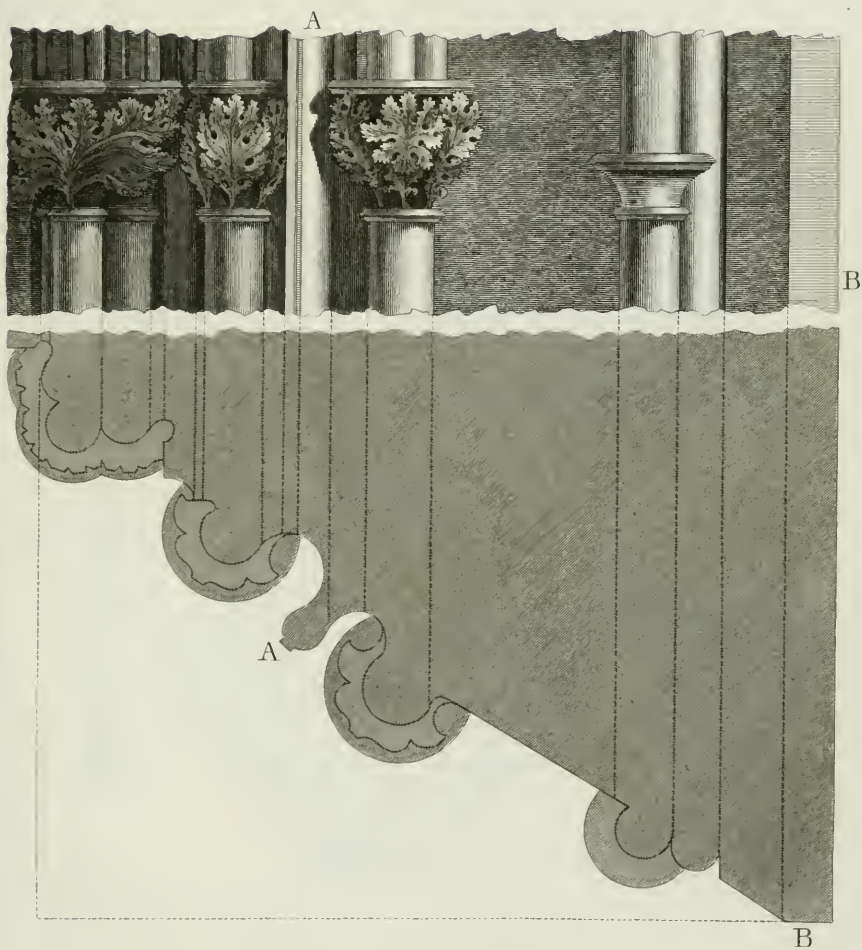
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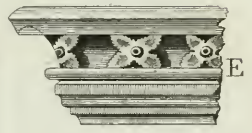
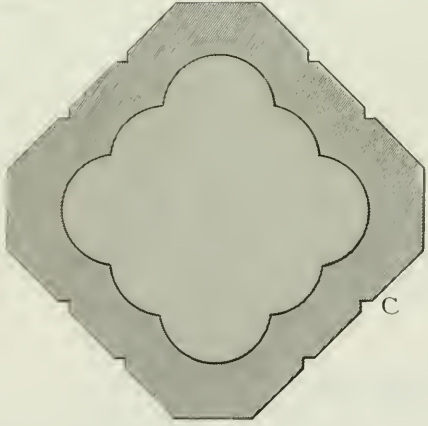
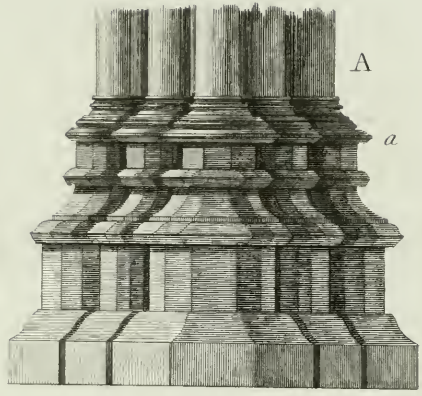
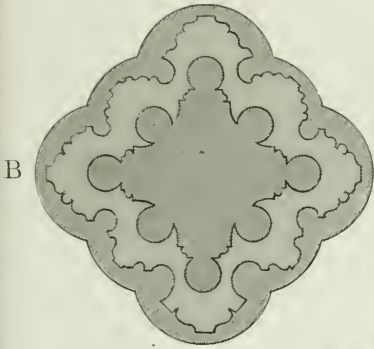
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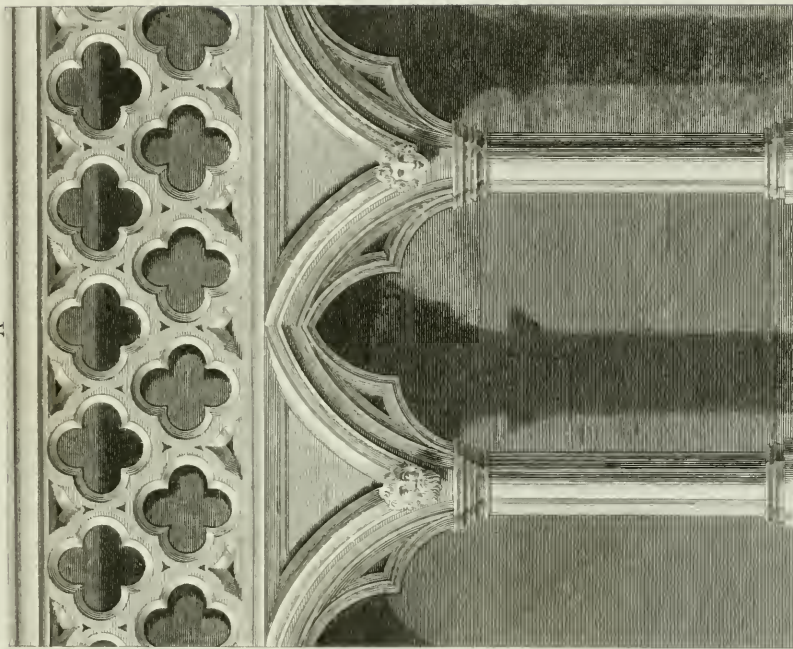


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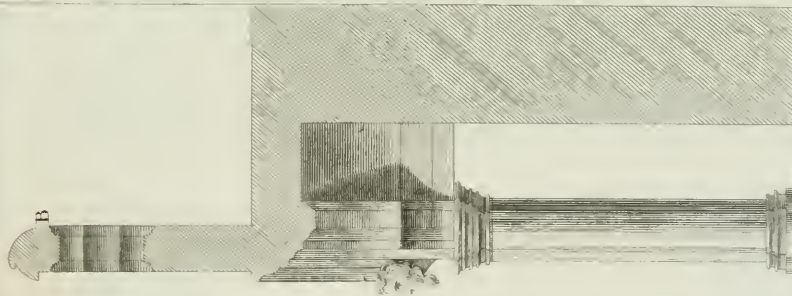


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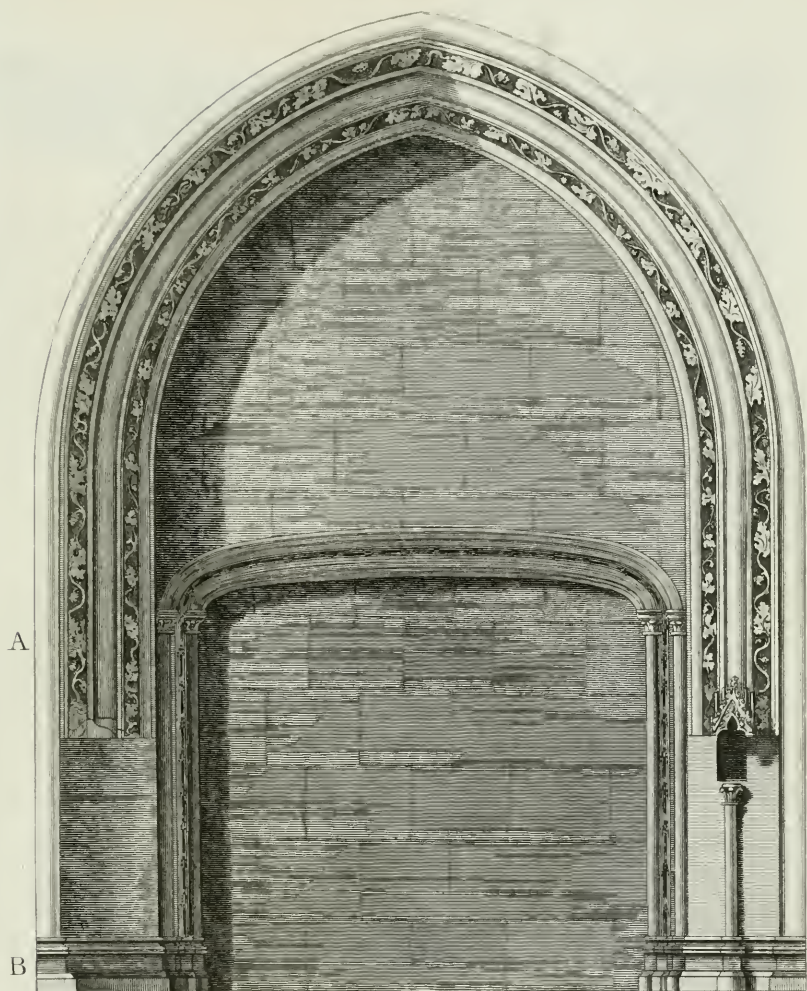
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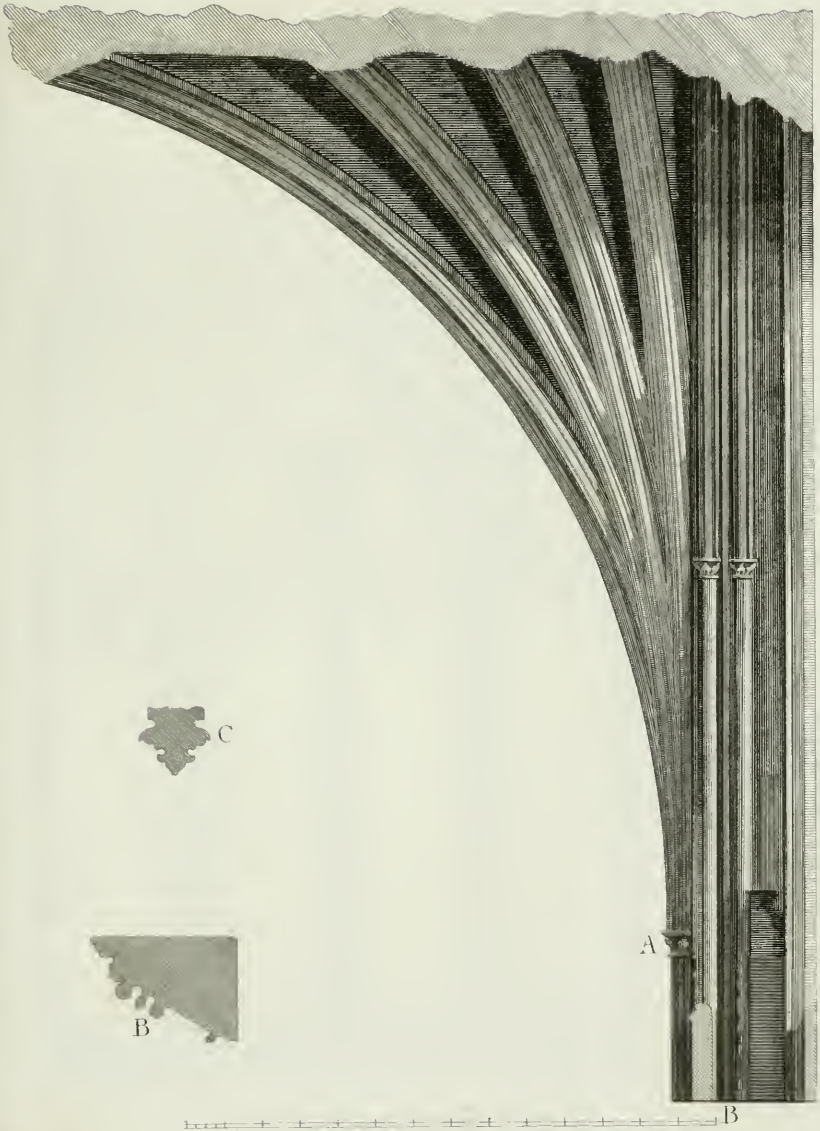
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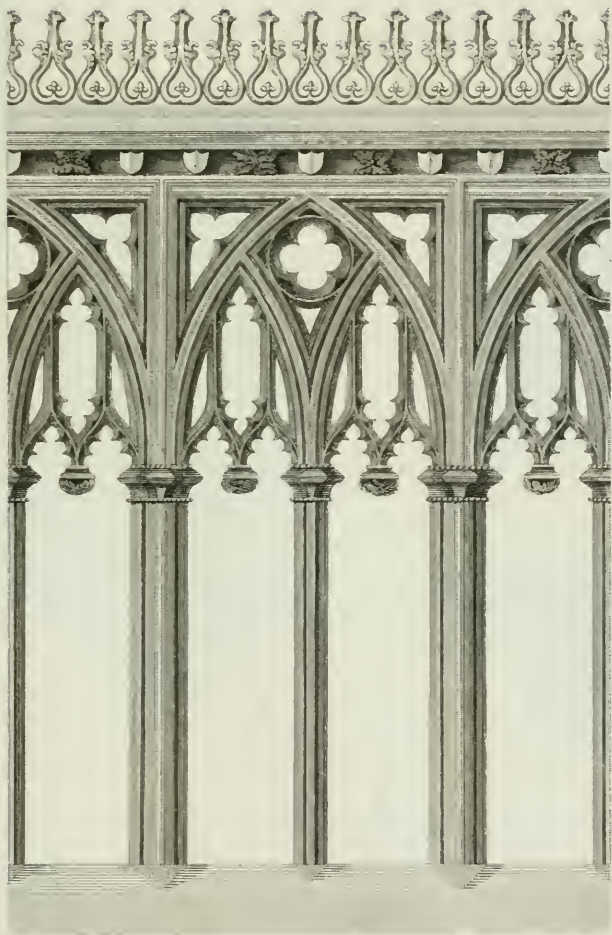
H. J. ...



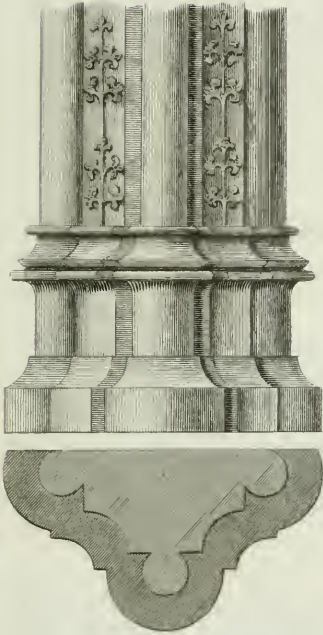


Handwritten text, possibly a signature or date.

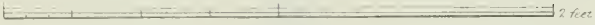
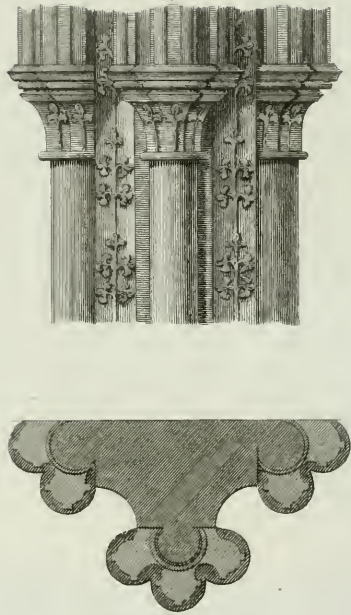
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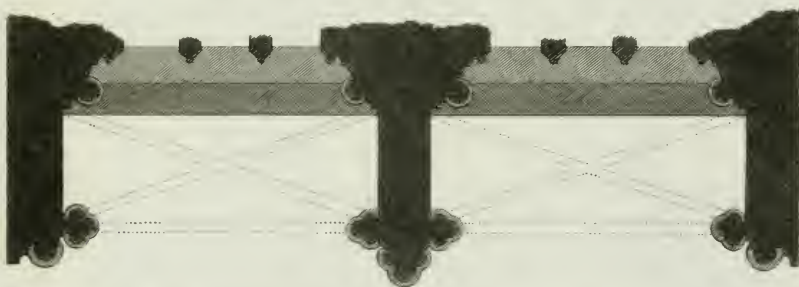
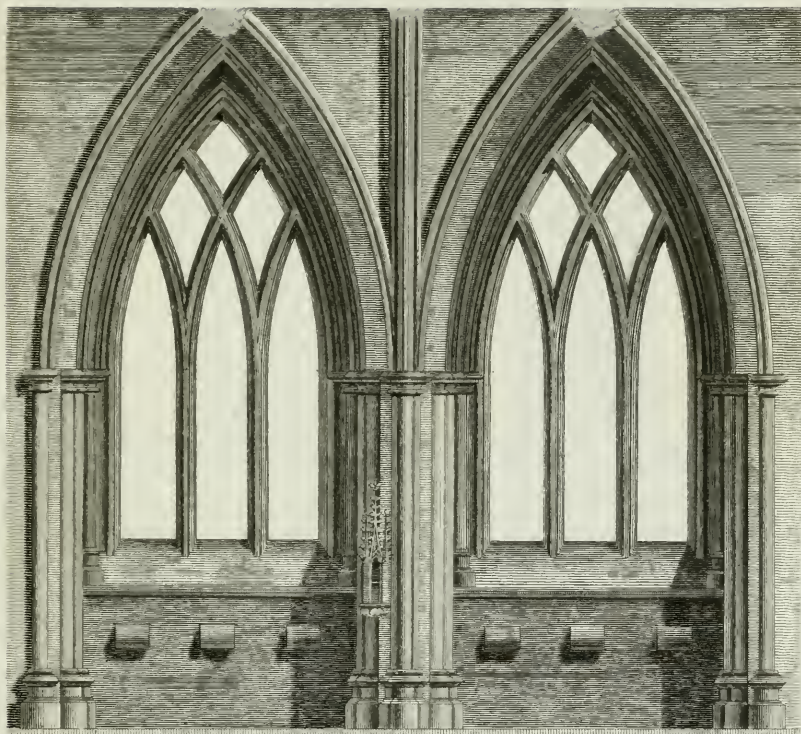


A



B

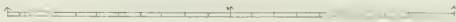




13 feet

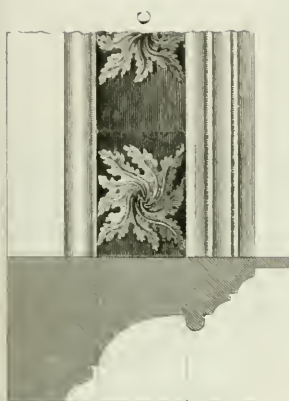
Frontal view

Plan view



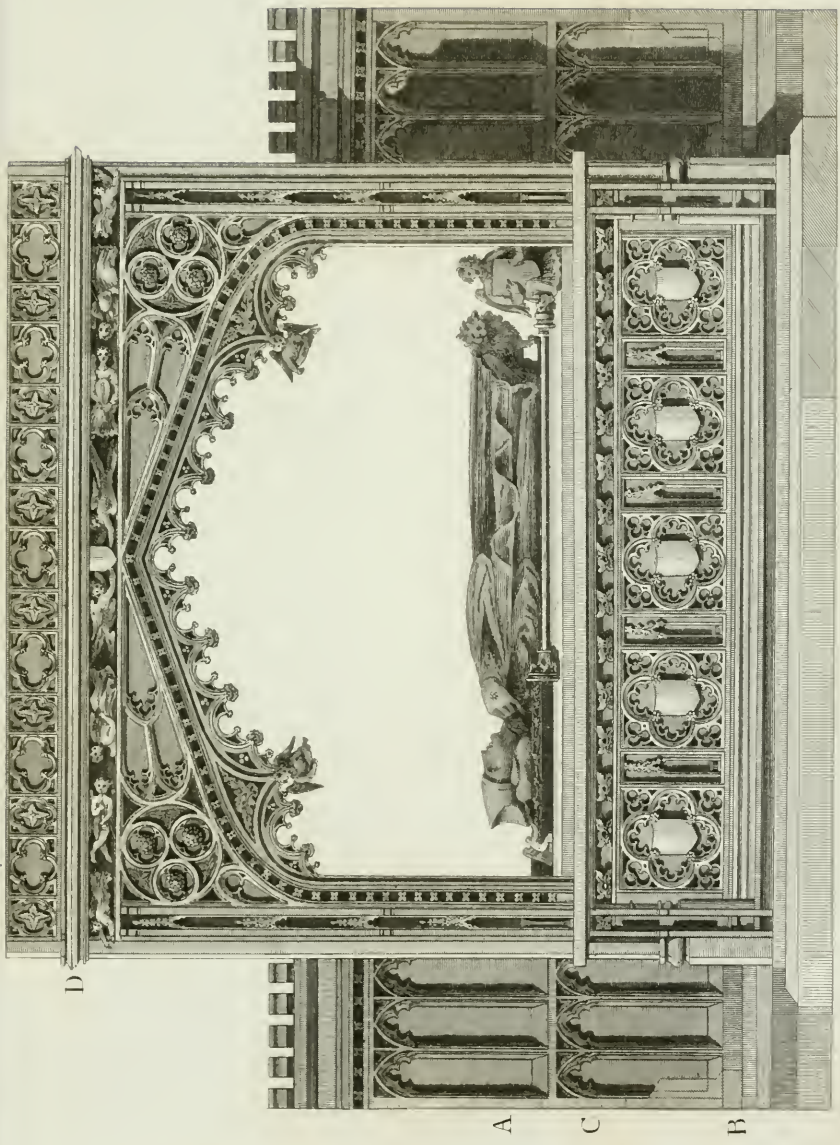
Handwritten text, possibly a signature or date.

Handwritten text, possibly a signature or date.



1/2 inch

1/2 inch



D

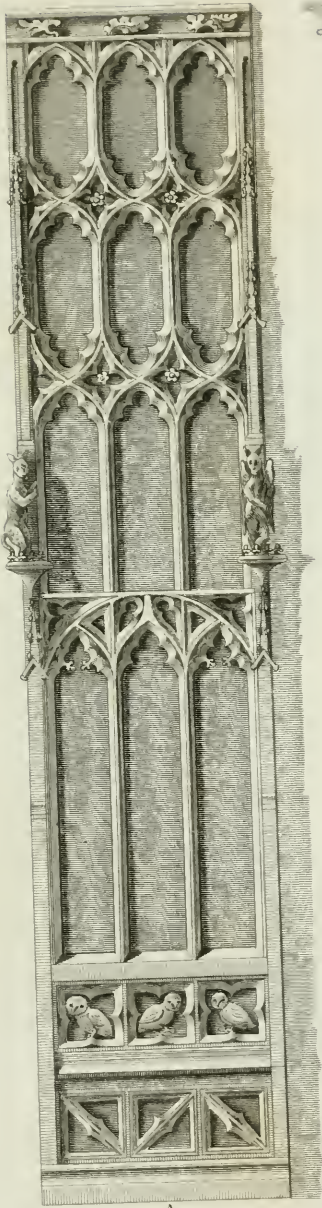
A

C

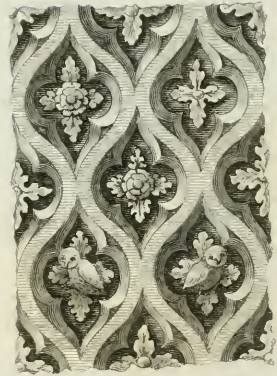
B

Engraved by

1860



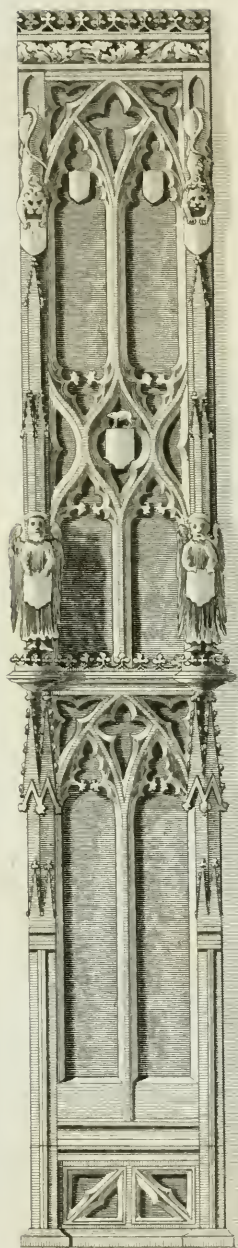
A



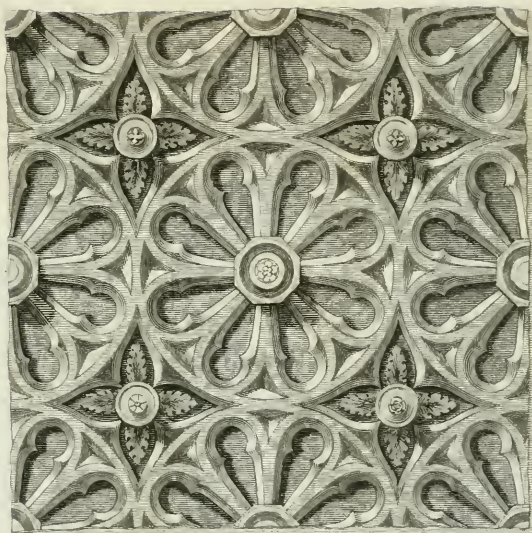
B

4 feet

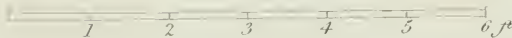


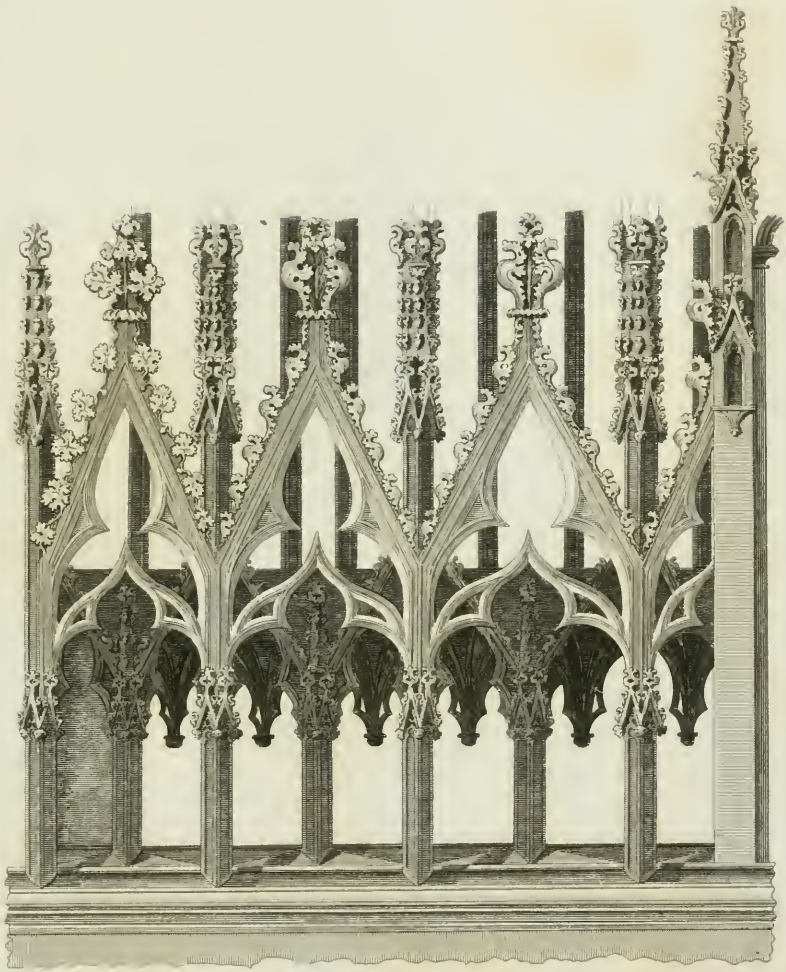


A



B





F. de'...

...

