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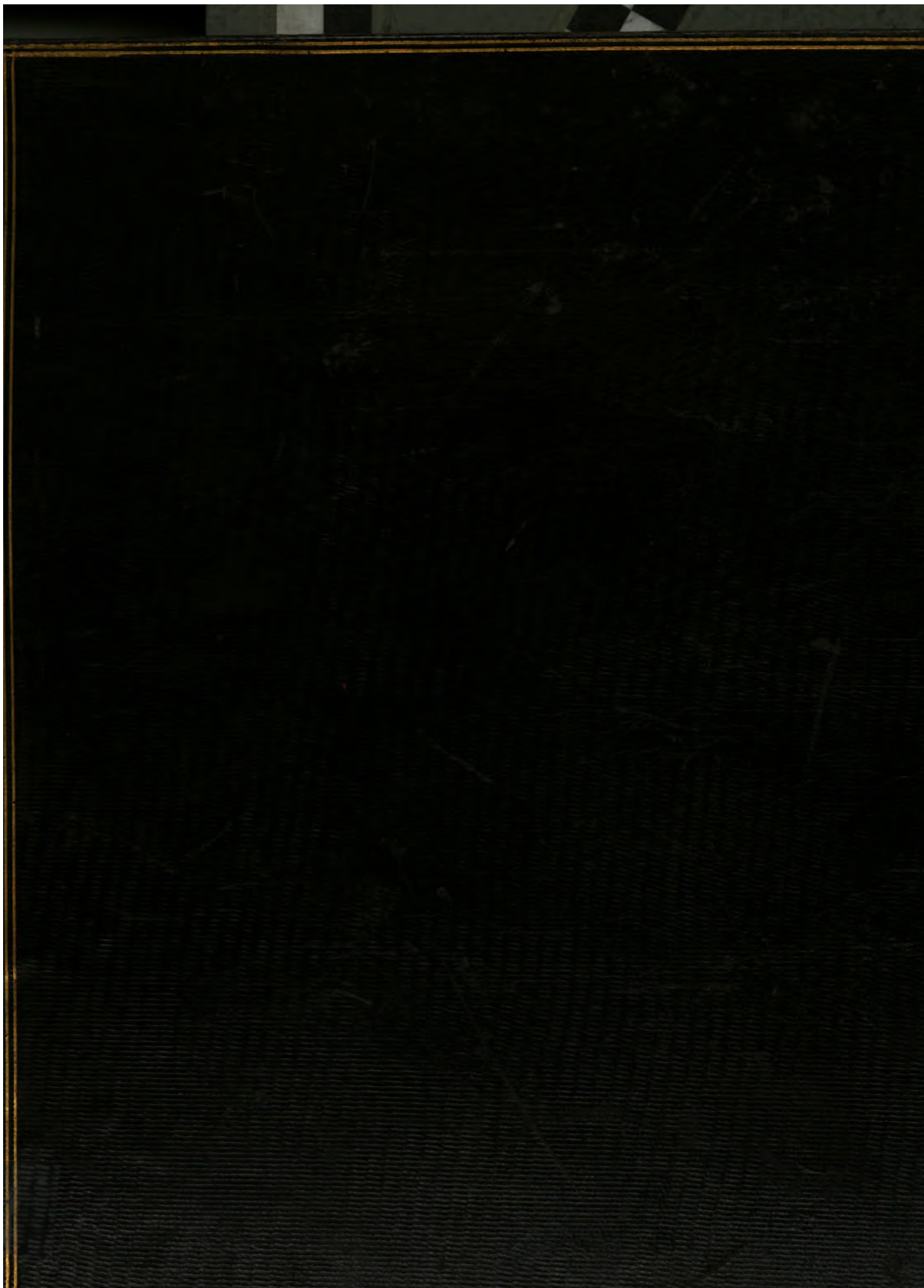
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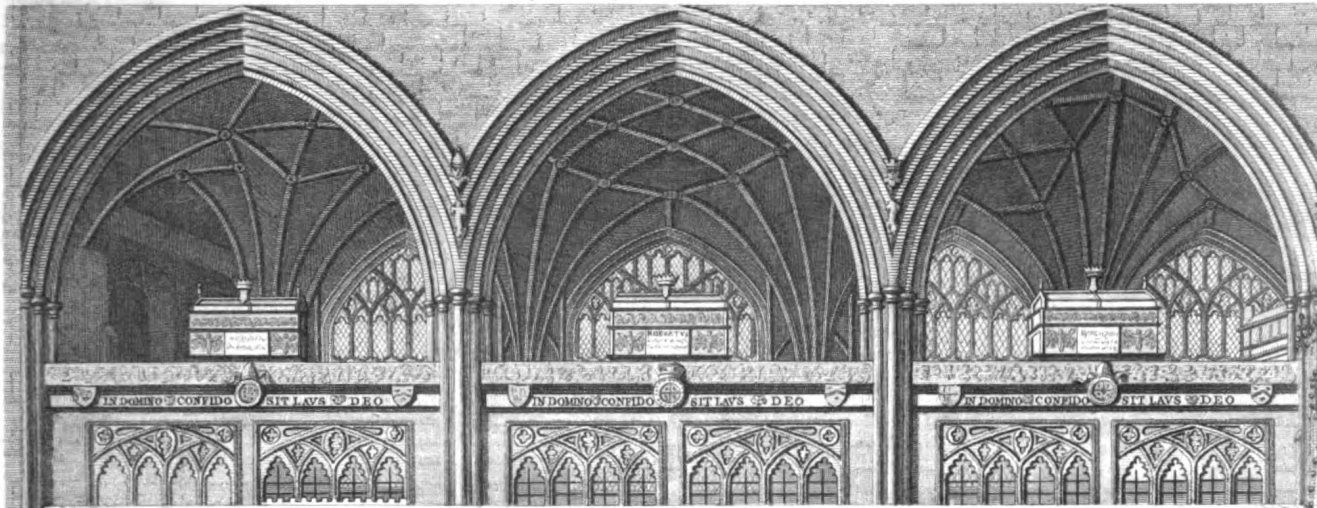


W A Pantin
Winchester.
3 Jan. 1936



302314138P

George Lowther



The
HISTORY
Civil and Ecclesiastical,
&
Survey of the Antiquities,
OF
WINCHESTER.

By the Rev. John Mitner, M.A. &c.

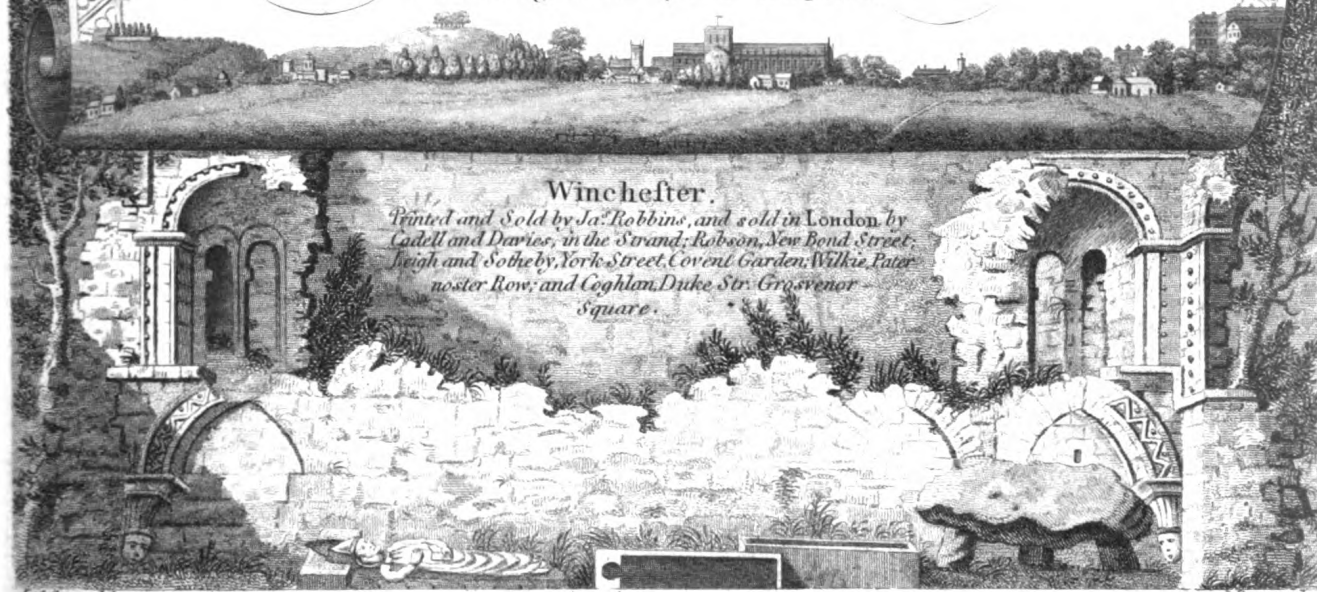
Sic omnia verti
Cernimus, atque alias a sumere robora gentes,
Concidere has, Sic magna fuit, censuque virisque.

Nunc humilis veteres tantummodo (Venia) ruinas,
Et, pro divitiis, tumulos ostendit avorum.

Ovid Metam. L. XV.

In Two Volumes.

Vol. II. being the Survey of the Antiquities.



Winchester.
Printed and Sold by J. Robbins, and sold in London by
Cadell and Davies, in the Strand; Robson, New Bond Street;
Leigh and Sotheby, York Street, Covent Garden; Wilkie, Paternoster Row; and Coghlan, Duke Str. Grosvenor Square.

Side enclosure of Cathedral Sanctuary with the Mortuary chests - North view of the City from The Monk's Walk.
Part of Wolvesey ruins - Stone coffins from Hyde Abbey - Druidical Altar near St. Peter's Chapel.



P R E F A C E.

THE author having promised, in the preface to the former volume of this work, to acknowledge and correct all such errors in it, of whatever nature they might be, as should by any means be clearly pointed out to him, has withheld this introduction to his second volume from the press, until almost the eve of its publication, in order to afford as much leisure as possible to those who were inclined to favour him with their remarks for this purpose.

Like most other works, that are in any degree interesting, he finds that his first volume, which appeared about six months ago, has met with the approbation of some of his readers, and the censure of others. The former has, in many instances, been communicated to him in terms which a conscious regard for truth will not permit him to admit of to their full extent; the latter, which is much more to his present purpose, and which he was chiefly desirous of being acquainted with, has, in general, been withheld from his distinct view in an ungracious and illiberal manner. Instead of bringing forward specific charges against *The Civil and Ecclesiastical History of Winchester*, in any shape that admitted of fair discussion, its adversaries have mostly vented their disapprobation of it in vague and private sarcasms, from which nothing can be collected, except that they are enemies to free inquiry, or at least to the exercise of it by persons of the author's description. In fact, he is well assured that certain gentlemen, who, from the rank which they hold in the republic of letters, ought to be better acquainted with the unlimited freedom and liberality of its constitution, have not blushed to ask, "what right he had to publish the Civil and Ecclesiastical History of Winchester."

It was natural to expect that the friends of former antiquaries, who have treated the same subject, should be jealous of their reputation; but,

(to speak of the most respectable amongst these) if any person of the above-mentioned description thinks that the literary characters of the late bishop Lowth, and that of the late Poet-laureat Warton, are built on so narrow a basis as to be materially affected by the few errors which they have fallen into concerning the antiquities of Winchester, he thinks much more meanly of the characters in question than the author does; but if such even had been the obvious consequence of the latter's researches, he would have been equally bound to publish them, by the tenor of Tully's first immortal canon of history: *Ne quid veri dicere non audeat*; whose other adage to the same effect is so well known: *Amicus Socrates, amicus Plato, sed magis amica Veritas*. With respect to the late Rev. Mr. Wavell, to whom the former *History of Winchester, in two volumes duodecimo*, has hitherto been generally ascribed, both in common discourse and in print, as some of his friends have stepped forward, on the present occasion, to deny that fact, and in particular one gentleman of character, who professes to speak from his own certain knowledge, (1) the author is content to acknowledge his mistake in this point, and to retract the assertions and suppositions which he has made in conformity with it, as far as they affect the posthumous fame of Mr. Wavell. In the mean time he cannot but consider the anxiety of the deceased rector's friends to separate his literary character from that of a work, which has hitherto passed current, and been quoted with applause in Grose's Antiquities and in the records of the Society of Antiquaries, as a proof that the

(1) Extract of a letter to the author:—"A regard to the memory of a most amiable man and most excellent scholar is my sole reason for troubling you with this letter, to give you the opportunity of doing justice to a name, on which you have cast much unmerited reproach, and from mistake have ascribed many errors not his own. Through your late History of the Antiquities of Winchester you have proceeded on the presumption that Mr. Wavell was a joint author of the whole of a former publication on that subject, and in your critical animadversions upon it have dealt rather roughly with him as such. It is in my power, on the fullest evidence, to assert that the only part of it which came from his pen is the History of Magdalen Hospital, of which you speak in terms of commendation, &c.

Signed,

J. M. NEWBOLT."

numerous

numerous charges of error and absurdity, which he has brought against it, are admitted to be well founded, and of course that the public has hitherto been imposed upon by fabulous accounts of Winchester. The same circumstance affords a presumption that the mass of new matter which the writer, who detected those fables, has added both to our local and to our general history, is believed to be authentic.

Amongst the few specific charges against the first volume of this work, which have come to the writer's knowledge, one regards the reality of the miracle, which, on the authority of a score of our ancient historians, is ascribed to the apostle of the West Saxons, St. Birinus, at his first announcing the gospel to them. If, however, the habits and situation of king Kinegils and of his people, at the arrival of the aforesaid Papal envoy, are well considered, it will appear less extraordinary, according to the observation of an ancient father in a similar case, that miracles should have been wrought at the conversion of our ancestors, than that they should have been so suddenly converted without the testimony of miracles. The author can see nothing in the character of the Roman missionaries or of the Saxon Pagans, compared with the apostles and those to whom they preached the gospel, which should render miracles less necessary in one case than they were in the other. Thus much is certain, that our Saviour Christ made the most unlimited promises to his church of the continuance of miracles in certain circumstances, (1) and that their actual existence, more or less, in all ages, is so well attested as not to admit of being denied without the establishment of absolute historical scepticism.

A second objection is said to have been taken at the author's account of the motives, progress, and effects of the Reformation. On this head he has no more to say, than that he could not do justice to his subject without dwelling upon an event which produced so extensive and visible a change in the state of Winchester, and that he has been particularly exact in referring to his authorities in this part of his narration, which he has taken care in general should be of the most unexceptionable nature.

(1) St. Mark, c. XVI, v. 17, 18. St. John, c. XIV. v. 12.

Other more minute objections have been raised from a different quarter, but in a more explicit manner. It has been said that the writer, in speaking of the ejected canons of the cathedral in the tenth century, has made mention of their *wives*; (1) whereas the true appellation of such persons in the Latin language, and in the terms of the canon law is *Mulieres subintroductæ*, the unions in question not being then sanctioned either by the laws of the state or of the church. All this is very true, and conformable to an express dissertation that occurs in the passage referred to; nevertheless we find the term objected to, and others corresponding with it sometimes made use of by original writers, as may be seen in a quotation from one of them in the present volume. (2) Again, it has been alledged that the writer has spoken disrespectfully of St. Dunstan, in what is said of his visions. (3) Nothing certainly could be further from his intention than to asperse, in the smallest degree, that great, holy, and much injured man, the wisest and most prosperous minister that ever directed the counsels of an English monarch; all that he meant to reprobate was the want of discernment in some of his biographers.

A few mistakes have presented themselves to the author himself, in reviewing his printed pages. In mentioning the institution of the Order of the Garter, he has confounded together the distinct offices of its prelate and its chancellor. (4) He has described Bagshot-heath as the nearest place whence such Druidical stones, as are found in Winchester and its neighbourhood, could be obtained; (5) whereas he has lately observed many such, both in their natural and in an artificial situation, in various parts of the Isle of Wight. Finally, the author observes, in the present volume, that in speaking of the additions made to the castle of Winchester by king Stephen, on his recovering possession of it, together with his liberty, by the defeat and capture of Robert earl of Gloucester, he has said: "It is probable that on this occasion the ditches were deepened and widened, so as to admit the waters of the river to flow round the

(1) Vol. I, p. 165.

(2) Vol. II, p. 216, note 2.

(3) Vol. I, p. 158.

(4) P. 289.

(5) P. 10. Vol. II, p. 232.

castle."

castle." (1) Now this conjecture being contrary to the accounts which he has given of the preceding siege of the castle, (2) and of the removal of Hyde-abbey, (3) must of course be abandoned, as the said accounts are grounded on clear historical records.

NOTICE CONCERNING THE ENGRAVINGS.

The seven plates in the present volume, in addition to the five contained in the former, comprise the principal antiquities extant in Winchester.

The Frontispiece consists of a great variety of articles. The upper part of it represents the north side of the Partition Screen of the Cathedral Sanctuary, with the three mortuary chests which stand upon it. The first of these from the altar contains the bones of the kings Kinegils and Ethelwolph, the second those of Kenewalch and Egbert, and the third those of other illustrious personages. Lower down is shewn a remaining specimen of the inside Court of Wolvesey Castle, at the north east corner of it, with two stone coffins from Hyde-abbey, and the supposed statue of bishop De Rupibus on the lid of a third, which is in the Cathedral; also a Druidical Cromlech, now in St. Peter's porch, and a North View of the City from Hyde meadows.

The second plate, page 25, and the third, p. 59, exhibit, in five views, the most curious ancient Tombs and Chantries in the Cathedral, being those of William of Wykeham, bishop Fox, cardinal Beaufort, and bishop Waynflete. They are copied with exactness, except that a very few mutilated ornaments are restored, and they are taken from the most interesting points of view. The figures of the monks, with and without their cowls or great habits, are introduced in the latter plate, in order to shew the ordinary dresses of the ancient residents of the Cathedral Priory.

The fourth plate, p. 147, shews the Church and Hospital of St. Cross, from the spot where, until of late, the south wing stood, together with

(1) Vol. II, p. 160.

(2) Vol. I, p. 215.

(3) Vol. I, p. 216. Vol. II, p. 219.

specimens of Ancient Architecture, selected from the church, being proper to illustrate the writer's dissertation on the progress of the aforesaid art.

The fifth plate, p. 177, consists of two subjects, the East View of the West-gate of the City, and the North West Aspect of the Cathedral; the north east view of the latter, shewing the different styles of its architecture, having been given in a folio plate in the former volume. The drawings for this plate were taken in the year 1789, since which time considerable alterations have taken place in the West-gate. In particular, a passage has been opened through the north side of it, where the steps and door are represented, that then led into a dungeon. The author has, on every occasion, given the preference to those drawings which represent his subjects in their more ancient state.

The sixth plate, p. 229, which belongs to the Supplement, contains three views, viz. the Outside of St. Peter's Chapel to the south, the Inside of it, from the altar to about the middle, and St. Peter's Porch, once the West door of St. Mary Magdalen's church on the hill.

The last plate consists of three Ichnographical Charts, proper for understanding the descriptions of the City, Environs, and Cathedral of Winchester. The circumstance of their being drawn from sketches which the writer himself made, from the want of a regular ichnographical surveyor, will apologize for any technical defects that may be discovered in them.

All the aforesaid views were drawn by the ingenious Mr. JAMES CAVE, of this city, and engraved by Mr. JOHN PASS, of Pentonville, except those of the fifth plate, which were executed by Mr. BASIRE, from drawings of the celebrated Mr. JOHN CARTER.

The author is sorry to have remarked several errata in the letter engraving of the plates, which, however, will be excused by those who know that this is a separate department of the art, and executed after the views themselves have been revised. At the bottom of the Frontispiece, for *inclosure*, read *enclosure*, and for *Alter*, read *Altar*. In the plate of St. Cross, at the bottom, for *insipient* pointed arch, read *incipient*; and in that of the King's House, in the title of Sir C. Wren, for *Equiti*, read *Equitis*. In the Ichnography of the Cathedral, two or three spaces, which ought to have been left vacant for door ways, are filled up.

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THE sacred edifice before us is perhaps the most venerable and interesting object within the compass of the island, now that Glassenbury is destroyed, whether we consider the antiquity of its foundation, the importance of the scenes that have been transacted in it, or the character of the personages with whose mortal remains it is enriched and hallowed.

The ancient historian of this cathedral, (1) quoting authors whose works were extant in his time, and who appear to have lived several centuries before him, (2) informs us that this religious structure was first built by our British prince Lucius, in the second century of the Christian æra, (3) being the first royal personage in the world who had the courage to profess himself the disciple of a crucified master; and that he distinguished this, amongst similar foundations, by peculiar marks of his respect and munificence. Indeed, if we can depend upon the accuracy of the dimensions set down by these ancient authors, our cathedral, celebrated as it now is for being superior in length to all the other churches of the kingdom, is still by no means equal in this or in any of its other proportions to those in which it was originally built by its first founder Lucius. (4) As the Grecian architecture was then perfectly understood and practiced, and as South Britain was at the same time in the highest state of civilization and refinement, we cannot doubt of the cathedral's being built in the above-mentioned style, though Rudborne and his

(1) Thomas Rudborne, one of the monks of this cathedral in the middle of the 15th century, cited by Usher in his *Primordia*, Cressy, Stephens, &c. now published by Henry Wharton, in his *Anglia Sacra*, vol. 1.

(2) *Vigilantius de Basilica Petri*. Girardus Cornub. de Gest. Brit. Moratius, &c.

(3) Viz. between 176 and 180. See vol. 1, p. 39.

(4) Rudborne, *Hist. Maj.* l. 1, c. vi, whom Usher and Stephens follow, tells us, on the authority of Moratius, that the church built by Lucius was 209 paces long, which, according to the computation of one of the above-mentioned writers, must at least be equal to 600 feet. The same author tells us that the church was 80 paces long, and 92 paces high. According to this account, supposing what is probable, that the structure did not extend so far as it does at present to the west, it must have reached, to the east, a certain space into Colebrook-street, in a part of which we learn that there was a Pagan temple of Concord, as there was another, dedicated to Apollo, not far from thence, in a southern direction. It does not appear from this account that Lucius was at liberty to destroy the said Heathen temples, though he built a Christian church near them. In confirmation of the conjecture stated above, that the cathedral, built by Lucius, extended farther to the east than it does at present, it is proper to mention, that at the bottom of the stream, which was made by St. Ethelwold, in the tenth century, to run near the east end of the said church, there are at present, or were lately, foundations of large walls, in the same direction with it.

authorities

authorities assure us that its form was the same that it has ever since worn, namely, that of a cross. (1) Together with the church itself, this religious prince must have built a baptistery, which, according to the discipline of those times, was always a distinctly separate building, and we are assured that he erected an extensive mansion (2) for the habitation of the clergy, whom he liberally endowed to perform divine service in this cathedral of Venta Belgarum. The church being finished, was dedicated in honour of *The Holy Saviour*, (3) by the British apostles, Fugatus and Duvianus, sent hither, at the request of the said Lucius, from Rome, by pope Eleutherius, (4) who also ordained a prelate for this see, by name Dinotus. (5)

When this noble basilic had subsisted about 120 years, (6) it was levelled with the ground, and the clergy belonging to it were martyred, (7) except a few who saved themselves by flight, in the great persecution raised by Dioclesian towards the conclusion of the third century, which raged with equal violence against the Christians in every other part of

(1) "Ab uno cornu, ex transverso ecclesiæ in alterum, erant passus 180." Rudb. Hist. Maj. l. 1, c. VI, ex Moratio.—Numerous and magnificent churches were built, during the century in question, and that which followed it, in different parts of the Roman empire, where Christianity was not so much encouraged as it was in Britain. See Le Brun, *Messe Explic.* tome II. Bingham's *Christian Antiquities*, book VIII.—The forms of these primitive churches were various, oblong, octagonal, round, and the shape of a cross. In particular, the magnificent church of the apostles at Constantinople, which was encrusted with marble, ceiled with plates of gold, and covered with tiles of gilt brass, was of the last mentioned shape. Euseb. Vit. Const. S. Greg. Nazian. Bingham, *Ecc. Antiq.*

(2) According to Rudborne, it must have been near 600 feet in length, and 120 in breadth, being situated considerably more to the east than the monastery of later date.

(3) Rudb. l. 1, c. III.

(4) Bede, *Ecc. Hist.* l. 1, c. IV. Gul. Malm. *Antiq. Glaffen. Mat. West. &c.*

(5) Rudb. (6) For the chronological difficulties concerning the dates in question, see part I, p. 39, 47, &c.

(7) Rudb. *Hist. Maj.* l. 1, c. IV.—This writer takes great pains to persuade us that the clergy in question were monks of an order anterior to the ages both of St. Benedict and St. Antony, namely, those instituted by St. Mark at Alexandria. It would be a loss of time to confute an account so glaringly improbable.

Britain, (1) and of the whole Roman empire. This storm being appeased when Constantius assumed the purple, the cathedral of Venta was a second time rebuilt, being finished, at the latest, in 313. (2) But this work being now executed, not at the expence of an opulent prince, as had been the case before, but by the contributions of private Christians, who had been impoverished and reduced, even to live in the forests, during the late persecution, (3) the structure was much less extensive and magnificent than it had been. (4) The form and architecture of it, however, were the same that have been mentioned above; but, as the art of building had greatly declined between the reigns of Antoninus and Constantine, (5) so we may rest assured that the second structure was inferior to the first in beauty, as well as in extent. At this time Constantius was bishop of Venta, who consecrated the new basilic, in honour of St. Amphibalus, (6) the instructor of St. Alban, and his fellow sufferer in the late persecution. When this city fell under the power of our Pagan ancestors, the West Saxons, about the year 516, all its clergy, together with the lay inhabitants, were swept away in one promiscuous slaughter. The cathedral itself, however, instead of being destroyed by the victorious Cerdic, was repaired by him, (7) and turned into a temple of his native gods, (8) in which he caused himself to be solemnly crowned king of the West Saxons, in the year 519.

Upon the conversion of King Ethelbert, who, with a great part of his subjects, embraced the Christian faith in 635, at the preaching of St. Augustine, the envoy of pope Honorius, the ancient cathedral was still subsisting, though profaned, as we have said, by Pagan rites, and therefore might, with more ease and propriety, have been again applied to the

(1) Gildas, Hist. c. VIII. Bede, Ecc. Hist. l. I, c. VIII.

(2) Rudborne says the church was rebuilt 22 years after its destruction, or in the year 293, but we have remarked, vol. I, p. 49, that this author has set his chronological scale above 20 years too forward.

(3) Gildas, De Excid.

(4) Rudb. l. IV, c. VI.

(5) This is manifest from an attentive examination of the architecture of Constantine's triumphal arch.

(6) Rudb.

(7) Idem. l. II.

(8) Idem.

purposes

purposes of a Christian church, than could those Heathen temples that the Saxons themselves had raised, which nevertheless pope Gregory had permitted to be consecrated to the worship of the true God. (1) But the royal convert being inflamed with zeal for his religion, and gratitude towards his instructor, (2) was resolved upon rebuilding this, which was from the first intended to be the principal cathedral of the west, (3) with the greatest magnificence in his power. He was actually employed in executing this religious design, having taken down the former fabric, (4) and collected an immense quantity of materials for the work, (5) when he was carried off by death, and the building, as we have stated, (6) was interrupted for a few years, until at length it was completed by king Kenewalch, son of the above-mentioned Kinegils, upon a scale of extent, and with an elegance, that seems to have been unprecedented in this island since the Saxon conquest. (7) Our apostle St. Birinus had the satisfaction of seeing this royal foundation completed before his death, and of consecrating it in person, which he performed in the name of the Holy Trinity, and of the apostles St. Peter and St. Paul, (8) in 548, a short time before his happy dissolution.

During the fifty years that had intervened since the first preaching of the Gospel to the Saxons, by the instructions of their preachers, (9)

(1) Bede, Ecc. Hist. l. 1, c. xxx.

(2) "Iste (Kinegilfus) dedit S. Birino civitatem Dorcestriam, ut federet interim in ea, donec coneret ecclesiam tanto pontifice dignam in regia civitate." Annales Wint.

(3) In votis ejus (Kinegilfi) erat in Wintonia ædificare templum præcipuum, collectis jam plurimis ad opus ædificii." Annal. Wint.—"Eodem tempore (an. 544) Kenewalchus sedem episcopalem in Wintonia fundavit." Mat. West.

(4) "Incepit fundare ecclesiam cathedralem Wynton, destruens illud templum Dagor quod Cerdicus construxerat." Rudb. Hist. Maj. l. 11, c. 1.—It is the opinion of Burton, Camden, and other highly respectable antiquaries, that the mass of ruins at the west end of the present cathedral, formed part of the building belonging to this ancient cathedral, an opinion which we can by no means assent to.

(5) Annal. Wint.

(6) Vol. 1, p. 95.

(7) Rudb. Annales. Gul. Malm. De Gest. Reg. l. 11, c. 11.

(8) See vol. 1, p. 95, note 4.

(9) "Curavit rex (Edwinus) docente eodem Paulino, majorem, ipso in loco, & augustinorem de lapide fabricare basilicam." Bede, Ecc. Hist. l. 11, c. xiv.

and

and their frequent intercourse with France and Italy, our ancestors had abandoned their former rude style of building, the materials of which, even in their churches, were only the trunks of trees, fawn asunder and placed beside each other, with a covering of thatch, (1) a style of building, that, at the time we are speaking of, still prevailed in the northern parts of the island, and they quickly learnt, not only to build with hewn stone, but also to cover their churches with lead, to glaze the windows of them, and to adorn them with religious paintings. (2) The person who contributed most to the introduction of these arts into the island, was the famous abbot St. Bennet Biscop, who being the intimate friend, and occasionally the guest of Kenewalch, no doubt assisted him with his own talents and experience, as also with the skill of the artists whom he procured from abroad, (3) in building the cathedral of this city, in that superior style of elegance, in which it is said to have been raised. If we admit, what seems hardly credible, that the ground plan of Kenewalch's cathedral was as extensive as that which was afterwards raised by Walkelyn, after the Norman conquest, (4) or, in other words, as extensive as it is at the present day, yet we may rest satisfied, from the improvements that were made in our national architecture, at the last mentioned period, (5) that it was by no means equal to it in loftiness and magnificence. This structure, thus raised, remained unimpaired until the first conquest of the island by the Danes, after the death of our renowned St. Swithun, when this city falling into their hands, the cathedral clergy were all massacred, and the fabric itself, in all appearance, suffered great

(1) Hen. Hunt. Hist. l. III.—“*Ecclesiam, more Scotorum non de lapide, sed de robore secto totam composuit, atque arundine textit.*” Idem. l. III, c. xxv. Idem. l. v, c. xxii.

(2) The church of Weremouth was ornamented with pictures of the Blessed Virgin Mary, the Apostles, and of the visions in the book of the Revelations, by its founder, St. Bennet Biscop, as Bede expressly says, in his History of the Abbots of that Monastery.

(3) Idem.

(4) “*Religiosus adeo (erat Kenewalchus) ut in Wintonia templum Deo, per id temporis, pulcherrimum, construeret; quod loci posteritas in episcopali sede fundata etiam augustiore peritia, per eadem cucurrit vestigia.*” Will. Malm. De Gest. Reg. l. I, c. II.

(5) Idem, l. III.

damage,

damage, as we find, soon afterwards, a particular provision made by one of its bishops for repairing it. (1) It is not to be supposed that the famous Saxon architect, St. Ethelwold, who built so many churches and monasteries, in different parts of the kingdom, would neglect the cathedral of his own see, and of his native city; on the contrary, we are assured, that it was an object which he had very much at heart to rebuild it from the ground. (2) This he accordingly performed with great diligence, obliging his monks to assist in the work. (3) He at the same time enriched it with its subterraneous crypts, which it before had wanted, (4) as also with the stream of water, which he introduced into the principal offices of the monastery, as he did other streams into different parts of the city. (5) He lived to complete this great undertaking, at which time, namely in the year 980, he consecrated the new structure with great solemnity, in the presence of king Ethelred, St. Dunstan, archbishop of Canterbury, and eight other bishops. (6) It was dedicated, under the same title of St. Peter and St. Paul, which St. Birinus had conferred upon it, but the body of St. Swithun, having a little before been transferred from the church yard, where it had been buried, in conformity with his own directions, into the church itself, where a sumptuous shrine had been provided by king Edgar for its reception, and the whole kingdom resounding with the fame of the miracles wrought by his intercession (7) it was thought proper to add the name of this saint to

(1) Vol. I, p. 125.

(2) "Fuit Ethelwoldus templorum, diversarumque structurarum fabricator egregius. Magno studio in veteris ecclesie instaurationem vir sanctus incumberebat, & fratres saepe laborabant." Vita Ethelwoldi per Wulfstan. Monach.—"Nova ecclesia, ut diu desideraverat, aedificata, sublatus est mundo." Will. Malm. De Pontif. l. II. (3) Vide supra.

(4) Crypts, called also *Confessiones*, and *Martyria*, were subterraneous chapels, which were usually dug under the principal churches, and at first appropriated to the burial of the martyrs or other saints. Hence they were places of great devotion, and, being provided with altars, mass was sometimes celebrated in them.

(5) Vol. I, p. 161.

(6) Idem. p. 159, 160.

(7) "Vidi ego hominem cui violentia raptorum effodisset lumina, oculis vel illis vel aliis receptis, serenam lucem per Swithuni merita recepisse, &c." Will. Malm. De Pontif. l. II.

those

those of its former patrons, which title, for the reason just mentioned, soon becoming highly celebrated, the cathedral itself and the priory belonging to it were henceforward, down to the time of Henry VIII, distinguished by the name of St. Swithun. It is probable that the structure of St. Ethelwold was of no greater height and extent than that of Kenewalch, and indeed that the former not only made use of the loose materials of the ancient building, but also incorporated such parts of it, as he found of sufficient strength to be left standing. It is the opinion of a learned antiquary, that a considerable part of this Saxon cathedral, built by St. Ethelwold and king Edgar, is still in being, namely, the low built isles at the east end of the fabric, where the tombs of Beaufort and Waynflete are now seen, (1) but his assertion, that the style of the architecture here is more simple and confined than that of Walkelyn, is manifestly erroneous, whether we examine the inside or the outside of the building in question. It is not, indeed, so lofty as the transepts are, but so the chapels behind the high altar, which were considered as detached from the main body of the church, are uniformly found to be in our ancient cathedrals. Independently, however, of this reasoning, the architecture of these isles, as we shall see, bespeak a much later date than that of the Norman, Walkelin. All then that remains visible of the work of St. Ethelwold, are the crypts themselves, or the chapel under the part that we have been speaking of; the walls, pillars, and groining of which remain in much the same state as he left them in, (2)

(1) Description of the City, &c. of Winchester, by the Rev. Thomas Warton, p. 63.

(2) The chief alterations in them, of a later date, are the following:—1. A new crypt, with pointed arches, has been made under the eastern extremity of the Lady Chapel.—2. Several masses of masonry have been raised in various parts of them, either to form sepulchres for bodies, the monuments of which are above, or to support the fabric over them, which, in these parts, is exceedingly defective.—3. A great quantity of rubbish and earth has accumulated on the pavement, which hides the same, together with the bases of the pillars.—4. The entrance into them, through the holy hole, has been obstructed by bishop Fox, and another has been made by him from the Water Close, under the south east ile of the fabric.

and

and are executed in a firm and bold, though simple and unadorned manner, that gives no contemptible idea of Saxon art.

It is impossible to suppose that a church, which had been built by so able an architect, and in so substantial a manner, could want rebuilding in less than a century, when bishop Walkelin actually undertook this great work. It is true it had, during this time, fallen a second time under the power of the Pagan Danes; (1) but as the city, on this occasion, surrendered itself to them without any resistance, so it seems now to have been exempt from any signal devastation. At all events, we may be assured, that whatever damage the impious Swayne might have done to the cathedral, his religious son Canute, one of the chief of all its royal benefactors, amply repaired. It was not then from any real necessity of such a work, that our first Norman bishop rebuilt the cathedral; but the fact is, the Normans in general, being a refined and high spirited people, held the Saxons, with all their arts, learning, and whatever else belonged to them, in the most sovereign contempt. In particular, they almost every where threw down the chief churches of the vanquished people, and rebuilt them in a more noble and magnificent style, which they had learnt in their own country. (2) As the bishopric of Winchester was undoubtedly the first in England, in point of wealth, and about this time was synodically declared to be the second, in point of dignity, (3) so Walkelin, whose mind was not less noble and vast than that of his relation, the Conqueror, took pains that its cathedral should not be inferior to those which several other bishops, his countrymen, were at the same time erecting in different sees. We are enabled to form some idea of the greatness of the work in hand, and of the ardour with which he prosecuted it, from the adventure mentioned before, (4) of his

(1) See vol. I. p. 172.

(2) "Videas ubique in villis ecclesias, in vicis & urbibus monasteria, novo ædificandi genere, exurgere." Will. Malm. De Reg. l. 111. "Monasteria surgebant, religione vetera, ædificiis recentia." Ibid.

(3) In Concil. Londin. an. 1075. Rudb. Angl. Sac. vol. I, p. 254.

(4) See vol. I, p. 195.

cutting down a whole forest, in order to supply part of the timber necessary for completing it. It was not, however, the church alone that this prelate undertook to rebuild, but also the extensive and numerous offices of the adjoining monastery, all which he actually completed at his own expence; so that amongst all the great and munificent prelates, who have been founders and benefactors of this cathedral, the name of Walkelin undoubtedly claims the first place, and, as a celebrated historian says, will remain immortal, like the works which he has made, as long as an episcopal see shall remain at Winchester. (1)

To understand, in a distinct manner, what works were actually executed by Walkelin, and to reconcile certain apparent contradictions in our Winchester annalists and other ancient writers, it seems necessary to admit the following particulars. The Saxon church built by Kenewalch, and rebuilt by St. Ethelwold, had the same limits to the east that the church has had ever since; (2) but it did not extend so far towards the west, probably by 150 feet, as Walkelin afterwards built it. (3) In consequence of this scale of the ancient church, its high altar, (4) tower, (5) transept,

(1) "Walkelinus, cujus bona opera, famam vincens, senium a se, vetustatis repellens, quamdiu sedes episcopalis durabit." Will. Malm. De Gest. Pontif.

(2) We may be assured that St. Ethelwold's church did not reach beyond the stream of water which he introduced into the monastery. Now the present fabric reaches almost to the border of it.

(3) Not to mention the great improbability that the low Saxon church was 550 long, there are other arguments drawn from Rudborne and Malmesbury's account of the relative situation and extent of the new minster church, which was parallel with the cathedral, and of the old cemetery or church yard, which seem to prove that the Saxon church did not extend so far to the west as it does at present.

(4) It is plain from the Winchester annalist, that there was a high altar of the ancient church, which coexisted with that of the new church, and which therefore must have stood to the east of it. Vid. an. 1094.

(5) That there was a tower belonging to the Saxon church, situated to the east of the present tower, and which continued long to exist with it, is probable, not only from the general scale of the building, but also from the following circumstances. The tomb of William Rufus, stood under a certain tower of the church, which falling down, covered it with ruins. But the said tomb neither now is, nor appears ever to have been, under the present tower,

transept, and the habitations of the monks, (1) were considerably more to the east, than they were afterwards placed. Walkelin began his work by taking down all that part of the church which was to the west of the aforesaid tower, in the place of which he built up from the foundations the present large and massive tower, which hence bore his name, (2) the lofty and capacious north and south transepts, and the body of the church of the same height with them, and reaching to the full extent of the present fabric. He also built new cloisters, with all the other offices requisite for a cathedral monastery, such as a chapter-house, dormitories, a refectory, kitchen, &c. in the situation which they ever afterwards held, on the south-west side of the church. In effecting this latter work he was under the necessity of taking down the western end of the ancient monastery, yet so as to leave a sufficient part of it standing, as was also the case with the church itself, for the performance of the regular exercises of the monks. (3) The whole of this great work being completed within the space of fourteen years, having been begun in 1079, on the sixth of April, in the year 1093, the monks went in triumph from their old to their new monastery, on which occasion a great solemnity was held, which was graced with the presence of most of the

tower, which, as Rudborne remarks, was built in too firm a manner to have fallen down so soon after its erection. 2dly, We are told by the annalist that in 1214 the weather cock (flabellum) falling from the tower, broke the shrine of St. Swithun, which must have stood near the high altar; now it was impossible that any heavy substance falling from the top of the present tower should come near that situation. We are sensible that the present hypothesis does not agree with that of Rudborne, who is embarrassed to account for the circumstance of the towers falling upon Rufus's tomb. Ang. Sac. vol. 1, p. 271. But, in admitting his facts, we are not obliged to follow his conjectures, which may be seen in the passage here quoted. What is advanced above seems to be the only way of reconciling Rudborne with himself, who in a preceding passage, p. 256, has told us: "Walkelinus episcopus fieri fecit turrim ecclesie Wintoniensis ut modo cernitur."

(1) The Annalist expressly describes the old and the new monasteries as existing at the same time. An. 1095.—"In præsentia fere omnium episcoporum & abbatum Angliæ, de veteri monasterio Wintoniensi, cum maxima exaltatione & gloria, ad novum venerunt monachi, 6º idus Aprilis." Annales Wint.

(2) Rudb. Ang. Sac. p. 271.

(3) Vid. supra.

bishops and abbots of England. (1) On the 16th of July, being St. Swithun's festival, in the same year, the shrine of that saint was carried in procession from the old high altar to the new one; (2) a distance probably of not more than forty feet, but which was, to all appearance, lengthened by making the circuit of the cloisters. In the course of the said year Walkelin took down the offices, which had been left standing, of the ancient monastery, the transepts, and whatever else remained of the ancient church, except the old high altar and the eastern isles, in the centre of which it was placed. (3) In the next year it is probable that the old high altar, being no longer necessary, was removed, as certain relics of St. Swithun and those of several other saints were then found under it. (4)

We have abundant specimens remaining of the work of the above-mentioned Norman prelate. The most conspicuous of these is the square massive tower, 140 feet high and 50 feet broad, which is seen, at the present day, in as perfect and firm a state, to all appearance, as when it was first built 700 years ago, and which was celebrated in ancient times for being the firmest in all England. (5) It bears intrinsic evidence of the age in which it was built, in the general simplicity and massiveness of its architecture, in its circular windows, adorned with the chevron and billeted mouldings, and in the capitals and ornaments of its pillars. It is frequently asked, why a tower of such great strength is destitute of a steeple? The fact is, it was built before steeples were invented, these being the natural growth of the pointed arch, as we shall elsewhere shew. The purposes which it was intended to answer were, in point of use, to serve as a lanthorn to the choir, which actually stands in need of such a contrivance, and in point of effect to give an idea of height when viewed

(1) Vid. supra.

(2) Annales ad dict. an.

(3) "Sequenti die Domini cœperunt homines Walkelini episcopi, primum vetus frangere monasterium, & fractum est totum in illo anno excepto porticu uno et summo altari." Annal. Wint. an. 1093.

(4) Annales, an. 1094.

(5) "Illa turris adhuc extat, secundum latomos firmissima inter omnes hujusmodi turres in regno Angliæ." Rudd, Hist. Maj. I. V. c. II,

from the inside, a proportion which, no less than length, the Normans affected to carry as far as possible in their sacred edifices. In proof of this we have to observe, that the inside of the tower, in both its stories above the present ceiling, and up to the very covering of it, is finished with the utmost care, and adorned with various ornaments, chiefly those above-mentioned, and that at least the lower story of it was actually open until the reign of Charles I. The two transepts are also the work of Walkelin, and though they have been the most neglected of any part of the fabric, yet are they in a far more firm and secure state than any portion of the building that is of a later construction. It is necessary, however, in viewing this and other ancient fabrics, carefully to distinguish the original work from the alterations that have since been introduced into them. Of the former sort are the walls up to the very summit of them, with their thin perpendicular buttresses, and their narrow simple mouldings, as also the interlaced arch work on the upper part of the south transept above the clock, forming perhaps the first rudiment of the pointed arch extant in England. Of the same date and workmanship are the whole of several windows in both transepts, being large and well proportioned, with circular heads, ornamented with the billeted mouldings, and supported, on each side, by a plain Saxon pillar, with a rude kind of square frieze and cornice, resembling those which are seen between the lights in the tower. The alterations that have been introduced into the transepts, since the time of Walkelin, are chiefly found in the windows. A great proportion of these have been changed at different periods, and in various styles and fashions. In many of them the circular arch and billeted moulding is left to remain, and a pointed window, with Gothic mullions, is inserted under them. In others these have been quite taken away, and a pointed arch has been made to receive the Gothic window. In like manner, the St. Catharine's wheel, on the north front of the said transept, is evidently of a later date than the Norman founder.

The next of our bishops who signalized himself in repairing his cathedral was that eminent prelate Godfrey de Lucy. In the course of a century after the death of Walkelin, we may suppose, that the Saxon
work

work, which the latter had left remaining to the east of the high altar, with the small tower over it, were become out of repair; he accordingly rebuilt them in the architecture of the times, beginning with the tower, which was begun and finished in the year 1200. (1) He then formed a confraternity or society of workmen, with whom he entered into terms for completing the other repairs, which he was desirous of making, namely for rebuilding the whole east end of the church, with the Lady Chapel, (2) as far as that anciently extended, (3) in the course of five years, dating from the year 1202. (4) In the mean time, this prelate having paid the debt of nature in 1204, was buried in the centre of his own works, as was usual in such cases. It might seem impossible for a person who is ever so little skilled in the different periods of our sacred architecture to overlook the workmanship of De Lucy, so strongly characteristic of the age in which it was executed; yet this has been done by two celebrated authors of modern times, who have treated of the antiquities of Winchester, one of whom has indiscriminately attributed this, with the other parts of the fabric westward of it, to the Norman Walkelin; (5) whilst the other, still more inconsistently, ascribes a still

(1) "Anno 1200, inchoata est & perfecta turris Wintoniensis ecclesie." *Annal. Wint.*—Independently of the many positive assertions of Rudborne, that the present great tower was built by Walkelin, the style of it, as we have intimated, proves this: There must then have been a smaller tower to the east of it, originally built by the Saxons, and now rebuilt by De Lucy.

(2) In the Epitome concerning the bishops of Winchester, *Ang. Sac.* vol. 1, p. 286, is a mutilated sentence, which seems to refer to the works of De Lucy in the cathedral, and to imply that he rebuilt the church and vaulted it together with the wings, from the high altar to the altar of the Blessed Virgin at the east end, viz. "Ad altare B. Mariæ ad finem cum alis voltam."

(3) It is easy to discover the addition made to the Lady Chapel in the 16th century.

(4) Anno 1202, D. Wintoniensis Godfridus De Lucy constituit confratiam pro reparatione ecclesie Wintoniensis, duraturam ad quinque annos completos." *Annales Wint.*—Such was probably the origin of the society of the Freemasons.

(5) "The whole fabric then standing (in Wykeham's time) was erected by bishop Walkelin." *Lowth's Life of William of Wykeham*, p. 208.—Our author in support of his opinion, refers to the passages in Rudborne, which we have quoted above, by the tenor of which it is clearly confuted.

earlier

earlier date to it, and supposes it to have been built by the Saxons. (2) However, there is no person that is a judge of these matters, who, viewing the low isles of the church, at the east end of it, there sees, both on the outside of it and in the inside, the ranges of short pillars, supporting arches, formed of the upper part of a trefoil, the narrow oblong windows in different compartments, without any mullions, the obtuse-angled or lancelike heads of these and of the arches themselves, the clusters of thin columns, mostly formed of Purbeck marble, with bold and graceful mouldings on the capitals and bases, together with the intermingled quatrefoils inscribed in circles, by way of ornament; there is no such person, we repeat, who will hesitate to pronounce that the said work was executed in the same century with Salisbury cathedral, (3) namely, in the 13th, that in which Godfrey De Lucy died.

In consequence of the works of the last mentioned prelate, at the east end of the church, this part, though less lofty, was far more ornamented and beautiful, according to the opinion of those times, than the main body of the church was, whose plain walls, huge unadorned pillars, and naked timbers in the roof, appeared poorer and more contemptible from the contrast. But when, by degrees, the Gothic architecture, (3) which

(1) "I am persuaded that the low built isles, at the east end of the choir, existed before the time of Walkelyne, and are a part of the old church, erected by the Saxon kings." Description of Winchester, &c. by the Rev. Thomas Warton, p. 63.—This author, when he wrote the above, had probably not paid that attention to ancient architecture, which he afterwards displayed in his notes on Spencer's Fairy Queen, as the assertion above quoted, is in direct opposition to the characteristic rules there laid down by him.

(2) Upon comparing together the work of our Godfrey de Lucy, particularly in the ancient part of the Lady Chapel, with that afterwards executed by Richard Poore at Salisbury, we clearly see that the former served as a model for the latter. We must not omit to mention, that some windows of a later date have been inserted in a part of this building, no less than in that of Walkelin.

(3) The writer makes use of the term *Gothic* for the architecture in question, as being generally received, though he is sensible that the same was introduced, for the purpose of bringing it into contempt, by real Goths and Vandals, the destroyers of the venerable and curious monuments of preceding ages, in the 16th century. Many learned persons now include all the different periods of the pointed architecture, under the general name of the *Norman* style.

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was in its infancy at the beginning of the 13th century, had attained to its maturity in the middle of the 14th, and when so many other churches throughout the kingdom, shone forth with all the magic beauty of tracery vaultings, spreading columns, shelving buttresses, tapering pinnacles, canopied niches, statuary friezes and corbels, ramified mullions, and historical windows, it was not fitting that the cathedral of this opulent and dignified bishopric should remain destitute of such admired and appropriate improvements. This was the real cause of the great work that was carried on at the time we are speaking of, namely, during the middle and latter part of the 14th century; not that Walkelin's work was in the space of 300 years become decayed and insecure, as a learned author tells us, (1) since the corresponding parts of that very building, namely the transepts, after having stood 400 years longer, are still the firmest parts of the whole fabric. The prelate who first took this great work in hand was not, as is generally supposed, William of Wykeham, but his predecessor William of Edington, who was treasurer and chancellor to Edward III. It is incontestible from his will, made and signed in the year of his decease, that he had actually begun and undertaken to finish the rebuilding of the great nave of the church, (1) though he only lived to execute a small part of it, namely the two first windows, from the great west window, with the corresponding buttresses, and one pinnacle on the north side of the church, and in like manner the first window towards the west, with the buttress and pinnacle on the south side of the same.

The celebrated biographer of William de Wykeham, has given a detailed account of the great works executed by the latter at the cathedral, which contains much useful information, and also many mistakes. It appears that the prior and monastery, by an authentic deed, acquitted the bishop of all obligation of executing the work, which he

(1) Lowth's Life of W. W. p. 209.

(2) "Eodem anno 1366, die 11 Sept. testamento condito, præcepit ut de bonis suis expenderetur ad perfectionem navis ecclesiæ cathedralis Wintoniensis a se inchoatæ." Contin. Hist. Wint. ex Registro Langham. Ang. Sac. vol. 1, p. 317.

had taken in hand, and acknowledged that it proceeded from his mere liberality and zeal for the honour of God : they agreed to find the whole scaffolding necessary for the work, and gave the bishop free leave to dig and carry away chalk and sand from any of their lands, as he might think convenient and useful for the same purpose ; besides allowing the whole materials of the old building to be applied to the use of the new. He employed William Winford as his architect, and Simon Membury as his surveyor, whilst John Wayte, one of the monks, acted as controller on the part of the convent. (1) In these, and in other particulars, as far as they tend to shew that this illustrious prelate repaired, and, in a certain sense, rebuilt the main body of the cathedral, from the tower to the west end, in that new invented species of architecture called the Gothic, the aforesaid biographer is supported by incontestible records ; but when he asserts that, to effect this, he took down the whole former fabric, (2) he is clearly in an error. For let any one compare the buttresses, pinnacles, and windows, which we have ascribed above to Edington, with the others in the same range, that are the undoubted work of Wykeham, and then say, whether it is possible that they can be all the work of the same architect. The four buttresses of Edington, three on one side and one on the other, have a greater number of breaks than those of Wykeham ; his two pinnacles, one on each side, are thicker and heavier than those of his successor ; finally his three windows, two on the north side and one on the south, do not range with the rest of the under windows ; they are not of the same form with them, being lower and wider, and they do not correspond with them in the number of their compartments, those of Edington having four in a row, whilst those of Wykeham have only three. But not to multiply words in a matter so evident, though hitherto overlooked, we may clearly trace in the different colours of the stone, and in a new set-off, a little above the two above-mentioned windows, on the north side, where the work of Edington ended, and where that of

(1) Life of W. W. p. 210, ex testamento ejusdem in Appendice, n. xvii.

(2) Ibid, p. 209.

Wykeham began. Nor is it even true, that he took down the whole of Walkelin's work, or at most only left 16 feet of the lower order of pillars belonging to it standing. (1) For the original Norman pillars may be traced, not only at the steps leading up to the choir, where there was a sufficient reason for not casing them, but aloft, amidst the very timbers of the roof, on both sides of the nave, throughout the greater part of its extent, corresponding, in every respect, with those which are still seen reaching up to the timbers in the transepts. In like manner the pointed arches between the columns on the first story, upon a close inspection, from the inside of the work, above the side isles, will be found not to have been originally built in that manner, but to have been formed by filling up and adapting to that shape the old semicircular arches of Walkelin's second story, the form of which may also be seen in the cross isles. If this discovery diminishes in some small degree the credit of Wykeham's munificence, in regard of his cathedral, it increases that of his prudence, œconomy, and skill. For in the system here advanced, namely, that this celebrated architect preserved as much of the Norman building, particularly of its nave, as he found he could fashion into a Gothic form, (2) which will be found to be have been the case in most of our Gothic cathedrals that have been built by the Normans, a sufficient apology is offered for the undue massiveness of the columns, which arises from the necessity of casing the ancient round pillars with Gothic clusters; whereas it would evidently be a pitiful œconomy to sacrifice the beauty and gracefulness of such a magnificent fabric, merely for the sake of retaining 16 feet in 24 of the ancient pillars, as this learned author, with his numerous followers, supposes. (3) The

(1) Life of W. W. p. 211.

(2) It appears also, upon examining the timbers of the roof, that the west end of them has at some period, most probably within the three last centuries, been on fire, and in part consumed; whether this accident happened by lightning or culinary fire does not appear.

(3) In the instrument executed by Thomas, prior of St. Swithun's, to Wykeham, concerning his chantry, speaking of the latter's works in the cathedral, he says, "suam & nostram ecclesiam Wynton ipsius gravibus sumptibus & expensis decentissime & honestissime

The west end of the cathedral was now compleat in its kind; but the eastern part of it, from the tower to the low isles of De Lucy, was far from being conformable to the rest, consisting of the Norman work of Walkelin, repaired and decorated at subsequent periods, in the same manner as we see different windows in the transepts have been, when that great and good prelate Fox, at the beginning of the 16th century, undertook to rebuild it, which he accordingly performed, (1) with all the finished elegance that Gothic architecture had by this time acquired. Indeed it is impossible to survey the works of this prelate, either on the outside of the church or within it, without being struck with their beauty and magnificence, in which we find the most exquisite art employed to execute the most noble and elegant designs. We cannot fail in particular to admire the vast but well-proportioned and ornamented arched windows which surround this part, and give light to the sanctuary, the bold and airy flying buttresses that stretch over the side isles, support the upper walls, the rich open battlement which surmounts these walls, and the elegant sweep that contracts them to the size of the great eastern window, the two gorgeous canopies which crown the extreme turrets, and the profusion of elegant carved work that covers the whole east front, tapering up to a point, where we view the breathing statue of the pious founder resting upon his chosen emblem, the pelican. In a word, neglected and mutilated as this work has been, during the course of near three centuries, it still warrants us to assert, that if the whole cathedral had been finished in the style of this portion of it, this island

a fundamentis reparavit ac etiam renovavit." Lowth, Append. n. XVI.—Chandler, on the same subject says, "corpus dictæ ecclesiæ cum duabus alis & omnibus fenestris vitreis, a magna occidentali fenestra capitali usque campanile a fundo usque ad summum de novo reparavit, & voltas in eisdem, opere curioso, constituit." Ang. Sac. vol. II, p. 356.—The words above in Italics seem to insinuate that Wykeham's work was not, in every respect, a new erection.

(1) Though Godwin and Harpsfield only make mention of Fox's decorations within the church, yet that he was the author of the outside work, here ascribed to him, is abundantly proved by his image and devices in various parts of it.

and perhaps all Europe, could not have exhibited a Gothic structure equal to it. We may conjecture that it was Fox's intention, if he had lived long enough, to have rendered the transepts purely Gothic, like the rest of the fabric, not probably without a view of performing the same operation upon the tower itself, which, in this case, would have been furnished with a suitable spire. The circumstances which seem to authorize these conjectures are, that the side isles of his construction are furnished, on each side, with ornamental work and windows beyond the line of the transepts, part of which is removed in order to make room for their admission, as likewise that the upper line of windows, being four in number on the west side of that to the north, was, at the time that Fox's other works were going on, completely altered in the Gothic style, and furnished with canopies, busts, and a fascia, on which are seen the initials and devices of Fox's cotemporary and friend, prior Silksted.

All that remains to be noticed on the outside of this venerable pile is the addition of about 26 feet made to the Lady Chapel, at the eastern extremity. This is demonstrated, by the devices and rebuses of the above mentioned prior Silksted, to have been executed at the same time with bishop Fox's work, namely, in the early part of the 16th century. The three windows, with other works contained in this part, are no less rich than those of the above-mentioned prelate, but do not appear to be so well imagined. The windows in particular are too much crowded with mullions, the ill judged profusion of which, and of other ornaments in the Gothic buildings of Henry the Seventh's reign, was one cause of the decline of that style, and of men's resorting to the simplicity of the Grecian architecture.

From the whole of what has been said, as well as from an actual survey of the cathedral, it will be concluded, that its great defect is a want of uniformity, the unavoidable consequence of its having been, from the Conquest down to the Reformation, that is to say, above four centuries, in building. This disadvantage, however, is in some degree compensated for to the ingenious spectator by the opportunity that it affords

affords him of studying the various styles of architecture, which succeeded each other during that period. Without going farther, he will discover in this single pile the rise, progress, and perfection of the pointed or Gothic architecture, there not being a single stage of that remarkable and interesting species of building, and hardly an ornament made use of in it, which may not be traced in some part or other of Winchester cathedral.



CHAP. II.

General Observations upon the Entrance into Winchester Cathedral.—Survey of the South Side of it.—Wykeham's Chantry and Tomb.—Ditto of Edington.—Survey of the South Transept, with its Chapels, Monuments, and adjoining Offices.—The Steps in the Nave leading to the Choir, Monuments of Walkelin, Giffard, and Hoadley.—Situation, Names, and Uses of the ancient Pulpitum.—Description of the Choir, Comparison of it with that of Salisbury.—Dates of the Stall Work, Pulpit, &c.—Inside of the great Tower, Ornaments and Legends on the Ceiling of it.—Advance towards the Sanctuary, Criticism on the Altar Piece.—Description of the modern Canopy, and of the ancient Altar, with its Ornaments.—Ditto of the Altar Screen.—Account of the Figures painted in the Choir Windows, and of the Ornaments on the Ceiling.—The Partition Walls, with the Mortuary Chests and other Monuments or Graves in the Choir.—Fox's Study, the Capitular Chapel, and Gardiner's Chantry.—De Lucy's Church.—Beaufort's Chantry.—Ditto of Waynflete.—Clobery's Monument and Epitaph.—Langton's Chapel.—The Lady Chapel, with the Paintings in it.—The Angel Guardian Chapel, with its Monuments.—The supposed Grave and Relics of St. Swithun.—The Holy Hole.—Monuments of Hardicanute, Ethelmar, &c.—Descent into the North Transept, Chapels, Monuments, and Paintings therein.—North Isle of the Nave, Monuments of Morley, Boles, &c.—The ancient Font.—Erroneous Explanations of the Carvings upon it.—Their genuine Meaning ascertained.—Reflections upon quitting the Cathedral.

IT is usual to enter into the cathedral by the great porch, the original beauty of which and of the whole west front, being chiefly the work of the immortal Wykeham, shines forth through all the disgraceful neglect and violence of latter ages; the earth and rubbish having accumulated to a great height before it, the open galleries hanging in ruins, the mullions of the great window being decayed, the glass of it shattered or vilely repaired with painted fragments of opaque colouring, the colossal statues of the two ancient patrons of the church, St. Peter and St. Paul, on each side of the great doors, being cast down from their pedestals, and the elegant canopies, under which they stood, nearly chiselled away. Fortunately the figure of St. Swithun or of Wykeham, which ever it was intended to represent, in the tabernacle on the extreme point of the front, was out of the reach of the iconoclasts of the two last centuries.

Having now entered the awful pile, by that doorway, through which so many illustrious personages have heretofore passed in solemn procession, as the impatient eye shoots through the long drawn nave to the eastern window, glowing with the richest colours of enameling, as it soars up to the lofty vault, fretted with infinite tracery, and as it wanders below amidst the various solemn objects which the first glance commands, the most insensible spectator must feel his mind arrested with a certain awe, and must now experience, if he has never felt them before, the mingled sensations of the sublime and beautiful. It will require some minutes for the most refined architectural critic, entering into the cathedral for the first time, to be able to recollect himself, in order to attend either to its particular beauties or its defects. When the first pleasing emotions have in some degree subsided, the imperfections may perhaps next draw his attention. He will wish those lofty pillars, vast as the weight is which they support, and diversified as they are with clustered columns, tori, and other ornaments, were less massive and ample in their circumference; but when he is informed of the cause to which this defect is owing, (1) he will rather applaud than blame the contrivance of the architect

(1) See p. 18.

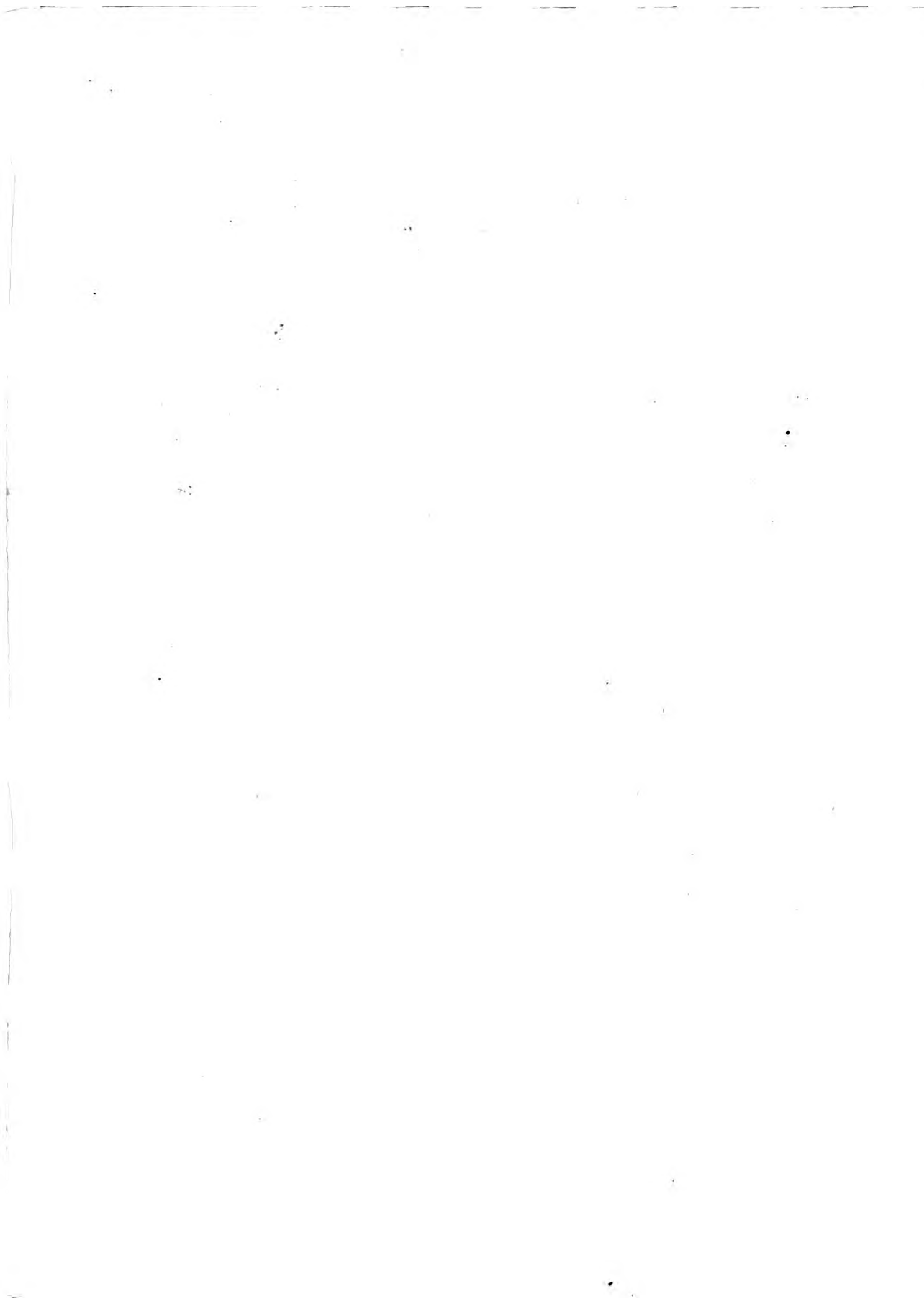
who has been able to turn ponderous Saxon pillars and arches into such as are purely Gothic. In the next place the curious spectator, eager to catch a view of the principal and most sacred part of the venerable edifice, finds his view towards the choir and altar intercepted by mean or incongruous objects, a Grecian screen of the composite order, of a different hue from the rest of the stone-work, and shut up with a modern pannelled door and fanlight, fitter for a tavern than a cathedral. In these and such like faults, which are the effect, not of necessity but of choice, we discover the bad taste of modern ages. Formerly the appearance of the sanctuary and the altar from the west end of the nave was rendered more striking, by being seen through the glade of Gothic pillars and arches, which supported the ancient pulpitum, that enclosed and overlooked the choir to the west, as we shall presently observe.

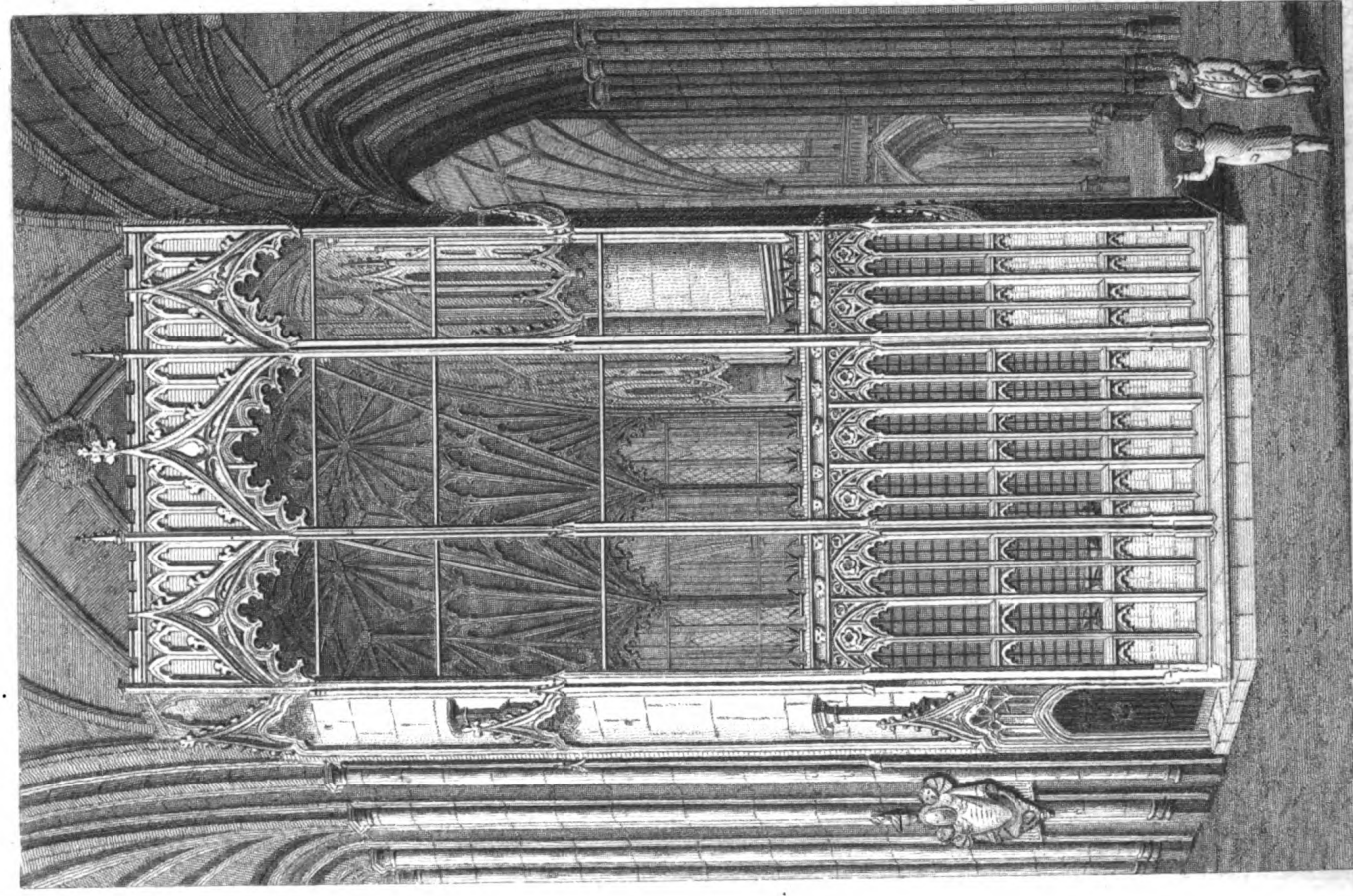
To prevent confusion it will be necessary to preserve a certain order in surveying the particular antiquities and curiosities contained within this sacred edifice; for our own part we will observe that order in describing them, which we have followed in numbering them in our ichnographical chart, and which appears to us most clear and convenient for the spectator.

If, as we proceed from the great doors to examine what is worth our notice on the south side of the church, we cast our eyes upwards to the ornaments on the orbs of the groining, and on the fascia below the open gallery that run on each side of the nave, quite up to Walkelin's tower, ornaments which are infinitely too numerous to be described in particular, we shall find the arms and busts of Cardinal Beaufort and of his father, together with their devices, the white hart chained, &c. (1) as also the lilly of Waynflete intermingled with the arms and busts of the founder Wykeham. This circumstance proves that the ornamental part, even of the nave, was not finished until a much later period than is

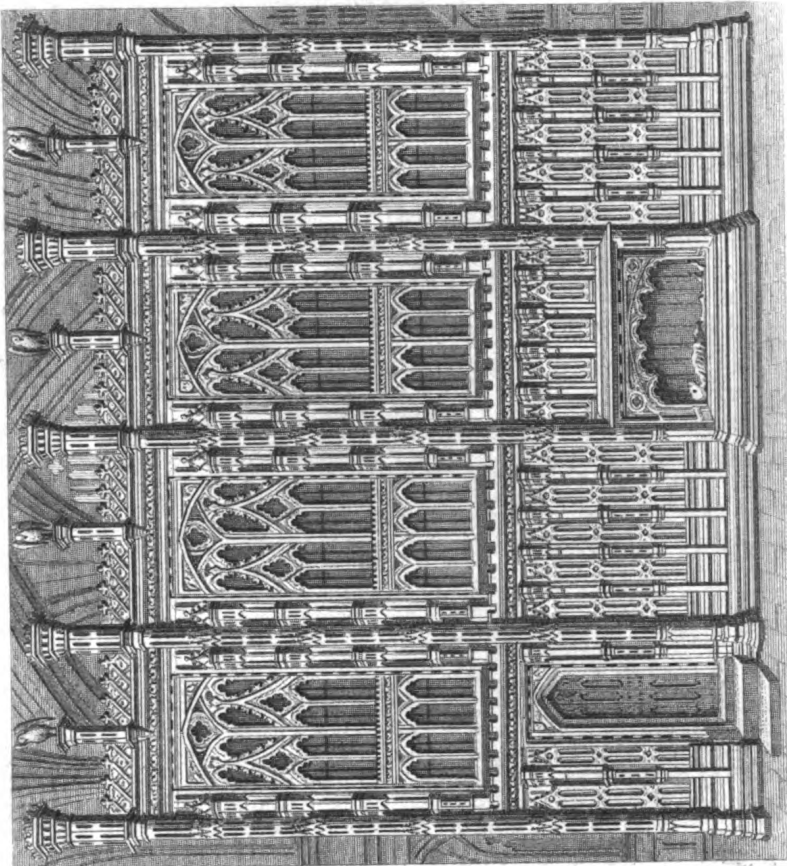
(2) This badge of cognizance was given by John of Gaunt, after his return from Castile, at the justings in Smithfield, as Stow reports. But the king himself, viz. Richard II, also adopted for his device a white hart crowned, gorged, and fitting.

generally

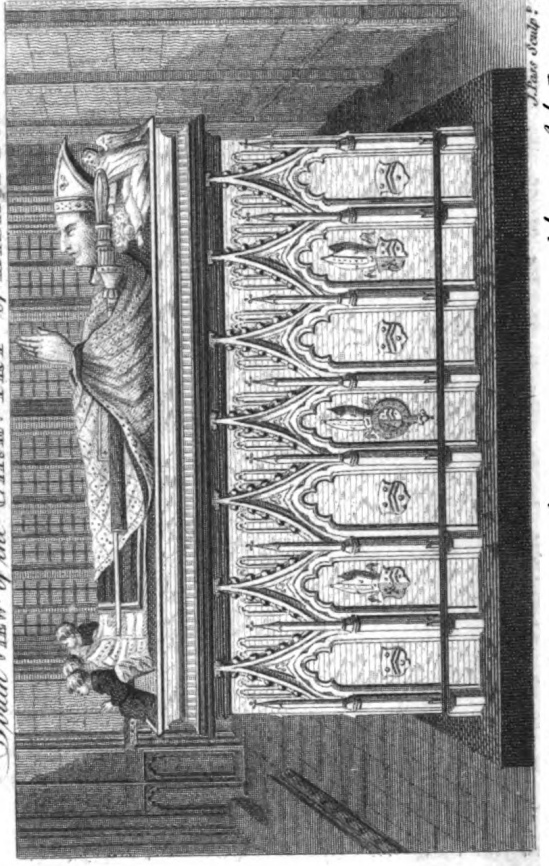




James Dove delin. W. H. Murray sculp. LONDON. OUTSIDE OF WILLIAM DE WYKEHAM'S CHANTRY.



South View of the CHANTRY of BISHOP FOX.



James Dove delin. W. H. Murray sculp. NORTH VIEW OF WILLIAM DE WYKEHAM'S CHANTRY WITH PART OF THE INSIDE.

generally supposed. The first object that commands our attention in this direction is the tomb and chantry, or mortuary chapel, of the last mentioned illustrious prelate, which occupy the fifth arch from the west end, and were built by his own directions, during his life time, for this express purpose. (1) The situation of this chapel is prejudicial to the symmetry of the church, but the founder was determined in the choice of this spot for his burial, as his learned biographer remarks, (2) from his having conceived there those sentiments of tender piety, which he retained throughout his life, and that still breathe in every line of his writings extant. For we are informed that he had been accustomed in his youth, when a student at Winchester, every morning to attend the mass that was celebrated at a very early hour of the morning, by a devout monk of the monastery, by name Pekis, at a certain altar, dedicated to God, under the patronage of the Blessed Virgin Mary, in that very spot of the ancient cathedral. (3) The design and execution of the work before us are perhaps the most perfect specimens extant of the time when they were performed, being such as the taste of Wykeham relished. The ornaments in general are rich, without being crowded; the carvings are delicate, without being finical. The chantry is divided, in its length, into three arches, the canopies of which, according to a later improvement, are carved to humour the shape of the arches. The middlemost of these, which is the largest, is subdivided below into three compartments, those on the sides consisting of two. There are five tabernacles or niches over the head of the monument, within the chapel, besides those on the outside of it, and ten others at the feet, over the ancient altar, for so many statues of Wykeham's patron saints, amongst which, as bishop Lowth conjectures, was that statue of the Blessed Virgin which had stood against the same pillar, when Pekis's mass used formerly to be said there, and which, with other statues of the same

(1) "Item lego corpus meum, cum ab hac luce migravero, tradendum ecclesiasticæ sepulturæ in medio cujusdam capellæ in navi dictæ ecclesiæ, ex parte australi ejusdem, per me de novo constructæ." Testam. W. Wykeham, ap. Lowth.

(2) Lowth, Life of W. W. p. 277.

(3) Ibid. p. 278.

kind, he laments were destroyed by the blind zeal of modern enthusiasm. (1) The foundation of the altar and a great part of the credence table on the right hand of it are still visible. The marble figure of this great man, which lies over his mortal remains, exhibits his placid and intelligent features, and is dressed in the compleat episcopal costume, namely, the mitre, crozier, gloves, ring, cope, tunic, dalmatic, alb, sandals, &c. which of late have been properly gilt and coloured. (2) The head rests upon a pillow, supported by two angels, and at the feet are three religious men, in the attitude of prayer, with uplifted hands and animated countenances. These are generally said to represent three favourite friars of the deceased, and, until within these three months, they were seen painted in various habits, blue, purple, and grey. The truth, however, is, they are intended for the three monks of the cathedral, who, accordingly as they were appointed to this office every week, were each of them to say mass in this chapel for the repose of the souls of Wykeham himself, and of his father, mother, and benefactors, particularly of Edward III, the Black Prince, and Richard II, in conformity with the covenant made for that purpose by the first mentioned with the prior and community of the cathedral monastery. (3) Notwithstanding the

(1) Lowth, *Life of W. W.* p. 279.

(2) This chapel and monument are kept in repair at the joint expence of Wykeham's two foundations, New College, Oxford, and Winchester College. It was repaired and ornamented soon after the Restoration, viz. in 1664, and again in 1741, but with very little judgment as to the distinguishing and colouring of the several ornaments. A few months back the same operation was again performed, the painting and gilding being executed by Mr. Cave, of this city, in a very proper manner, as far as depended upon his taste. The chief faults of the late work are, the gilding of so great a surface, as the whole cope has a tawdry appearance; on the other hand, the whole collection of the orbs in the vaulting of the chantry ought to have been gilded, and not a few of them only. The uppermost leaf ought also to be restored to the flowers at the top of the canopies.

(3) "*Imprimis Reverendus Pater in capella in qua suam elegit sepulturam, infra ecclesiam cathedralem in navi ejusdem ex parte australi, habebit tres monachos nostri conventus tres missas pro eo & suis benefactoribus cotidie specialiter celebrantes.*" *De Cantaria W. W.* apud Lowth, *Append. n. xvi.*—On this subject the biographer steps out of his way in order to prove that Wykeham was mistaken in supposing a middle state, and that he could be
 assisted

the special veneration, in which this friend of his country, of literature, and of Winchester, has ever been held in our city, yet his beautiful monument has not escaped without considerable depredations, the altar and statues, which to the number of near 30 adorned it, have been destroyed, the upper leaf of the flower in which the canopies terminate has been broken off, for no other reason, that we can discover, except that it bore some resemblance with a cross, and the enchased eschutcheons which surrounded the tomb itself, exhibiting the arms and devices of Wykeham, and which are now imitated in colours, have been torn away. The original epitaph, however, in brass letters, curiously inlaid round the marble slab, on which the figure rests, has been spared, and stands as follows:—

Wilhelmus dictus Wykeham jacet hic nece victus :
Istius ecclesie presul, reparavit eamque.
Largus erat dapifer ; probar hoc cum divite pauper :
Consiliis pariter regni fuerat bene dexter.
Hunc docet esse pium fundatio collegiorum :
Droniae primum stat, Wintoniaeque secundum.
Jugiter oretis, tumulum quicumque videtis,
Pro tantis meritis ut sit sibi vita perennis. (2)

assisted therein by the prayers of others, maintaining that the opinion in question merely grew out of the accidental custom of prayers and the celebration of the eucharist being frequently joined with funerals. Life of W. W. p. 272, 273.—It is certain, however, that this author would have spared his dissertation, had he attended to the fervent prayers which St. Ambrose offers up for the repose of the souls of his brother Satyrus, and of the emperors Valentinian and Theodosius, to those also which St. Augustine pours forth for the forgiveness of the sins of his deceased mother, in conformity with her dying request, (see his Confessions, book IX, c. 11,) and to many passages of the like import in Venerable Bede, in his Ecclesiastical History of our Nation, and the ancient fathers in general. St. John Chrysostome (Hom. 111, in Philippens) expressly asserts that the practice of praying for the dead, in the eucharistic mysteries, was instituted by the apostles, from a conviction that the former received great benefit therefrom.

(2) *William surnamed Wykeham lies here overtrown by death :*

He was bishop of this church and the repairer of it.

He

We shall be sparing in our account of modern monuments and inscriptions, being chiefly intent on the illustration of antiquities, nevertheless we cannot fail pointing out the mural monuments of dean Cheyney and of bishop Willis, which are in the south isle, near the chantry of Wykeham, as remarkable for their design and execution, particularly the recumbent statue of the bishop, which is as large as life, and inimitable in its kind. In the same isle we pass by the monument of the late Dr. Balguy, plain and unostentatious, as was the person that it commemorates, whose genius and learning could only be equalled by his moderation, having refused the bishopric of Gloucester when it was offered to him, in the most handsome manner. Within the nave, near the eighth pillar, on the same side, (to which formerly a small stone pulpit was affixed) is the grave stone of bishop Horne, who, whatever his merits might have been in other respects, was certainly the destroyer of the antiquities of his cathedral, and the dilapidator of the property of his bishopric. (1) His name has of late been fresh engraved on his stone. Near him lies the last Benedictine prior of the cathedral, who having purchased the favour of Henry VIII, and of his spiritual vicar, Cromwell, by violating his solemn vows, leaving his religious brethren to starve, and surrendering his renowned priory to be dissolved, in return, was made first dean of the new establishment. A century back part of his epitaph was legible in the following terms:—*Williamus Kingsmell Prior ultimus, Decanus primus Ecclesiae.....obiit* 1548. (2) In the same row, but on the north side of the nave, lies the successor of Horne, bishop Watson, M. D. A

He was unbounded in his hospitality, as the poor and the rich can equally prove.

He was likewise a sage politician and counsellor of the state.

His piety is manifest by the colleges which he founded:

The first of which is at Oxford, the second at Winchester.

You, who look upon this monument, cease not to pray

That for such great deserts, he may enjoy eternal life.

(1) See vol. 1, p. 370.

(2) See History and Antiquities, &c. by Lord Clarendon and S. Gale.—*William Kingsmell, the last prior and the first dean of this church,.....died* 1548.

little higher up in the centre of the nave two prelates repose of opposite characters to the aforesaid Horne and Kingsmill. These are the venerable Walkelin, the builder of the church and priory, (1) and his successor, the conscientious Giffard, (2) who preferred the poverty and humility of the cowl to the wealth and splendor of the mitre. (3)

Within the tenth arch from the west end, adjoining to the steps leading towards the choir, is an ancient chantry, by no means to be compared with that of Wykeham, but in the same style of architecture. This contains the monument and the figure of his predecessor, William of Edington, a prelate only inferior to Wykeham himself in his virtues and talents. We have elsewhere remarked that justice has never been done to the memory of this benefactor of our cathedral. (4) Of this the chantry before us is a convincing proof, which has been mutilated in former times, and is consigned to dust and oblivion in this. The following jingling epitaph, in what is called Leonine verse, by cleansing the marble slab in which the brass letters that compose it are inserted, in the same manner as on Wykeham's tomb, may still be discovered:—

Edyndon natus Wilhelmus hic est tumulatus
 Praesul praegratus, in Wintonia cathedratus.
 Qui pertransitis, ejus memorare velitis,
 Providus et mitis, ausit cum mille peritis.
 Pervigil Anglorum fuit adjutor populorum
 Dulcis egenorum pater et protector eorum.
 M. C. tribus junctum, post L. X. U. sit J punctum
 Octava sanctum notat hunc Octobris inunctum. (5)

(1) "Walkelinus....in navi ecclesiae ad gradus pulpiti jacet humatus." Epit. Hist. Wint. Ang. Sac. vol. 1, p. 285.

(2) "Willelmus Gyffarde....sepultus est in medio voltae in navi ecclesiae ad gradus pulpiti ad caput Willelmi (Walkelini) episcopi." Ibid.

(3) See vol. 1, p. 207.

(4) See vol. 1, p. 290.

(5) *William, born at Edington, is here interred.*

He was a well beloved prelate, and Winchester was his see.

You, who pass by his tomb, remember him in your prayers.

He was discreet and mild, yet a match for thousands in knowledge and sagacity. He

Having surveyed this ancient monument, instead of ascending the above-mentioned steps, let us pass by the mural tablet of the late earl of Banbury, and the grave stone of bishop Thomas, near the extremity of the south west isle, into the southern transept. Here we view with astonishment the original work of Walkelin, namely, huge round pillars and vast circular arches, piled one upon another to an amazing height, not however without symmetry and certain simple ornaments, whilst other smaller columns, without either capitals or bases, are continued up the walls, between the arches, to the roof itself, which is open to the view. Such was the body of the church before Edington and Wykeham undertook to adorn it, as an attentive examination of the works over the nave and the side isles still evinces. Upon a comparison of the style of building which the Normans are celebrated for introducing, (1) the character of which is vastness, with the more ornamented style of the pointed architecture, we are forced to own that, if the latter is better calculated to produce sentiments of the beautiful, the former is equally adapted to produce those of the sublime. The west isle of the transept, which is portioned off from the rest, was the ancient sextry or sacristy, (2) forming now the chapter house and treasury. It seems to have consisted of two separate offices, for which indeed, in such a cathedral, there must formerly have been sufficient occasion. The entrance into it was at the north end of them, at the extremity of the south west isle, under the two great arches now stopped up, but still adorned with rich Norman work. Against the west wall of the transept we see certain ancient presses, bearing upon them the device of Silkefede, the original use of

*He was a watchful guardian of the English nation,
A tender father of the poor and the defender of their rights.
To one thousand add three hundred with fifty, ten, five, and one,
Then the eighth of October will mark the time when he became a saint.*

(1) "Novum ædificandi genus, &c." Ut supra, p. 9, note 2. Will. Malm. De Gest. Reg.

(2) So called from the sacred vessels, ornaments, and vestments being there kept. The person who superintended this important office was called the Sacristan, whence our word Sexton, who from a keeper of the sacred treasury is now degraded to a digger of graves.

which

which seems to have been to keep the great habits of the monks or large outside garment, the use of which was frequently dispensed with, but which they were obliged always to appear in on solemn occasions in the choir. These presses are still made use of for containing the surplices of the choristers and singing men. In the south wall, under the clock, is a door, which conducted into certain offices of the ancient monastery. On the left hand is a calefactory, necessary for preserving fire for the thuribles or censers, that were used in the ancient service, as likewise for the monks to warm themselves in cold weather. On the right hand was another passage into the sacristy or vestry. Over this, is still seen, the staircase leading to the ancient dormitories, from which the monks had a ready passage into the choir to perform their midnight service. We find the east isle of the transept divided into two chapels. That on the right hand is called Silkstede's chapel, from the circumstance of the letters of his christian name being curiously carved on the open work of the screen which is before it, yet so that M. A. the monogram of his patroness, the Blessed Virgin, are distinguished from the rest, together with a skein of silk, as a rebus upon his surname. (1) The adjoining chapel is probably that in which the remains of bishop Courtney rest, where they were covered with a brass, removed when that chapel was new paved. The said chapel is highly ornamented and well secured, from which circumstances, and from its situation, we are led to believe, that the blessed sacrament used to be kept there for the benefit of the sick and for private communions. Without this chapel, on the left hand, near the stone steps, that lead up to the iron gate, are two stone coffins with their lids upon them, standing quite out of the ground. That with a mutilated statue upon it we are left to conjecture belonged to an ancient prior; the other we are sure is of this description, from the figure of a cathedral prior, with all his proper ornaments, which is carved on the upper part of it,

(1) Some persons, and amongst the rest Stephens, suppose him to have been buried in this chapel. We shall, in its proper place, give our reasons for assigning a different spot for his grave.

and

and from the following inscription which surrounds it:—*Hic jacet* *Guillelmus de Basing, quondam Prior istius Ecclesiae, cujus animae propitiatur Deus, et qui pro anima ejus oraverit, tres annos et quinquaginta dies indulgentiae percipiet.* (1)

Having surveyed the fourth transept, it will be proper to return into the nave of the church to the steps leading into the choir. In this situation we cannot fail admiring the elegant screen, of the composite order, said to have been raised by Inigo Jones, in the reign of Charles I, which, though a defect in the general building, is highly beautiful in itself; as likewise the two bronze statues of the said prince, and of his father James I, which fill the two niches in it. Nor can the eye, in this situation, be restrained from fixing on that inimitable medallion of bishop Hoadley, against the pillar, on the left hand, over his tomb and epitaph. The hard stone here assumes the soft foldings of the prelates silken ornaments, and the cold marble is animated with his living, speaking features. But what an incongruous association of emblems do we here find crowded in the margin! The democratic pike and cap is in saltire with the pastoral crozier, Magna Charta is blended with the new scripture, as equally the subject of the bishop's meditations. In vain, however, we look for the mask and dagger to record the dramatic labours of the deceased, from which he is certainly entitled to as much honour as from most of his other writings. One remark more will strike us before we lose sight of this monument. The column against which it is placed has

(1) *Here lies William de Basing, who was formerly prior of this church, to whose soul God be merciful, and whosoever prays for the same shall obtain three years and fifty days of indulgence.* N.B. The aforesaid William died in 1295.—The easiest method for a modern reader to comprehend the doctrine of indulgencies is to carry his ideas back to the practice of the primitive church, when a course of penance was imposed on certain sinners for a determinate number of days, months, or years; the whole or part of which was frequently remitted for particular reasons by what is called *an indulgence*. Now the church in leaving such works of penance to the fervor of Christians, as she now does, instead of enjoining them, as she used to do, teaches that she has the same power of dispensing with them, in whole or in part, for sufficient reasons, that she formerly enjoyed, and that such dispensations avail before God, as well as in her own tribunals.

been

been cut away to a considerable depth, in order to make place for it, evidently to the weakening of the whole fabric. Thus it may be said with truth of Dr. Hoadley, that both living and dying he undermined the church of which he was a prelate. (1)

Whilst standing at the top of the aforefaid steps, we are on the spot which was formerly covered by the pulpitum. This answers to the ambo in the basilics of the primitive church, (2) 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. From the circumstance of the lessons being here read, it is in some countries called the *Jubé*; (3) and because a great crucifix was always placed in the front of it towards the people, it has also obtained the name of the Rood Loft. The rood or crucifix, with the attendant figures of the Blessed Virgin Mary and St. John the Evangelist, which formerly stood over the present spot, were very precious, both for their antiquity and their value, being the legacy of Stigand, who was bishop of the see of Winchester and archbishop of Canterbury before the Conquest, and being both of a large size and composed of the precious metals. (4) Beneath the crucifix, on the parapet of this loft and the spandrils of the arches supporting it, the histories of the old and new testaments were curiously carved and beautified with colours. (5) These
being

(1) See vol. 1, p. 445.

(2) Du Cange, Glossar. Le Brun, Liturg.

(3) In consequence of the blessing which the lector asks previously to his beginning to read or chaunt in the following terms:—*Jube, Domne, benedicere.*

(4) “Stigandus magnam crucem ex argento cum imaginibus argenteis in pulpito ecclesie contulit.” Epit. Hist. Wint. Ang. Sac. vol. 1, p. 285. — “Stigandus....de donis Emmæ Reginae condidit magnam crucem, cum duabus imaginibus, viz. Mariæ & Johannis, & illas cum trabe vestitas auro & argento copiose, dedit Wintoniensi ecclesie.” Annal. Wint. an. 1048.

(5) We learn from Ryves, Foulis, &c. that such carvings formerly existed in the cathedral, and were utterly destroyed by the parliamentary soldiers in the great rebellion, though they do not clearly ascertain the spot which they occupied. What seems probable from different circumstances put together is, that the rood loft with all its carvings had been re-

moved

being placed directly before the body of the people assembled in the church, formed a series of instructive lessons, that were legible to the most illiterate. Within the side arches, where now the bronze statues stand, it is not unlikely there were two altars; at all events the opinion of Bishop Lowth, namely, that the whole of this space before the present screen was a vestry, is utterly improbable. (1) It is also clear that the height of the centre arch, through which the altar was seen from the body of the church, was much loftier than the present door of the choir; as appears from an inside view of the Gothic work over it.

The choir doors now opening, every mind must feel how awful, how sequestered, how fit for prayer and contemplation, this more sacred part of the venerable edifice is. How infinitely more solemn and majestic is the general view of this choir and sanctuary, than that which the neighbouring cathedral of Salisbury presents, after all the thousands that have been lately lavished on it! The cause of this is, that the present church has been less altered, in this particular, from its original plan and disposition, than most others in the kingdom have been; whereas the proportions and the essential distribution of parts, in the above-mentioned cathedral, and in certain others, so admirably calculated and adjusted by the original architects, have been utterly destroyed by the presumption of modern builders, who have attempted to improve what they did not even understand. (2) But to proceed to an examination of
the

moved previously to the rebellion, in order to make place for the present Grecian screen, and that the loose carved work was deposited in the church, in order to its being erected in some vacant part of it, when it was seized upon by the plunderers, and demolished in the manner we have mentioned.

(1) Life of William of Wykeham, p. 213.

(2) The chief alterations which have, of late years, been made in Salisbury cathedral, in conformity with the prevailing taste of new modelling ancient churches, are the following:—1st, The altar screen has been entirely taken away, in order to lengthen the choir, by admitting into it the Lady Chapel and the other low isles behind it.—2dly, Two beautiful chapels, on each side of the Lady Chapel, at the east end, which could not be brought in to form part of the choir, have been destroyed, and their carved ornaments, in the style of the

the scene before us in its several parts. The stalls, with their misereres,

15th century, are stuck up in different parts of the church itself, which every one knows to be the workmanship of the 13th century.—3dly, A diminutive communion table, without rails or other fence, is placed at the extremity of the said low dark isles, where, so far from commanding any respect, it is hardly perceptible.—4thly, To make these alterations it has been necessary to remove the monuments and disturb the ashes of an incredible number of personages, illustrious for their stations and merits, namely, bishops, earls, benefactors, founders, and others, entitled to the peculiar respect of those who are connected with the cathedral. With respect to the impropriety of these changes, the author will here barely touch upon a few of the arguments, which he hopes to find another opportunity of stating more at length. In the first place, the cathedrals of the middle ages, like the basilics of primitive times, were not built *merely* to form as many large rooms, in which a great number of persons might assemble together at the same time, but, like palaces, as the word basilics means, were intended to form corpses of building for a great variety of religious purposes, as may be seen in Bingham, Fleury, Le Brun, Bocquillion, &c. It is therefore a preposterous attempt against the nature and plan of a Gothic cathedral, in our modern architectural reformers, to aim at reducing it to one great chamber, an attempt which is as impracticable as it is absurd, in consequence of the transepts, which ever occur in such fabrics, and which they are utterly unable to introduce into their plan. In the second place, the altar is to our ancient churches, like the head to the human body; every part of the whole fabric has a relation to it, and it can neither be taken away nor placed in a different situation, without violating the necessary distribution of parts, and the essential connexion of the different members of the sacred edifice. This may be felt better than explained. Let any spectator of taste enter into the choir of Salisbury, with an idea of its being the most sacred part of a Christian church, and the place peculiarly intended for prayer, however his eye may be dazzled with the neatness and freshness which has been obtained by new varnishing and varnishes, however he may admire the beauty and magnificence of separate parts before him, yet he will quickly perceive there is something essential that is wanting to the whole. He wanders to and fro without seeing any object that, in a more special manner, fixes his attention, or that determines him, if he is disposed to pray, to turn his face one way rather than another. In a word he finds a vacuity, which nothing can make amends for, in the place from which the altar has been removed, and discovers that he is in a portico instead of a choir. It may not be improper here to observe that this removing of “the chancel from the place it held in times past,” is as directly contrary to the canons and discipline of the church of England, and particularly to the first rubric prefixed to *The Order for Morning Prayer*, as it is to the general plan and distribution of an ancient cathedral. Lastly, it is a general principle of architecture, that when the length, breadth, and height

misereres, (1) canopies, pinnacles, &c. though of an early date, as being more ancient than the nave of the church, (2) are adorned with a profusion of crockets, foliage, busts, human and animal figures, elegantly designed and executed, and notwithstanding they are soiled and covered with dust, appear highly magnificent and beautiful. The upper range of stalls, however, is disgraced by certain clumsy modern desks and settles placed beneath them in the last Henry's reign, whose initials, with those of Stephen Gardiner, bishop, William Kingmill, dean, and their date, 1540, is seen upon them. The said stalls are terminated, on the left hand, by the pulpit of the choir, which, amongst other ornaments, executed in cane work, as

height of any building have been well calculated, to alter any one of these proportions is to destroy the effect of the whole. Hence, if it were practicable to make any addition, whether little or great, to the length of a building so admirably proportioned as the nave of Salisbury cathedral is allowed to have originally been, though the addition were to be of the same height and construction with it, an architect of taste would refuse to do it, well knowing, as Burke proves, in his *Treatise on the Sublime and Beautiful*, that an undue length in any building or avenue produces the poorest and most disgusting effect possible. What then must be the consequence of lengthening a series of arches, 84 feet high, and supported by suitable pillars, with a second series of arches, which have only 38 feet of height, resting on columns proportionably slender, as has been done in Salisbury cathedral? The evident consequence is, that, as the sight is interrupted and descends, the mind feels an equal depression. Thus the nave and Lady Chapel, majestic and beautiful as they are, when viewed as separate members, by the ridiculous attempt to form them into one whole, cause displeasure and contempt.

(1) 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, an indulgence that was very rarely granted to those who kept choir in ancient times.

(2) This is plain from the form of the canopies, which is lofty and quite straight, as in the tomb of Edmund Crouchback. In the time of Edward III and Richard II these canopies began to assume a winding form to humour the turn of the arch.

it is called, bears the name of its donor, **Thomas Silkefede, prior**, repeated on different parts of it. This circumstance has led those, who do not distinguish between the style of this and of the other work, to ascribe the whole of it to the aforesaid prior, whose time it preceded by two centuries. On the right hand, opposite to the pulpit, the stalls finish with a modern episcopal throne, in the Corinthian order, the gift of bishop Trelawney, at the beginning of the present century. However elegant in itself, it is immoderately large for the place which it occupies, and ill afforded with the rest of the work in every particular.

Over the stalls in the middle of the choir, we behold, on each side, the huge columns and circular arches, raised by Walkelin, (1) to support his tower above. This being the only portion of the church, excepting the transepts, which exhibits the nakedness of the Norman architecture, we cannot form any other supposition than that it was the intention of the bishops and priors, whilst the age of building up existed, and before that of destroying came on, to make this part conformable to the rest, as soon as they should have funds sufficient for the undertaking, either by rebuilding the tower, with a suitable spire over it, or else by casing it, in the manner of Wykeham's work, in the nave. The said tower was intended by Walkelin for a lanthorn to the choir, to be left open to the very ceiling over the summit of it, as appears by the ornamented work within it, and it was actually open, at least to the top of the lowermost of the two stories, of which it consists, until the reign of Charles I, when the organ now in use was, on the demolishing of the rood loft, placed by him in its present unsymmetrical situation. At that time it was ceiled and adorned in the manner we now behold it, as the ornaments themselves indicate. These are the arms, initials, and devices of the

(1) "Walkelinus....turrin in medio chori, cum quatuor columnis a fundamentis renovavit." Epit. Hist. Wint. Ang. Sac.

(2) This circumstance misleads most spectators at present, as it misled the late Poet Laureat. See his Description, &c. p. 73, who, of course, is followed by Wavel, in his History of Winchester, vol. 1, p. 38.

said king Charles, of his royal consort, Henrietta Maria, and of the prince of Wales; as likewise the arms of Scotland and Ireland apart, with those of Laud, archbishop, of Canterbury, of Curle, bishop of this see, and of Young, dean of the cathedral. There is also a curious medallion of the royal pair, with their faces in profile, and their legend round it. In the centre is an emblem of the Blessed Trinity, surrounded with the following chronogram:—*SINT DOMUS HUIUS PII REGES NUTRITII, REGINÆ NUTRICES PIÆ.* (1)

The letters, here in Italics, are gilt and of a larger size than the rest. These being picked out, and placed in proper order, there will be found M,DC,VVVVV,IIIIIIII, equal to 1634, which is the date of the work in question. The corbels, from which the ribs of the vaultings spring, consist of four large royal busts, dressed and coloured from the life, representing Charles and his father James alternately. To the north east is the bust of James, with his characteristical motto above it, viz. *BEATI PACIFICI.* (2) To the south east is that of Charles, with this inscription, *VIVAT CAROLUS.* (3) To the south west James again is seen, and the following words, *PER CHRISTUM CUM CHRISTO;* (4) and to the north west the reigning monarch Charles, for the second time, as appears from the legend, *CHRISTO AUSPICE REGNO.* (5)

Advancing towards the sanctuary or chancel, (6) the first object that is usually pointed out to us is the celebrated altar piece by West, representing our Lord raising Lazarus from the dead. Heretofore pious pictures of every kind, as well as statues, were removed out of churches and destroyed, as tending to superstition and idolatry; but now the use and advantage of them, for informing and exciting the minds of the people, as well as for the decoration of the churches themselves, is admitted, by which means a great source of support and encouragement is

(1) *May pious kings be the nursing fathers, and pious queens the nurses of this church.*

(2) *Blessed are the peace makers.*

(3) *God save King Charles.*

(4) *Through Christ and with Christ.*

(5) *I reign under the auspices of Christ.*

(6) Called also Presbytery, and by the Greeks "Ἄγιον, Βήμα, &c.

opened to our historical painters. Notwithstanding this, it has happened, for causes which it is not necessary here to explain, that our national artists have not succeeded so well on scriptural subjects, as on most others. The picture before us is considered as a master piece of modern painting. But when has modern painting been found equal to a religious subject? When has a Reynolds or a West been able to animate their saints, and still less the Lord of Saints, with that supernatural cast of features, with that ray of Promethean light, which a Raphael and a Rubens have borrowed from heaven itself, wherewith to inspire them? The apostles here are mere ordinary men, or at most thoughtful philosophers, or elegant courtiers studious of their attitudes; the devout sisters, in the presence of their beloved master, are remarkable for nothing but their beauty and their sorrow. Christ himself, who, in the work of Rubens, on this subject, treads the air, and with uplifted hands and glowing features animates us, as well as Lazarus, with new life, appears more like a physician, prescribing a medicine for the recovery of his patient, than the great Messiah, who is working an astonishing miracle for the conversion of a nation. If any one will maintain that this tranquil character is more suitable to our Lord, on this occasion, than one of greater feeling and animation; we beg leave to oppose to him the inspired history of the event: *Jesus groaned in spirit and was troubled...he wept and he cried with a loud voice: Lazarus come forth.* (1) Whatever may be said in commendation of the inferior characters, as of the Pharisees, the multitude, and of Lazarus himself, we willingly subscribe to.

This altar piece is fixed under a canopy of wood work, consisting of festoons and other carved work, in alto relievo, and adorned with gilding. In the centre is the characteristic pelican, which misleads some spectators to attribute this work to bishop Fox. The truth, however, is, that it is of a much later date, having been executed, together with the rails, in the reign of Charles I, as appears by his initials upon

(1) St. John, c. xi, v. 33, 35, 43.

it. (1) The use of the canopy is to ornament and cover the communion table, which is made to resemble an altar, (2) and actually occupies the spot where the gorgeous high altar of ancient times stood. The nether part or antependium of this consisted of plated gold, garnished with precious stones. (3) Upon it stood the tabernacle and steps (4) of embroidered work, ornamented with pearls, as also six silver candlesticks gilt, intermixed with reliquaries, wrought in gold and jewels. Behind these was a table of small images, standing in their respective niches, made of silver adorned with gold and precious stones. Still higher was seen a large crucifix, with its attendant images, viz. those of the Blessed Virgin and St. John, composed of the purest gold, garnished with jewels, the gift of bishop Henry de Blois, king Stephen's brother. (5) Over this appears to have been suspended, from the exquisite stone canopy, the crown of king Canute, which he placed there in homage to the Lord of the Universe, (6) after the famous scene of his commanding the sea to retire from his feet, which took place near Southampton. (7) This brief account of the ordinary decorations of the high altar, may help us to form an idea of the splendor with which it shone forth on great festivals

(1) It is certain that neither of these articles would have been tolerated, during the interval that Presbyterianism was the established religion of the cathedral. Hence there is every reason to suppose that they were timely removed, with a view to preserve them, previously to its introduction.

(2) The word *altar* says Johnson, in his Dictionary, from Junius, is received with Christianity in all the European languages. The Greeks termed it Θυσιαστήριον and ἁγίον ἁγίων, i. e. holy of holies.

(3) This account is chiefly borrowed from the imperfect inventory of the cathedral ornaments in the English Monasticon, vol. 11, p. 222.

(4) This seems to be meant by *the front above*, *ibid.*

(5) "Iste benignissimus præful Henricus....magnam crucem cum imaginibus de auro purissimo ad majus altare et alia ornamenta plurima, quæ lingua non potest enarrare, suæ ecclesiæ contulit." Epit. Hist. Wint.

(6) "Rex deinceps Cnuto nunquam coronam portavit; sed coronam suam super caput imaginis crucifixi, quæ stat in fronte summi altaris in ecclesia cathedrali Wyntonix, componens, magnum regibus futuris præbuit humilitatis exemplum." Thomas Rudborne, Hist. Maj. Wint. l. IV, c. I.

(7) *Ibid.*

and

and other solemn occasions, when innumerable other ornaments of inestimable value were employed in the divine service. We have related (1) that in the reign of the munificent monarch, just mentioned, the richness and beauty of the ecclesiastical furniture of this church was such as to dazzle the eyes of strangers who came to view it; (2) and we have certain proofs that the sacred treasury, instead of being diminished, went on increasing until the reign of the last Henry, when it was divided between him and his sacrilegious courtiers. If any one objects, that this profusion of wealth in churches and in the divine worship is vain and superstitious, we shall content ourselves with observing, that neither in this nor in any other cathedral it ever equalled that which the Deity himself prescribed, in the old testament, for the decorations of his tabernacle and temple, and for the worship performed in them. (3)

A magnificent screen of the most exquisite workmanship, in stone, which this or perhaps any other nation can exhibit, formed a back to the altar with its several ornaments, and terminated this most sacred part of the church. We endeavoured to give an idea of the delicate lace work, on the upper part of this master piece of workmanship, in the frontispiece of our first volume, but notwithstanding the talents of the gentlemen who designed and engraved the same, we have still to lament, that the chissel of the 16th century, should have hitherto proved so much more delicate, than the pencil and graver of the 18th. The stone work in question, is evidently seen to a great disadvantage, having been neglected for almost 300 years, and being clogged with dust and coarse whitewash; still, however, an attentive view of it, with a perspective glass, will give us a higher idea of its beauty than it is possible for words to convey. The several niches in it were filled with statues, of a considerable size, probably executed by the same artist who made the screen itself.

(1) Vol. I, p. 177.

(2) "Iste Cnuto rex vetus monasterium Wyntoniensis civitatis tanta munificentia decoravit, ut aurum et argentum splendorque gemmarum animos intuentium terreret advenarum." Thomas Rudborne, Hist. Maj. l. IV, c. I.

(3) See Exod. c. xxxv. et deinceps..I. alias 3. Kings, c. vi.

These, in all probability, represented the ancient patrons of the church, viz. St. Peter, St. Paul, and St. Amphiballus, together with those bishops of Winchester, whose names were inscribed in the sacred calendar, viz. Sts. Birinus, Agilbert, Eleutherius, Hedda, Swithun, Frithstan, Brinstan, Elphege the Bald, Ethelwold, and Elphege the Martyr. These statues having been demolished at the Reformation, as superstitious, their places have, at the beginning of this century, with more liberality than taste, been filled with Grecian urns, at the expence of Dr. William Harris, prebendary of the cathedral and master of the college, who also caused the present rich marble pavement to be laid down in the sanctuary. (1) In examining, however, the spandrils of the doors in the said screen, we are no less surpris'd than pleas'd to find, that the history of the Annunciation of the Blessed Virgin, on one side, and that of the Visitation, on the other, carved in basso relievo and coloured, have escap'd all violence, and are as fresh as when first executed in the time of bishop Fox. Whilst our eyes are yet feasting on the beauties of this unrivalled screen, it is proper to mention, that proposals have been made to demolish it, together with the oratories behind it, in order to lengthen the choir with the disproportioned isles of the east end, in the manner that has been so absurdly done in Salisbury cathedral. If any consideration could console us for the weak and tottering state of the whole east end of the church, from the tower to the extremity, it is that it will not admit of the removal of this stay against the inward pressure of the walls and buttresses, without falling in ruins upon the heads of its presumptuous violators.

Immediately above the lace work of the screen, the eye catches the rich painting of the east window, which, though clouded with dust and cobwebs, still glows with a richness of colours that modern art has been unable to emulate. This church was once famous for the beauty and perfection of its stained glass; of which that at the west end was pro-

(1) By virtue of a legacy of 800*l.* which he left for these purposes.

vided by Wykeham; (1) and that of the sanctuary and choir, by Fox. (2) At present we have only the remnants of the work of either of these prelates. The great west window, though it still produces a pleasing effect, especially when viewed from the sanctuary, is now little more than patch work; and the above mentioned eastern window, and the other windows round the choir, have been mutilated and arranged in an improper manner, by the persons who replaced them, after they had been taken down in the great Rebellion. This will appear from a careful examination of them, either by means of a glass, or from the organ loft. Thus viewed, we discover in them great merit, particularly in the expression marked on the countenances of the figures, but, at the same time, we observe, that prophets, bishops, and apostles, are mingled together, without any order, and that their legends are frequently misapplied and confused. In the upper row of figures, on the said east window, are those of our Saviour Christ, and of the Blessed Virgin; between them are certain traces of the usual emblems of the Blessed Trinity, the greater part of which being removed, their place is supplied with the figure of St. Bartholomew, in a much fainter style of painting than the rest. In the adjoining small compartments are seen angels, some holding trumpets, others the arms of the see, or of bishop Fox, whose motto is also there read, *Est Deo gratia*. (3) In the second tier is a bishop, who appears to be St. Ethelwold, and two prophets, one of whom, by the circular legend round his head, viz. *Contremuit terra, moti sunt coeli*, (4) is seen to be Joel. In the lowest range, the two first figures, on the left hand, are a bishop and an apostle, namely St. Swithun and St. Peter, as appears by their names on their respective pedestals. Opposite to the last mentioned figure, on the right hand, is that of St. Paul with his sword. The other representations are those of ancient prophets, one of whom bears the name of *Malachias*, on the border of his mantle. It would take up

(1) Vid. Testam. W. W. apud Lowth.

(2) Godwin, De Preful.

(3) *Thanks be to God.*

(4) *The earth hath quaked, the heavens have been moved, c. II. v. 10.*

too much time to describe the paintings on the remaining windows of the sanctuary and choir, (1) which to the number of three on a side, are of a large size, and have the bold circular sweep of the arches in Edward the Third's reign. They chiefly represent prophets, apostles, and other saints, and are no less remarkable for the justness of the drawing, than for the richness of the colours. Most of them may be ascertained either by their legends or the attributes of the holy personages whom they exhibit, especially if viewed with the help of a glass or from the adjoining stone gallery.

The vaulting, which covers the whole choir and sanctuary, from the tower to the east window, is the work of Fox, and contains on the ribs of the tracery a profusion of arms and other ornaments, curiously carved and richly painted and gilt, in the highest preservation. We observe, in particular, the bearings and devices of the houses of Tudor and of Lancaster, together with those of Castile, in honour of John of Gaunt, father of cardinal Beaufort, the latter of whom left money for ornamenting the cathedral; as likewise the arms of the different fees, over which Fox had presided. The part of the vaulting, from the altar to the east window, bears none but pious ornaments, being the several implements of our Saviour's passion, namely, the cross, crown of thorns, nails, hammer, pillar, scourges, reed, sponge, lance, sword with the ear of Malchus upon it, lanthorn, ladder, cock, dice, also the faces of Pilate and his wife, of the Jewish high priest, with a great many others, too numerous to be described, but worthy of being noticed by the curious, for the ingenuity of their design and the original perfection and freshness which they have retained during almost three centuries.

We are now at liberty to view the elegant stone partitions, on each side of the sanctuary, and upper part of the choir, together with the memorials of the illustrious dead, which are seen in this part of the church. The elegance of the design and execution of this work, bespeak

(1) Two of these have been sacrificed, by being covered over with whitewash, in order to prevent the glare which they were supposed to cast on Mr. West's altar piece.

the taste of its architect, bishop Fox, without his initials, and the date, viz. 1525, which appear upon it. We find also, the arms and name of St. Edward the Confessor, the initials, arms, and motto of cardinal Beaufort, some of whose money, as we have said, was employed in decorating this part of the church, and of an unknown benefactor, whose initials are W. F. and his motto, *Sit Laus Deo*. The arches, in the open work of this partition, are in the purest and most finished style of the Gothic, but certain ornaments on the cornices above them are partly Grecian. The mottos, under the said cornices, are in different characters, that of Fox, viz. *Est Deo Gratia*, (1) which is repeated on the south side, is in the black letter; those of cardinal Beaufort, *IN DOMINO CONFIDO*, (2) and of the unknown benefactor, *SIT LAUS DEO*, (3) on the opposite side, being in the Roman character, though the same date, 1525, occurs on both sides. Thus the precise period is discovered of the decline of the former, and of the ascendancy of the latter.

Upon the top of these partition walls are ranged six mortuary chests, containing the mortal remains of different princes or other personages, eminent for their rank or merits, most of whom are entitled to the peculiar respect of Englishmen and of Christians. The present chests, the work of bishop Fox, are composed of wood, (4) carved, painted, and gilt. They are also surmounted with crowns, and inscribed with the names and epitaphs in verse of the princes whose bones they contain. It is an unquestionable fact, though it has escaped the observation of all former writers, who have mentioned this subject in latter times, (5) that Bishop de Blois, in the 12th century, first collected the remains of the most illustrious princes and prelates, who had been buried in the ca-

(1) *Thanks be to God.*

(2) *In God is my trust.*

(3) *Praise be to God.*

(4) Godwin, *De Præfulibus*, R. G. in *Vetusta Monumenta*, vol. II, &c. are mistaken in asserting, that the present chests are made of lead. Most of them have a shell within them, but this also is of wood.

(5) Besides the above quoted Godwin and R. G., Camden, Speed, in his *Chorography*, Warton, &c. mention bishop Fox as the person who first translated and enshrined these remains.

thedral, and deposited them in certain coffins of lead, which he placed over the Holy Hole, (1) most probably, in the same situations, which the present wooden chests occupy. (2) At the time when the choir was taken down and rebuilt, at the beginning of the 16th century, there was a necessity of removing these coffins, which being probably found too numerous, (3) and not sufficiently elegant, for the situation, which they were intended to occupy, bishop Fox caused the present wooden chests to be made, to the number of six, one to be placed over each arch of the partition. In four of these he deposited the remains of the illustrious princes, to be mentioned beneath, which fortunately could be ascertained, filling the last chest, on each side, with the bones of other great personages, which had probably been mixed and confounded together ever since their first translation, almost four centuries before his time, (4) and, in all appearance, burying a second time, those of different princes and

(1) "Escuinus and Kentwinus, quorum ossa postmodum, tempore Henrici Blefensis Wintoniensis Episcopi, translata sunt, and propter ignorantiam qui essent reges et qui essent episcopi, eo quod non erant tituli inscripti super monumenta eorum, prædictus Henricus episcopus posuit in sarcophagis plumbeis reges cum episcopis et episcopos cum regibus simul permixtos." Rudborne, Hist. Maj. l. II, c. I.—This author proceeds to relate, that the bones of the Kings Cuthred and Sigebert were deposited in the said chests. "Ossa Edmundi (filii Alfredi) translata sunt in quoddam sarcophagum locatum super locum nuncupatum *The Holy Hole*." Hist. Maj. l. III, c. VI.—"Cujus sanctissimæ reginæ (Matildis) ossa modo per Henricum Blefensem, fratrem regis Stephani, translata sunt et posita in sarcophago plumbeo cum ossibus nobilissimæ Frytheswydæ reginæ, matris Sanctæ Frytheswydæ virginis, super locum vocatum *The Holy Hole*." Ibid, l. v. c. III.—N. B. The said Holy Hole extends from the second screen behind the altar as far as the bishop's throne.

(2) This is more clear from the situation in the former choir, that our monastic historian assigns to the bones of Stigand, which is the same that they still occupy: "Stigandus jacet in sarcophago plumbeo ex australi parte summi altaris, juxta cathedram episcopalem." Ibid, c. IV.

(3) It is plain from the passages of Rudborne, quoted above, amongst many others, that there existed in his time, viz. the middle of the 15th century, the leaden coffins of several princes and prelates, for which there are no mortuary chests at present.

(4) This appears by the words of Rudborne, cited above, from l. II, c. IV.

prelates,

prelates, who were less celebrated for their merits and benefactions to the cathedral. (1)

The first chest from the altar, on the north side, contains two skeletons, those of the first Christian king of the West Saxons, Kynegils, founder of the cathedral, and of the pious king Ethelwolph, here called Adulphus, who was once a subdeacon of the cathedral, and afterwards its great benefactor, and the father of the great Alfred. It is inscribed on one side, **REX KYNIGILS**, obit A. D. 641, (2) and on the other, **ADULPHUS REX** obit A. D. 857. (3) The epitaph is the same on both sides, viz.

Kynigilsi in cista hac simul ossa jacent et Adulphi.

Ipsus fundator, hic benefactor erat. (4)

The second chest, on the same side, contains also two entire skeletons; as they appear to be. One of them is that of Kenewalch, here called Kenulph, the son of Kinegils, and the real builder of the cathedral at the Saxon conversion, the other that of the founder of the English monarchy, the great Egbert. On one side the chest is inscribed, **KENULPHUS REX** obit A. D. 714; (5) on the other side, **EGBERTUS REX** obit A. D. 837. (6) The epitaph is as follows:—

Hic rex Egbertus pausat cum rege Kenulpho,

Nobis egregia munera uterque tulit. (7)

The third chest contained part of the remains of persons of very opposite stations and characters, the other part of them having been deposited in the corresponding chest on the other side. These were the bones of Canute, the great and good Danish king, and of his queen, the fair maid of Normandy, Emma, the special friend of this cathedral,

(5) Such as Escuin, Kentwin, Elmstan, Kenulph, &c. See the last note but one.

(2) King Kynigils died A. D. 641.

(3) King Adulphus died A. D. 857.

(4) The bones of Kynigils and of Adulphus lie together in this chest. The former was the founder, the latter the benefactor of this church.

(5) King Kenulph died A. D. 714.

(6) King Egbert died A. D. 837.

(7) Here king Egbert rests, together with king Kenulph. Each of them bestowed great benefits upon us.

of the tyrannical Rufus, of the good bishop Alwyn, and of the simoniacal prelates Wina and Stigand. (1) It appears that these remains, by some means or other, had got so intermixed, from the time of De Blois, that it was impossible to distinguish to whom they had severally belonged. This circumstance alone can account for the manner of their disposal by bishop Fox in these chests, as likewise for the equal honour which is thereby paid to characters of very unequal merits. The said chests having been, in part, violated by the rebels in the great civil war, and part of the bones which they contained having been taken out of them and scattered about the church, such of them as were recovered, at the Restoration, were laid in the two chests last mentioned. The inscription on the chest before us, on one side, is as follows:—*In hac et altera e regione cista reliquiae sunt CANUTI et RUFII regum, EMMAE Reginae, WINAE et ALWINI Episcoporum.* (2)

On the opposite side is this inscription: *Hac in cista A. D. 1661 promiscue recondita sunt ossa Principum et Prælatorum sacrilega barbarie dispersa A. D. 1642.* (3)

We have said that the fourth chest, being the one on the fourth side directly opposite to that last mentioned, is the same with it, both as to its contents and inscriptions.

In the fifth chest, which is the middle-most on the fourth side, lies the mortal part of Edmund, the eldest son of Alfred, whom his father caused to be crowned king in his own life time. The son, however, dying before the father, and previously even to the latter's resolution of building the new monastery for the burying place of his family, he was interred in a spot, which we shall afterwards point out, in this cathedral, whence

(1) Though his name does not appear upon the chest, yet we are otherwise assured that he was buried along with Wina.

(2) *In this chest and in that opposite to it, on the other side, are the remains of Canute and Rufus kings, of Emma queen, and of Wina and Alwin bishops.*

(3) *In this chest, A. D. 1661, were promiscuously laid together the bones of the Princes and Prelates. which had been scattered about by sacrilegious barbarism in the year 1642.*

his bones were removed to the present shrine. This bears on each of its sides the following title and inscription :

EDMUNDUS REX obit A. D.

Quem theca haec retinet Edmundum suscipe Christe.

Qui, vivente patre, regia sceptrum tulit. (1)

The sixth chest, being that next to the altar on the south side, preserves the relics of the pious king Edred, the youngest of the sons of Edward the elder, who dying rather suddenly was buried in this cathedral, to which he had been a great benefactor, by the directions of his friend St. Dunstan. The title and epitaph, supplying the abbreviations, (2) is the same on each side of the chest :

EDREDUS REX obit A. D. 955.

Hoc pius in tumulo rex Edredus requiescit

Qui has Britonum terras rexerat egregiae. (3)

We

(1) King Edmund died A. D. . Him whom this chest contains, and who swayed the royal sceptre while his father was yet living, do thou, O Christ, receive.

(2) N. B. In transcribing these inscriptions we have throughout supplied the abbreviations.

(3) King Edred died A. D. 955. The pious Edred rests in this tomb, who admirably well governed this country of Britons.

* * * In the course of last summer, whilst the author was absent in the north of England, certain gentlemen of distinguished talents and learning, officers in the West York regiment of militia, being desirous of investigating the antiquities of this city more attentively and minutely than is usually done by strangers, obtained permission to open certain tombs in the cathedral, and to examine the contents of the mortuary chests round its choir. Having completed these scientific researches, with all the respect that is due to the illustrious dead, one of their number, Henry Howard, Esq. of Corby Castle, was so obliging as to communicate to the author a very perspicuous account of their discoveries, an extract from which, with his permission, relating to the contents of the chests, is here inserted, for the information of the reader.

“ July 7, assisted by Mr. Hastings, surgeon of the North Gloucester militia, we looked into the different chests, said to contain the bones of the Saxon kings. The first chest, inscribed Kingils and Adulphus, contains two skulls and two sets of thigh and leg bones. We measured the skulls and thighs to find out whether there was any difference in the size

from

We shall now mention such other monuments and graves of princes and prelates as occur in this part of the church. Under the chest of Egbert is a table monument, half let into the partition wall, which incloses the body of the religious bishop John de Pointes or de Pontiffara, the founder of the ancient college of St. Elizabeth, close to Wykeham's college of St. Mary, near this city. The epitaph is this:

Defuncti corpus tumulus tenet iste Joannis

Pointes, Wintoniae Praesulis eximii.—obit, 1304. (1)

Against the wall, near the pulpit, is a similar monument, containing the ashes of bishop Richard Toclyve or of Ilveschester, the successor of Henry de Blois, with this inscription:

from that of the present race of men, and found the first skull from the posterior part of ossa temporis to measure $5\frac{1}{4}$ inches, and the second skull $5\frac{1}{2} \frac{1}{8}$ inches. Ditto, from the inferior part of os frontis to the os occipitis, $7\frac{1}{2}$ inches. 2d skull ditto. These measurements, and indeed those of the others, prove that there was no superiority of size. From the contents of the chest it does not appear that the bones do not belong to the kings with whose names it is inscribed.

2d chest, inscribed Egbert and Kenulph. This contains three skulls, one of which is very small. One thigh bone, wanting a fellow, is very stout, and measures $19\frac{1}{4}$ inches long. But the two leg bones, one of which is rather deformed, and the two hip bones belonging to this body, are in the chest, and answer exactly. There are also two other thigh bones and two leg bones that pair, so that with the exception of the third skull, these may be the bones of the aforesaid kings.

3d and 4th chests, bearing the names of Canute, Rufus, Emma, Wina, Alwin, and Stigand. Neither of these contains any skull, but they are full of thigh and leg bones, one set of which, in the third chest, is much smaller and weaker than the rest. This, with the supernumerary skull in the second chest, might possibly have belonged to queen Emma.

The fifth chest, inscribed Edmund, contains five skulls and three or four thigh bones. One of the skulls, from the state of the sutures, belonged to a very old man, another also belonged to an old person; these therefore might have belonged to Wina and Alwin.

The sixth chest, inscribed Edred, contains many thigh bones and two skulls. It is to be observed, that the skulls actually at present in the chests are twelve in number, which is also the number of the names inscribed on the same chests. It will also appear, from the size of the bones, that there was no difference of stature from the present age."

(1) *This tomb contains the body of John Pointes, an excellent bishop of the see of Winchester, who died in 1304.*

Praesulis

**Praesulis egregii pausant hic membra Ricardi
Toclyve, cui summi gaudia sunt poli. (1)**

Immediately before the ancient high altar lie the remains of the once great and powerful prelate Henry de Blois. (2) But he who appears to have preserved the memory of so many other illustrious personages, by translating and enshrining them, is himself destitute of every memorial in the cathedral. Lower down, at the bottom of the steps descending into the choir, lies the noble-minded monk and bishop, Henry Woodlock, or de Marewell. (3) He also is without a monument; nevertheless, it appears that his grave was discovered, (4) at the last paving of the choir, on which occasion an episcopal ring of massive gold, inclosing an amethyst, was found. It is now in possession of the Dean. We have hitherto omitted to mention the tomb of the last of our monarchs, who was interred in this ancient mausoleum of royalty, viz. William Rufus, though this is one of the most conspicuous objects in this part of the church, being situated near the aforesaid steps, in the middle between the north and south doors of the choir. It consists of English grey marble, being of form that is called *Dos d'Ane*, and is raised about two feet above the ground. By whom, or on what occasion, his bones were removed out of the tomb and enshrined does not appear; it is probable, however, that this was done by bishop De Blois, from a too partial respect for his uncle, when he paid that honour to the remains of so many other more deserving personages. It may be asked, why the tomb of

(1) *Here rest the limbs of the good bishop Richard Toclyve. May he enjoy the bliss of heaven above.*

(2) "Ite Henricus....sepultus est in ecclesiae sua coram summo altari." Epit. Hist. Wint. Ang. Sac. vol. 1.

(3) "Henricus Wodelok....sepultus est ad gradus chori." Ibid.—See his history, vol. 1, p. 275.

(4) From the account here given of the respective situation of Woodlock's grave and that of De Blois, it is much more likely, that the episcopal ring found on the paving of the choir, near the tomb of Rufus, belonged to the former than to the latter prelate.

Rufus was left to remain, after the bones had been removed out of it? The answer is, that this was the usual practice on similar occasions. For we are to observe, the bones only, and of these probably only the greater bones, were translated, after they had been washed in wine and water. (1) The other remnants of mortality, with the clothes and ornaments were usually left behind in the tombs. Hence we find the tombs of many saints or other illustrious personages still remaining, after their bones had been enshrined. In conformity with this account, we are informed, that when the present royal tomb was violated by the rebels of the last century, there was found in it the dust of the king, some pieces of cloth embroidered with gold, a large gold ring, and a small silver chalice. (2) We shall notice only one more monument in this part of the church, viz. that of bishop Cooper, which, with the copious epitaph engraved upon it, seems to be covered by the disproportioned episcopal throne, (3) erected at the beginning of this century. The other epitaphs, which former writers have mentioned, as being on the north partition wall, we do not describe, because in fact they do not exist there. (4)

Leaving

(1) Gervas. Döröb.

(2) Gale's Antiq.

(3) Godwin, De Præful. Gale's Hist.

(4) It might seem astonishing that Warton, Descript. p. 81, and Wavel, vol. 1, p. 54, should so positively assert that there are, on the north partition wall, epitaphs in verse, which they insert in their books, on bishop Alwyn and queen Emma, when no such verses exist, or could have existed at the time they wrote, did not we clearly discover, that, instead of making use of their own eye sight, in describing a cathedral, which they had so often occasion to enter, they copied Gale's short History of the Cathedral, published in the year 1715. It may, however, still be asked, how Gale himself came by these epitaphs? The only way of solving this difficulty, and of vindicating the truth of the inscriptions, on two of the chests above described, is, by supposing, that the lines in question were inscribed upon the leaden coffins of the said personages, or upon some monument near them, in the ancient choir, before the renewal of it by Fox, and that having met with the said lines in some old manuscript, or other account of the choir, in its former state, he supposed them still to exist there.—Having made this observation, we will here, in the notes, give the several epitaphs in question, not doubting of their being genuine, and that they were to be seen, in the
afore said

Leaving the choir, by the fourth door, we enter into the south east isle, which, as well as the corresponding part of the choir and the opposite isle, bears the devices and marks of its last founder, bishop Fox, in every

aforesaid part of the choir, 300 years ago. That of bishop Alwin, guardian of Emma, and afterwards monk, sacristan, and bishop, in this church, was as follows :

Hic jacet Alwini corpus, qui munera nobis

Contulit egregia, parvito Christe pio.

Here lies the body of Alwin, who bestowed many noble presents upon us. Have mercy, O Christ, upon thy pious servant.

The epitaph of Emma contained an abstract of her history in the following lines :

Hic Emmam cista Regnam continet. ista.

Duxit Etheldredus Rex hanc, et postea Cnutus.

Edwardum parit hæc, ac Hardicanutum.

Quator hos reges vidit sceptrâ tenentes.

Anglorum Regum fuit hæc sic mater et uxor.

The sense of this epitaph may be thus rendered into English. *Here rests, in this chest, queen Emma. She was first married to king Ethelred, and afterwards to king Canute. To the former she bore Edward, to the latter Hardicanute. She saw all these four kings wielding the royal sceptre: and thus was the wife and mother of English kings.*

Two other epitaphs for bishops of this see are to be met with in Gale, which are transcribed by Warton and his follower Wavel. The first of which also occurs in Godwin, though it certainly was never to be seen in the cathedral, since the alterations made by Fox in the chests and partition wall. This is to the joint memory of Elmstan, or Helmstad, the predecessor of St. Swithun, and of Kenulph or Elsius, who had been a monk, before he became bishop of this cathedral, in 1006, and stood thus :

Pontifices hæc capsa duos tenet incineratos

Primus Elmstanus, huic successorque Kynulphus.

This chest contains two prelates now reduced to ashes, Elmstan, and his successor Kynulph.

The other epitaph, was inscribed on the leaden coffin of the noble and learned, but ambitious, prelate, Alfymus or Elsinus, who, being raised from the see of Winchester to that of Canterbury, perished in the snow upon the Alps, whilst on his way to Rome, to procure the metropolitanical pall. His body being brought back to England, was buried in his cathedral of Winchester, over which was afterwards placed this epitaph :

Alfymus plumbo præful requiescit in isto.

In English: *In this lead reposes bishop Alfymus.*—We must not forget to mention the original epitaph of the great Canute, who was first buried before the high altar, which Trussel informs us was the following jingling line:—

Moribus inclutus jacet hic rex nomine Cnutus.

Here lies king Canute, illustrious for his piety.

part of it. Near the said door, on the partition wall, to the eastward, is seen an inscription for the heart of bishop Nicholas de Ely, there deposited. He was a great patron of the Cistercian monks, and particularly, as we have remarked, (1) of their convent of Waverly, near Farnham. He accordingly directed his body to be there interred, leaving his heart only to his cathedral. The inscription is as follows:

Intus est cor Nicolai olim, Winton episcopi, cuius corpus est apud Waverlie (2)

Further eastward, within the said partition wall, is the marble coffin of Richard, second son of William the Conqueror, who came to an untimely end while hunting in the New Forest, before his brother Rufus and his nephew Richard, son of his eldest brother Robert, met there with the same fate. Over the coffin is the following epitaph, in the characters of Fox's time:

Intus est corpus Richardi, Wilhelmi Conquestoris filii and Beorniae Ducis. (3)

Proceeding

(1) See vol. 1. p. 249.

(2) *Within this wall is the heart of Nicholas bishop of Winchester, whose body lies at Waverly.*

(3) *Within this wall is the body of Richard, son of William the Conqueror and Duke of Beornia.* On the subject of this title the learned gentleman who described the contents of the mortuary chests, has favoured us with the following observations: "Beornie Ducis is supposed by some to be an additional title, but besides it being, I believe, unusual in those times to add titles to a name, in that manner, it would be difficult to determine what is meant by it. Bearn, Berry, or the Barrois, are provinces to which, I believe, William laid no claim. But I conceive that this tomb contains, like many others in the cathedral, the remains of two great personages. Earl or duke Beorn (these two titles being used indiscriminately at the time in question) was a personage well known in Canute's and Edward's reign. He was the son of Ulphon by Estrith, sister to Canute the Great, and when Swayne, the second son of earl Godwin, being outlawed for a crime, flew into rebellion, and, managing eight ships, committed acts of piracy on the coast, was persuaded by earl Godwin to repair to him and endeavour to bring him back to his duty. Swayne supposing Beorn came to betray him, slew him with his own hand, and, according to the Saxon Annals, had him buried in a church near the spot. But his relations dug up his body and interred it at Winchester, near the remains of his uncle Canute." This supposition, however difficult to reconcile with the above-quoted inscription, made in the time of Fox, becomes much more probable upon attending to the original epitaph in the characters of the eleventh century, which

Proceeding in the same direction on the pavement, close to the south wall, is the grave-stone of a bishop, as appears by the mitre and other ornaments cut upon it, in order to receive a rich and elegant brass engraving of the deceased, which is now torn away. It is not of a very high antiquity, as is plain from the form of the mitre and the known date of the introduction of sepulchral brasses. This used to be pointed out as the grave of Fox, who is certainly known to have been buried under his own chapel. All doubt, however, on this head was removed last summer, when the stone was found to have no grave at all under it. (1) Hence we must conclude that it has been removed from its original situation in the choir, or some of the chapels, on new paving it; and, from different circumstances, there appears more reason to suppose that it belonged to bishop Courtney, who died towards the end of the fifteenth century, than to any other of our prelates.

From this station we have a distinct view of the gorgeous chantry (2) of the founder of this principal part of the church, bishop Fox. There is a luxuriancy of ornament in the arches, columns, and niches, with which it is covered, that baffles minute description and might appear excessive, were not the whole executed with exact symmetry, proportion, and finished elegance, and had it not been the architect's intention to shut up this chapel from the side isle. Even the groining in the small niches, which are multiplied upon it to the number of fifty five, is a matter of attention and study, being different in each of them and yet all formed on true architectural principles. In an elegant oblong niche, under the third arch, lies the figure of the founder, which he, for the sake of humility and public instruction, chose should be represented as an emaciated corpse in a winding sheet, with

are still plainly legible on the marble coffin itself, from which the above-quoted is a manifest deviation, viz.

**HIC JACET RICARDUS MILITIS SENIORIS REGIS RULLI ET BEON
DAR,**

(1) " We took up the slab called Fox's tomb, which had probably been removed to the place in which it lies from some other part of the church, and there was nothing under it but the arch of the crypt below." Extract from Minutes of Researches in Winchester cathedral in July 1797, drawn up by H. H. Esq.

(2) See the engraving of it in the present volume.

the

the feet resting on a death's head. (1) We have positive assurance that this is the real resting place of his venerable ashes. (2) Entering into this little chapel, we cannot fail of experiencing some of those awful and pious sentiments which the venerable deceased, whose ashes are under our feet, so often indulged here, who, from the hours of devotion which he spent in this destined spot of his interment, obtained for it the name of *Fox's Study*. The beauty and solitude of this oratory must have been greatly heightened by the painted glass which, we are informed, filled all the open work of the arches, until it was destroyed in the grand Rebellion. (3) The ceiling is rich with the royal arms of the house of Tudor, emblazoned with colours and gilding, and with the founder's own arms and chosen device the pelican, which is repeated so many hundred times on his different works in this cathedral. This was intended by him to express his ardent devotion to the sacrament of the altar, (4) which also caused him to denominate his magnificent foundation at Oxford *Corpus Christi College*. The same devotion appears in the emblems of the blessed sacrament and of the passion, supported by angels, which are seen over the place where the altar stood, as likewise in the inscription taken from the ancient church office on this subject, which is still legible: O SACRUM CONVIVIUM IN QUO CHRISTUS SUMITUR. (5) The upper part of the altar was adorned with three large statues and nine small ones, which are now destroyed, but their gilded niches still remain in perfect preservation. On the side of the altar is a

(1) In the folio plate of the *Vetusta Monumenta*, vol. 11. from a drawing of Mr. Shenobellie, though large enough to represent these particulars at the head and feet, yet they are omitted. A more striking effect is, that the corpse there appears to be that of a muscular young man.

(2) "Capellam apud Winchester magnificis sumptibus constructam erexit, & ibidem honoratissime sepultus jacet." Will. de Chambre Contin. Hist. Dunelm. Ang. Sac. vol. DCCLXXIX. "Tumulatus jacet monumento parieti indito & inserto." Godwin de Præful.

(3) Warton's Hist. Eng. Poetry, vol. 1.

(4) The pelican was said to be a bird that made use of its beak to tear open its own breast for the purpose of feeding its young ones with its blood.

(5) *O sacred banquet, in which Christ is received!*

doorway,

doorway, which leads into a little vestry that seems to have been appropriated to this chantry, where the ambries belonging to it still remain.

We pass from this chapel to another, much larger, parallel with it, but quite plain and unadorned. This, however, was formerly the richest part of the whole church, for here the magnificent shrine of St. Swithun, of solid silver gilt and garnished with precious stones, the gift of king Edgar (1) used to be kept, (2) except on the festivals of the saint, when it was exposed to view upon the altar or before it. It is not unlikely that other shrines were kept in the same place, ranged against the eastern wall, on which may still be seen some painted figures of saints. This chapel is directly behind the high altar, and communicated with the sanctuary by the two doors that are still there seen: still, however, it is a twofold error in our domestic writers to term this place the *Sanctum Sanctorum*, and to describe it as the place from which the priest was accustomed to approach the high altar, (3) which is to confound it with the sacristy or vestry. It was certainly furnished with an altar, the back screen of which, consisting probably of ornamental wood-work, seems to have been fastened by certain staples that still remain. We are assured of the above-mentioned fact from the circumstance of the early conventual mass, immediately after the holding of chapter, being celebrated here every morning, (4) from which circumstance it may be called the capitular chapel.

On the left side of the aforesaid chapel, corresponding with Fox's chan-

(1) "Sanctum Swythunum hujus ecclesiæ specialum patronum, de vili sepulchro transfudit, et in scrinio, argento et auro a rege Edgardo cum summa diligentia fabricato honorifice collocavit." Hist. Maj. l. II. c. XII.

(2) Inventory of the Cathedral Monasticon, vol. II. p. 222.

(3) Warton's Description, p. 75. Waver's History, vol. I. p. 41.—The Greeks indeed, as we have seen, called the altar by the name of "αγιον αγιων, but there is no such name as *Sanctum Sanctorum* in the whole Latin liturgy.

(4) "Primogenitus (Alfredi) vocabatur Edmundus, quem pater adhuc ipfomet in humanis agente fecit in ungi et in regni monarcham coronari, qui non multo post, ante patrem mortis nexibus deprimitur, et in veteri monasterio Wyntoniensi sepelitur; ut satis clare apparet intuitibus lapidem marmoreum tumbæ ipsius, qui jacet adhuc in terra ex boreali parte altaris ubi missa matutinalis sive capitularis celebratur." Hist. Maj. l. III. c. VI.

try, but widely different from it in its architecture and in every other respect, is that of bishop Gardiner, being an absurd medley of the Gothic and Ionic, both indifferent in their kinds. On the pavement of this chapel is the aforefaid tomb-stone of Edmund the son of Alfred, whom we only know to have been a king from his epitaph, engraved in Saxon characters upon it, and from the text of its commentator, the monk of our cathedral. (1) The rest of the pavement, together with the iron bars which secured the chapel, have been torn away out of hatred to this prelate. It is thought also that his bones have been removed out of their sepulchre, and that those which are still seen in a large antique coffer at the upper end of the chapel, form part of them, (2) which no person since has had the humanity to cover. Whatever might have been the character of their owner, certainly in their present abject state, handled and thrown about every day in the year, they seem to call upon the spectator, with the unburied skeleton of Archytas :

*At tu vagæ ne parce malignus arenæ
Ossibus et capiti inhumato. (3)*

Horat. l. i. Od. xxviii.

Returning the way by which we went, through the capitular chapel and Fox's chantry, when we have turned round the corner of the latter, we find ourselves in what may be called De Lucy's church. In fact this is evi-

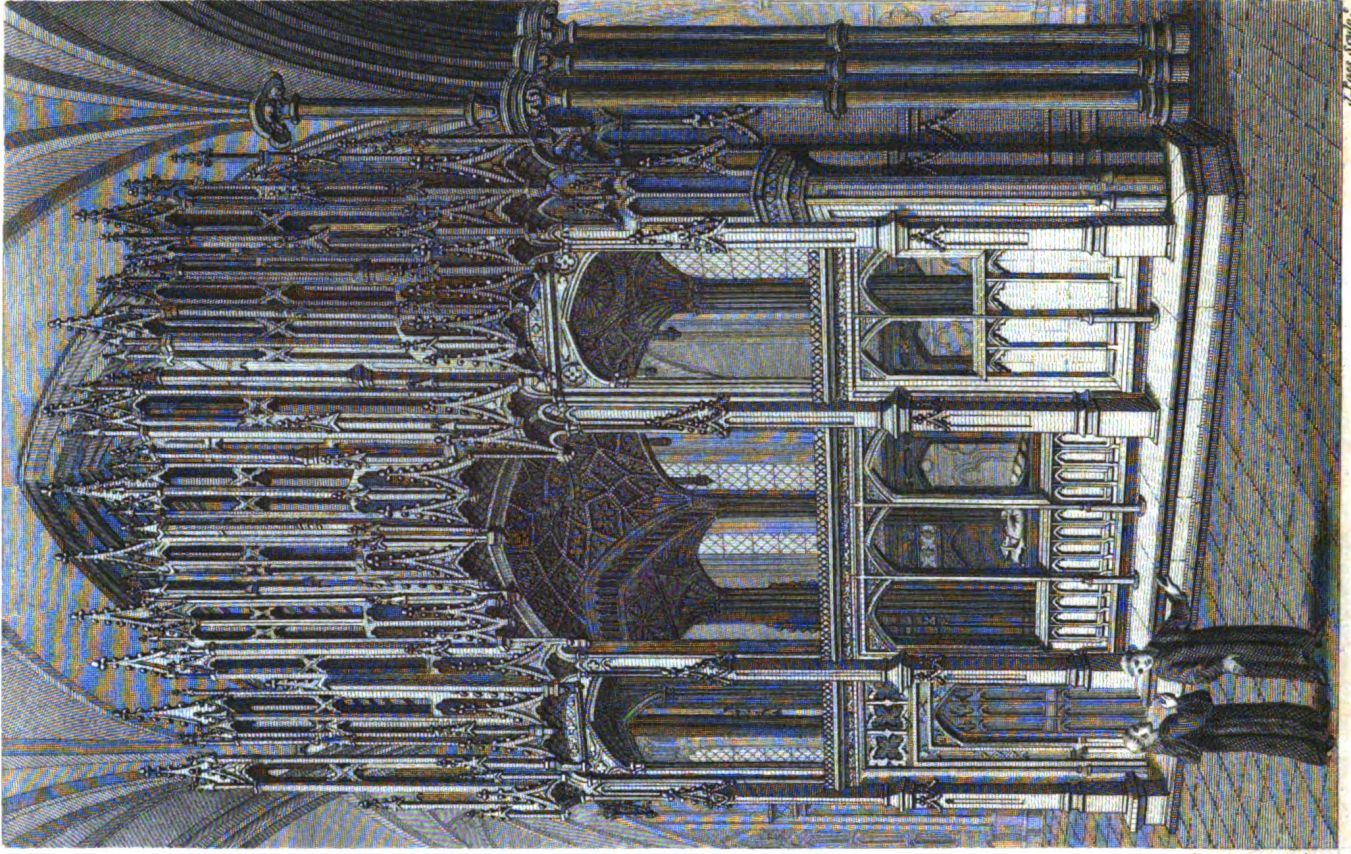
(1) " Et est epitaphium (supradieti Edmundi) in marmore scriptum istud. Hic jacet Edmundus Rex Eweldredi regis filius. Ossa vero Edmundi regis jam translata sunt in quoddam sarcophagum locatum super locum nuncupatum, *The Holy Hole.*" Ibid. Rudborne, on this occasion, mentions that the said heroic monarch bore five different names, viz. Alured, *Alfred*, Elured, *Elfred*, and *Eweldred*. The three names in italics are here given, according to their true reading, from the original epitaph, and other authentic records, instead of the faulty text of Warton. The last name is not even rightly copied in the *Vetusta Monumenta*, the draughtsman having mistaken a Saxon γ for a G. The name is accordingly there printed *Egeldredi*.

(2) A few years back there were many bones besides those now in the coffer, and, amongst the rest, a skull.

(3) *Nor thou, my friend, refuse, with impious band,
A little portion of this wand'ring sand
To these my poor remains.*

Francis.

dently



South East View of the Interior of the Cathedral of St. Peter and St. Paul, Rome.



North East View of the Interior of the Cathedral of St. Peter and St. Paul, Rome.

dently the workmanship of that munificent prelate, and the early stage of Gothic architecture, as we have proved, against our Winchester antiquaries, (1) in our survey of the outside of this church, and as the glance of an eye here within it will at once convince the intelligent spectator. The objects that first arrest our attention in this part are the magnificent chantries of cardinal Beaufort and of bishop Waynflete, which correspond with each other in form and situation, filling up the middle arch on each side. The former of these, for elegance of design and execution, would be admired by the generality of spectators, no less than by connoisseurs, as the most elegant chantry in the cathedral, if not in the whole kingdom, were it not neglected and consigned to dust and ruin equally by his family, his foundation, and his cathedral, to all which he proved so liberal a benefactor. The columns, though of hard Purbeck marble, are shaped into elegant clusters. Nothing can exceed the beauty of the fan-work in the ceiling, of the canopies with their studded pendants, and of the crocketed pinnacles, though of these a horse-load has fallen or been taken down, which are kept in one of the neighbouring chapels. The low balustrade and tomb, the latter of which is lined with copper and was formerly adorned on the outside with the arms of the deceased, enchased on shields, are of grey marble. There was also originally an inscription on a brass fillet round the upper part of the tomb, as is still seen on those of Edington and Wykeham, but the greater part of this was torn away in the reign either of Edward VI. or Elizabeth; as, when Godwin wrote, (2) only the following words remained upon it, which now also have disappeared: *Tribularer, si nescirem misericordias tuas.* (3) The humble hope however expressed in these words, which were probably of the deceased's own choosing, the pious tenor of his will, which was signed only two days before his death, and the placid frame of his features in the figure before us, which is probably a portrait, lead us

(1) The Rev. Thomas Warton, and bishop Lowth. See above, p. 16.

(2) He wrote his Commentary in the reign of James I.

(3) *I should be in anguish did I not know thy mercies.*—This express passage, however, is not in the book of Psalms nor in any other part of the scriptures, as the learned R. G. supposes in *Vetust. Monum. Soc. Antiq.* vol. 11.

to discredit the fictions of poets and painters, who describe him as dying in despair. (1) The said figure represents Beaufort in the proper dress of a cardinal, viz. the scarlet cloak and hat, with long depending cords ending in tassels of ten knots each. (2) At the upper end of the chantry, under a range of niches, which have been robbed of their statues, stood the altar of the same, at which, in virtue of his last will, three masses were daily said for the repose of his own soul and those of his parents and royal relations therein mentioned. (3)

The opposite chantry, viz. bishop Waynflete's, is likewise incomparably beautiful, and by most spectators is preferred to that which has been just described. The great advantage, however, which it has over it, is in the attention that is paid by his children of Magdalen College, Oxford, to keep it clean and in perfect repair. The central part of the chapel, which in Beaufort's monument is left open, here is enclosed with light arch-work, surmounted with an elegant cornice, in which, and in the work in general, we observe that the arches begin to flatten. The figure of the bishop appears in his full pontificals of mitre, crozier, casula, stole, maniple, tunicle, rochet, alb, amice, sandals, gloves, and ring. He is represented in the attitude of prayer, emblematically offering up his heart, which he holds in his hands, in allusion to that passage of the psalmist, *My soul is always in my hands*. (4) But there does not appear ever to have been any inscription belonging to the tomb.

In a line with these two chantries, against the south wall, is the marble figure, in an erect posture, of Sir John Clobery, ornamented with all kinds of modern military accoutrements and emblems. The taste and execution of this figure and monument, when contrasted with those of cardinal Beaufort near it, are by no means calculated to prove the superiority of the 17th

(1) Shakespear and Sir Joshua Reynolds; the former in his Henry VI. the latter in a celebrated picture in the Shakespear gallery.

(2) Even such minutiae as these were settled in the ceremonial of past times.

(3) Vetust. Monum.

(4) Ps. 118 alias 119.

century over the 15th, in the cultivation of the liberal arts. The epitaph however has more merit, and, though of late date, deserves to be here inserted for the information which it conveys:

M. S.
Johannis Clobery, militis.
Vir in omni re eximius,
Artem bellicam
Non tantum optime novit
Sed ubique fœlicissime exercuit.
Ruentis patriæ simul et Stuart-
orum domus
Stator auspiciatissimus,
Quod Monchius et ipse
Prius in Scotia animo agitaverant,
Ad Londinum venientes,
Facile effectum dabant.
Unde
Pacem Angliæ, Carolum II^{um}
folio
(Univerſo populo plaudente)
Reſtituerunt.
Inter armorum negotiorumque
ſtrepitum,

(1) Sacred to the memory of
 Sir John Clobery, knight.
 Excelling, as he did in every thing,
 He in such manner cultivated the military art,
 As not only thoroughly to understand it,
 But also to apply it to the best purposes.
 Becoming the prop of his falling country,
 And of the House of Stuart,
 He planned those measures
 With his friend Monk in Scotland,
 Which, when they came to London,
 They happily brought to pass;
 By which peace was restored to England,
 Charles II. to his throne,
 And unbounded joy to the whole nation.

(Res raro militibus uſitata)
Humanioribus literis ſedulo incu-
buit,
Et ſingulares animi dotes
Tam exquiſita eruditione expolivit,
Ut Athenis potius quam caſtris
ſenuiſſe videretur.
Sed, corpore demum morbo languē-
ſcente,
Se tacite mundi motibus ſubduxit,
Ut cœlo, quod per totam vitam
Ardentius anhelaverat, unice va-
caret.
Obiit Anno { *Salutis 1687.*
 { *Etatis ſuæ 63.*
Hoc monumentum chariſſima de-
functi
Relicta, ceu ultimum amoris indi-
cium
Poni curavit. (1)

Amidst the noiſe of arms and public buſineſs,
 (A rare example to ſoldiers)
 He applied himſelf to intenſe ſtudy,
 And to the cultivation of his ſingular talents,
 So as to appear to have ſpent his life
 Rather in the academy than in the camp.
 At length his corporal ſtrength failing him,
 He withdrew himſelf from worldly concerns,
 That he might better prepare himſelf for heaven,
 Which had long been the only object of his wiſhes.
 He died in the year { of our Lord 1687,
 { of his age 63.
 His faithful widow
 Caused this monument (the laſt mark of her love)
 To be here erected.

Advancing

Advancing beyond two grand chantries in the middle of the centre isle, before the entrance into the chapel of the Virgin Mary, we come to a flat monument of grey marble, without inscription or ornament upon it, raised about two feet above the ground. This is pointed out, not only by vergers but also by antiquaries (1) as the actual tomb of Lucius, the first Christian king, and the original founder of the cathedral, in the second century. The absurdity of this opinion must strike every person of common information. For if this be the resting place and the memorial of that celebrated personage, how comes it that the fact has escaped the notice of our original historians, and of Rudborn himself, who are in the greatest darkness or uncertainty concerning the latter part of his history? (2) Again, how can we suppose so obnoxious a monument, had it previously existed, would have been permitted to remain, first when the agents of Dioclesian levelled the whole original edifice with the ground, and afterwards when Cerdic changed the second church, here erected, into a heathen temple? But it is easy to trace this error to its source. The fact is, bishop De Lucy, the last founder of this part of the cathedral, is here buried in the centre of his own work, as we gather from the most authentic records, (3) the similarity of whose name with that of Lucius has occasioned the story in question. (4)

Three enclosed chapels form the eastern extremity of the whole sacred fabric. The chantry, on the south side, is fitted up in a peculiar stile of richness and elegance, the ornaments with which it is covered being carved

(1) Lord Clarendon and Samuel Gale's *Antiquities of Winchester*, p. 34. The Rev. Thomas Warton's *Description of Winchester*, p. 83. Waver's *History of Winchester*, vol. 1. p. 59.

(2) See vol. 1. p. 43.

(3) "Godefridus Lucy....extra capellam B. Virginis humatus est." *Epit. Hist. Wint. Angl. Sac.* vol. 1. p. 286.

(4) The following is the account of the examination of this tomb in July, 1797. "The tomb, said to be that of Lucius, the first Christian king, had evidently been opened before. There was in it a skull of common size, the thigh bones lying near it, and the remains of silk garments of a yellow colour, which might have been formerly either purple or red. Some parts had been embroidered with a narrow stripe of gold." Extract of a letter from H. H. esq.

in oak. These consist of vine leaves, grapes, tabernacles, armorial bearings, and the motto *Laus tibi Christi* (1) repeated an incredible number of times. The prelate who lies here buried, Thomas Langton, having previously to his decease, which happened by the plague in the year 1500, been elected to the see of Canterbury, we find the arms of the same in various parts represented with those of Winchester. In the centre of the chapel is the altar tomb of the deceased, which was originally exceedingly elegant (2) but which is now stripped of every metal or other ornament for which a price could be obtained. There is a profusion of rebuses on the groining of the ceiling, in conformity with the taste of the age. Amongst these we see the musical note called a *long* inserted in a *ton*, in allusion to the name Langton, (3) a *vine* growing out of a *ton* to denote his see, Winton, a hen sitting on a *ton*, signifying the prior of the cathedral who was his cotemporary, Henton or Hunton, (4) and a *dragon* issuing out of a *ton*, the meaning of which we cannot unriddle.

The middle chapel dedicated to the Blessed Virgin, hence called amongst antiquaries the Lady Chapel, was originally no longer than the other two. We distinctly see, where the architecture of bishop De Lucy, the most elegant that his age was acquainted with, ends, and where the work of prior Silkefede, which has lengthened this chapel by one half, begins. It appears that the present work was begun by Silkefede's predecessor, Thomas Hunton, and that he only finished and ornamented it. For looking up to the groining round the two centre orbs, one representing the Almighty, the other the Blessed Virgin, we find the following characters and rebuses,—the letter *T*, the syllable *Hun* the figure of a *ton*, for Thomas Hunton, and the figure 1 for *prior*. In like manner we see the letter *T*, the syllable *silke*, a *steed* or horse, and the figure 1, for *Thomas Silkefede, prior*. In other parts of the chapel and cathedral we find the letter *T* with a skein of *silke* twisted

(1) *Praise be to thee, O Christ.*

(2) “ Capellam construxi ab australi parte ecclesiæ suæ Wintoniensis, in cujus medio conditus jacet sub marmoreo tumulo elegantissimo.” Godwin de Præful.

(3) Wood's Athenæ.

(4) Stephens's Catalogue.

round it, to denote the same person; with the *vine* and the *ton*, which ornament often occurs. There are other proofs, from the arms of queen Elizabeth, daughter of Edward VI. and those of the Grey family, that the addition to this chapel was begun to be built whilst Hunton was prior, but that it was finished and ornamented by Silkefede. The latter fact is attested by an imperfect inscription under the portrait of this prior which is still visible, with the insignia of his office, over the piscina in this chapel, of which the following words are part:—

Silkefede.....iussit quoque saxa polita

Sumptibus ornari, Sancta Maria, suis. (1)

The ornaments of which mention is here made, consisted in certain curious paintings, partly historical and partly allegorical, relating chiefly to miracles ascribed to the prayers of the holy patronesses of this chapel, which almost covered the whole walls of the new erection. The subject of one of them, indeed, is drawn from the holy scripture, viz. the Annunciation, and those of a few others occur in creditable historians, as that of St. Gregory's procession in the time of the plague: in general, however, the stories here delineated are collected from unauthenticated legends. (2)

Nevertheless

(1) *Silkefede also caused these polished stones (O Mary) to be ornamented at his expense.*

(2) The author has explained the meaning of as many of these paintings as are not quite defaced, in a work entitled *Specimens of Ancient Sculpture and Painting*, by John Carter, where plates of the same occur. One of these however, representing an execution, being the first in the lower tier on the north side, he has reason to think relates to a different subject from that which he there mentioned. Being described as a national event, and productive of a new regulation in the administration of justice, it deserves to be related.—Harpfield reports, in his account of the reign of Henry VII. that one Richard Boys, a native of Salisbury, having been unjustly condemned and executed for a theft, upon being conveyed to a neighbouring churchyard, after hanging an hour, was found to be alive, when he declared that he had been saved from death by the prayers of the Blessed Virgin, and of the pious murdered king, Henry VI. who was then universally considered as a saint. He accordingly paid a visit of devotion to the celebrated monastery dedicated to the Blessed Virgin at Walsingham, and to the tomb of the above-mentioned king at Windsor, where he left the halter with which he had been suspended. This event, which made a great noise, and another of a similar nature with respect to one Thomas Fuller of Hammermith, who was executed for the crime of driving away cattle,

Nevertheless they had not any pernicious tendency which required them to be obliterated. (1) At present they are highly curious and valuable for the information which they convey concerning the customs of former times. We observe the different attempts that have been made to deface them, probably in the reign of Elizabeth, first by scraping the walls, secondly by daubing them over with a coarse paint, and lastly by white-washing them. This last operation has been the means of preserving them, for the white-wash having fallen off from them of late years, we certainly now view them in a more perfect state than we should have done if they had been exposed to the air during the whole intervening period. In this chapel of her patroness, queen Mary chose to have her marriage ceremony with Philip of Spain performed, and the chair in which she sat on this occasion is still shewn there. (2) It appears that there was formerly a particular sextre or sacristy belonging to this chapel, on the north side of it, with a garden, (3) which long after the former was demolished continued to be called *Paradise*.

The remaining of the three above-mentioned chapels, from the figures of

of which he was innocent, and said to have been preserved in the same manner, seems to have given occasion to the law mentioned above, vol. 1. p. 320, which required that all persons under trial, who were unable to procure counsel, should be furnished with it gratis. On this subject our author launches out into certain reflections, which prove either that trial by jury was not so popular formerly as it is at present, or that juries were then more ignorant and corrupt. Speaking of judges, he says, “ Rem non tam ad suum judicium, libere et constanter animi sui motum sequentes, quam ad 12 illorum judicium, aut potius præjudicium revocant, à quo raro discedere solent. Qui cum nonnunquam vel ignorantia decepti, vel hominum potentiorum minis atque auctoritate contracti, vel gratia atque affectibus sinisteris depravati, reos nonnullos pronunciant qui ab intentato crimine prorsus sunt immunes; judices etiam sæpe, nulla alia accuratiore cognitione adhibita, et toti quasi ab eorum dictatis pendentes, innocentes injusto adducunt supplicio.” Hist. Eccles. Anglic. sæc. 15.

(1) Venerable Bede informs us, in his History of Weremouth, that St. Bennet Biscop adorned the church of that monastery with pictures of different saints, and of the visions in the Revelations.

(2) Gale's Antiq.

(3) Rudborne, Hist. Maj. l. III. c. 7. speaks of the *Gardinum Sacristæ*, which, from different circumstances, we gather to have been in this part.

angels which still cover the whole vaulting of it, was probably dedicated to the Guardian Angels. It is not unlikely that this was also the chantry of bishop Orilton, (1) though there is no memorial of him existing here at present. In the place of that we see, on the north side of it, the sepulchre of a modern prelate, viz. bishop Mews, with his mitre and crozier suspended over it, and, on its south side, the superb monument of Weston duke of Portland, (2) with a noble and inimitable bronze figure of him at full length, and the busts in marble of certain persons of his family.

Turning our faces now to the west, we have before us the screen which separates the work of De Lucy from that of Fox. In the front of this, just before the Holy Hole, we find a large grave stone, being above twelve feet long and five feet broad, in which we can discern that the effigies of a bishop, abbot, or mitred prior, in brass, and a long inscription, with a profusion of ornaments, have been inserted, that since have been sacrilegiously stolen. This is celebrated, not only by the vulgar, but also by learned authors, (3) as the monument which covers the remains of the great patron saint of our cathedral and city, St. Swithun. (4) The improbability, however, of this opinion is great and obvious. This saint, it is well known, was buried, at his own request, in the churchyard, (5) in a spot which we shall hereafter point out, and when afterwards, at the distance of above a hundred years, it was translated by St. Ethelwold into the cathedral, it was not deposited in a grave, but in a

(1) Richardson, in his notes upon Godwin, says of Orilton, "Sepultus est in ecclesiæ Win-toniensi in capella propria." Now there is hardly any other chapel except this unappropriated, and the stile of the ornaments still remaining, which stood over the altar, seem to bespeak his time.

(2) He was lord treasurer in the reign of Charles I. Echard and Rapin represent him as being a Catholic.

(3) Lord Clarendon and Gale's Antiquities, p. 30. Warton's Description, p. 83, who, of course, is followed by Waverley, p. 59. The profound Anthony Wood seems also to countenance this opinion. Athen. Oxon. The same is adopted by the learned Alban Butler, in his Life of St. Swithun, July 15.

(4) This name is frequently spelt by moderns *Switbin*, but by the ancients always *Switbun* or *Switbum*.

(5) Gul. Malm. De Pontif, l. 11. Rudb. Capgrave.

shrine or chest of silver, plated with gold and adorned with jewels, which king Edgar gave for this purpose. (1) The only method then of supporting the received opinion is by supposing that, at the Reformation, some zealous person interred the remains of the saint, after the shrine had been seized upon for the king's use, under the pompous and costly monument which this appears originally to have been. Now though we doubt not that many persons, at the said period, were ready to have incurred such an expence, in order to testify their respect and devotion to this illustrious saint, yet we cannot believe that such a measure would have been permitted on the part of government, as it would have been a tacid censure of their conduct in seizing on the shrine. Such was our reasoning on this point previously to the researches made in the cathedral last summer, which were primarily undertaken for the purpose of ascertaining the point whether St. Swithun's remains lay under this grave stone or not. We shall give below the very interesting account which the learned gentleman to whom we have already professed our literary obligations more than once, was pleased to communicate to us of the discoveries that were made in this particular. (2) In the mean time we shall observe that our conjecture,

(1) Rudb. Hist. Maj. l. III. c. 12. Gul. Malm.

(2) The following is an extract from the valuable letter in question :—

“ SIR,

“ *Hilsea Barracks, July 12, 1797.* .

“ Your absence at the time we had obtained leave to make some researches in the cathedral, was a matter of great regret, both to my father, Capt. Cartwright, and myself, and I will add to the vergers of the cathedral, who assisted us; and had we not been under orders to march to this place, we should certainly have delayed the investigation till your return. As it is, the best thing remaining to do is to give you an account of our transactions, and as I write to a person so much better informed, both as to the history of the place and every local circumstance, I shall confine myself to a bare narration of the facts.

“ **St. SWITHIN'S TOMB.**—Previous to our operations we ascertained, both by measurement and by sound in the crypt, that the large square solid of stone, towards the middle of the vault, is immediately under St. Swithin's tomb. There is a square flint solid beyond it carried up in the same manner, but which appears to have been made merely to support the arch above, between the monuments of cardinal Beaufort and bishop Waynflete, as on removing the pavement above it in the church, we immediately came to that arch.

“ On the 5th of July, leave having been obtained, the slab, 12 feet by 5, supposed to

conjecture, in opposition to the received opinion, is now brought to an absolute certainty. For first, the bones here found lay "in an undisturbed state,...every rib and joint in its proper place." Now this could not have happened, had the remains of the deceased been so often translated and moved, as certainly was the case with those of St. Swithun, during the space of six centuries. The second argument to this effect, which supercedes the necessity of producing any further proofs in support of our opinion, is, that in the grave before us was found an entire skull, whereas we have undeniable testimony that the skull of St. Swithun was carried away by St. Elphege from Winchester to Canterbury, upon his being promoted

cover St. Swithin's tomb, was raised, under the direction of the master mason of the chapter, in the presence of several gentlemen, and of two of the vergers of the cathedral.

"Under this stone there appeared an oblong tomb or opening, seven feet long and two feet five inches broad, formed of slabs of a fine white stone, (similar to that used in bishop Fox's chapel) neatly polished, jointed with care and art, and as clean and dry as if it had been finished on that day. The rubbish, consisting of pulverised stone and some decayed mortar, with which it had probably been filled to the level of the underpart of the great slab, was rather sunk towards the centre, apparently on account of its having, (as we afterwards discovered) burst into the coffin itself. After removing two feet five inches of this rubbish, the flat lid of an oak coffin appeared. The wood was moist and in a state of the utmost decay, soft, spongy, and light, and easily broken, but still retaining to the eye its fibres and texture. The lid had been fastened with common iron nails, much rust eaten and which came out at the touch. The form of the coffin, or rather chest, which contained the bones, was a parallelogram, about six feet and a half long, one foot ten inches broad, and not quite one foot deep. In some places, (as has been related) it was broken into by the weight of the rubbish, which in consequence was found mixed with the bones. There was no lead in the inside, nor any inscription. The bones lay in an undisturbed state; the jaw and every rib and joint were in their places, the hands were crossed a little below the short ribs, but no ring was found, nor were there any coins or chalice. The vertebræ of the back and the smaller bones which lay next the under part of the coffin, were much decayed, but the thigh, leg, and arm bones were still solid. The thigh bones measured from the extreme points only 18½ inches, which proves that whoever is here buried was a person of low stature. On the skull, which is also small, there remained the impression of linen, or fine stuff, apparently white, but no hair. Many of the teeth were entire but much worn; others, from the closure of the jaw bone, appeared to have been lost during life. A black serge, probably a monk's cowl, seems to have covered the whole body, and upon the decay of the flesh to have adhered to the bones;

towards

promoted to that see, where it was deposited under Christ's altar. (1) If we must hazard a conjecture concerning the deceased whose remains are contained in the present sepulchre, we should say that in all probability it is good prior Silkstede. The black serge, resembling a cowl, and the

towards the feet it appeared in folds. The legs were covered with leather boots or gaiters, sewed on and neatly stitched; part of the thread was still to be seen, and the leather retained some consistency; it was very damp, I might almost say wet. The soles were of what would be called an elegant shape at present, pointed at the toe and very narrow under the middle of the foot, exactly the shape of what I have sent, which you will observe is so small that it scarcely appears the size of a man's foot. The under part is a good deal worn, of two thicknesses of leather, about the consistency of a slipper sole. There were remains of thongs near it, which may lead to suppose they were sandals. The boot part, which is very wide and came above the knee, was not adherent to these soles. The lower part of the coffin, which was very damp, and, like the rest, falling to pieces, adhered in some degree to the bottom of the stone grave, and had stained it; the rest was, as I have said, perfectly fresh and clean. The depth of this tomb or stone grave was 3 feet 4 inches. Whether these circumstances support the tradition that this was the body of St. Swithun, you will be able to judge better than myself; one thing appears to me certain, that the coffin was removed from some other place to this spot, and had existed long before bishop Fox's time; it was certainly not by the dry rot that it had decayed in the situation it was placed, totally void of moisture, it could not have decayed by any other manner since his time. One must therefore conclude that these remains were at least reputed to be those of some person of great note, that the coffin or chest must have then been in a very perishable state, and have required great care in the removal, more indeed than succeeded, as the weight even of the dusty materials that covered it had broken into it.

“To conclude, the remains were immediately after carefully collected, and placed in a box at the bottom of the vault, with a short narrative of the proceedings of the day inclosed in a glass bottle sealed up, the rubbish thrown in, and the slab replaced in its former state.

“HENRY HOWARD.”

(1) “In quo altari B. Elphegus caput Sancti Swithuni, quod ipse a pontificatu Wintoniensi in archiepiscopatum Cantuariensem, translatus secum tulerat, cum multis aliorum sanctorum reliquiis solemniter reposuerat.” Gervas. Dorob. De Combust. & Repar. Dorob. Ecc. apud Twyfd. p. 1291.—N. B. The architect employed in repairing the cathedral of Canterbury, at the time which our author mentions, was a native of Sens, who returning home seems to have carried a fragment of the saint's skull, in consequence of which St. Swithun's head was believed to be at Sens, and his festival was there kept with great solemnity. It has been by such means, and not by those intimated by the historian of Worcester, that the heads and bodies of saints appeared to be multiplied.

funeral

funeral boots, found with the bones, seem to bespeak a person of the monastic profession; the mitre and the crozier on the grave stone indicate a prior of the cathedral; the white, well jointed, and polished stones in the sepulchre, resembling those in Fox's chantry, seem to point out the time when it was made, and its honourable situation, just before the Holy Hole, seems better to become a superior of Silkstede's merit than any other prior who lived near his time. (1)

Upon the screen before us we see a range of niches with canopies and pedestals, which formerly contained statues of Christ and his Blessed Mother, and of the illustrious personages under-mentioned, as appears by their respective inscriptions, in the following order:—

Kyngilsus rex. S. Birinus episcopus. Kyntwaldus rex. Egbertus rex. Adulphus rex filius ejus. Egbertus rex. Aluredus rex. Edwardus rex senior. Athelstanus rex.

Dominus Jesus. Sancta Maria.

Edredus rex. Edgar rex. Emma regina. Alwynus episcopus. Ethelredus rex. S. Edwardus rex filius ejus. Canutus rex. Hardicanutus rex filius ejus.

From this catalogue of names it is plain, that former writers have been under an error in supposing that the corresponding statues were those of different Saxon kings buried in the vault below (2) or near this place, (3)

(1) This opinion indeed seems to militate against the argument of our ingenious correspondent, drawn from the dampness found in the coffin, which he supposes must have been acquired in a different situation. But it will be remembered that the leg bones of Edward IV, when his tomb was opened a few years back at Windsor, were found half immerged in a colourless insipid lymph, which could not be accounted for in any other way than by supposing that it was the matter into which the human muscles were dissolved. See *Vetusta Monumenta Soc. Antiq.*

(2) Gale's *Antiq.* p. 32.

(3) Warton's *Description*, p. 82. Waver's *History*, vol. 1, p. 56.—The preposterous order in which both these writers set down the above names, contrary to historical truth, (as where Alfred is made the son of Egbert, and Athelstan the son of Alfred, &c.) proves that they did not consult the original, but copied them from Gale, whose arrangement they mistook. The other errors into which they fall, on the same occasion, are so numerous and so gross as almost to bid defiance to criticism,

since

since six of the kings in question were not interred at all in this cathedral, but in other places. The real cause of the above-mentioned illustrious personages being honoured with statues in our church was, that they were its chief benefactors. This circumstance, however, could not save them from the destroying mallet of modern iconoclasts, to whose fanaticism every resemblance of the human form in a place of worship appeared to be an object of idolatry. (1) In the lower part of this wall is seen a small arched way, now blocked up with masonry. This led down a stone staircase into the western crypt, immediately under the high altar and sanctuary, which being the destined place for the reception of relics and the interment of persons of eminent sanctity, was hence called *The Holy Hole*, by which name it constantly occurs in the original history of this city. (2) It is another egregious mistake in modern writers to speak of this as the royal vault, in which those personages were originally buried, whose bones are now deposited in the chests round the choir. (3) The fact is, not one of the latter was ever deposited in the Holy Hole, (4) but only such remains of persons eminent for their sanctity, as were not contained in the sacred shrines. A sufficient proof of this is the following inscription in large characters over the said vault:—

(1) The late historian of Worcester informs us, that Egwin, third bishop of that see, first introduced the use of pious images into England. Upon inquiry, however, he will find that the apostle of England, St. Gregory the Great, was an avowed patron of images, as Bale and Peter Martyr confess, and that the use both of pictures and images was introduced, with Christianity itself, by St. Augustine, who preached the gospel to king Æthelbert, “with a cross carried before him for an ensign, and a picture of our Saviour painted on a board.” Bede’s Ecc. Hist. b. 1, c. xxv.—King Ina is recorded, in the records of Glassenbury abbey, for having bestowed upon it silver images of the Blessed Virgin and the twelve Apostles. Will. Malm. De Antiq. Glassenbury.

(2) *Historia Major Wintoniensis*, Thomæ Rudborne.

(3) Warton’s Description, p. 79. Waver’s History, vol. 1, p. 48. *Vetusta Monumenta*, vol. 11.

(4) For example, we are assured that Canute was originally buried before the high altar; Rufus in the choir; Edmund, the son of Alfred, where Gardiner’s chapel now is; Stigand at the entrance of the choir, &c.

CORPORA

CORPORA SANCTORUM SUNT HIC IN PACE SEPULTA.—ET MERITO QUORUM FULGENT MIRACULA MULTA. (5)

Turning round the north corner of the screen, we enter into the north east aisle of Fox's church, whose devices, with those of cardinal Beaufort, frequently occur in it. Here we view the outside of Gardiner's chantry, which exhibits the same confusion of the Gothic and the Grecian architecture that we have reprobated in describing the inside of it. His figure, like that of Fox on the opposite side, is exhibited as a skeleton, and bears evident proofs of the indignity and violence with which it has been treated. Proceeding westward, under the mortuary chest of Kinegils, we discover in the partition wall the monument of king Hardicanute, the last Danish monarch, whose body was brought hither from Lambeth for interment. We observe upon it the figure of a ship, with the following inscription:—

**Dui jacet hic regni sceptrum tulit Hardicanutus,
Emmae Cnutonis gnatus et ipse fuit. Ob. A. D. IXLII. (2)**

Near the aforesaid we find a similar monument for the heart of Ethelmar, bishop of Winchester, and half brother of Henry III, who having been long kept out of his diocese, seems to have expressed his desire of returning to it, by ordering his heart to be conveyed to this cathedral from Paris, where he died. The following is the inscription on the said monument:—

**Corpus Ethelmari, cujus cor nunc tenet istud
Sarum, Parisiis morte datur tumulo. Ob. Anno 1261. (3)**

(1) *The bodies of different saints are here buried in peace, through whose merits many miracles shine forth.*—N. B. In the year 1789 an attempt was made, in the presence of the author, to gain an entrance into the Holy Hole, but upon removing the masonry which closes the present entry, the crown of the arch above was found to have been purposely destroyed, and the whole passage and vault to be so entirely choaked with rubbish, that there was a necessity of abandoning the undertaking.

(2) *He who lies here, by name Hardicanute, bore the sceptre of the kingdom, being the son of Emma and of Canute.*—He died A. D. 1041.

(3) *The body of Ethelmar, whose heart is enclosed in this stone, lies buried at Paris. He died in the year 1261.*

Leaving

Leaving now the works of Fox, and descending down a flight of steps, we find ourselves again amongst the ponderous and lofty architecture of the Norman prelate Walkelin, in the northern transept. Under the organ stairs is a mutilated bust in stone of a bishop or conventual prior, with his heart in his hands, which, from the arch over it, is much more ancient than the tomb of Waynflete. According to one account, this represents the above-mentioned Ethelmar; (1) according to another, which is generally followed, (2) it is meant for a prior by name Hugh Le Brun. (3) The former account, however, is much more probable, because the turn of the aforesaid arch agrees with the time of Ethelmar, but not with that of either of the cathedral priors who bore the name of Hugh. Secondly, Because this bust is not fixed, but has been removed from another place, probably from that where the heart rests, and where it stood until Fox rebuilt the choir. Lastly, The attitude of offering up the heart seems to correspond with the dying wish of Ethelmar, but has no relation, that we can discover, with the history of any of the priors. Under the aforesaid organ stairs, lower down the steps, is a dark chapel, that has hitherto been overlooked, though it is full of paintings, which, from the rudeness of their style, are known to be proportionably ancient. Towards the east, where the altar stood, is represented the taking down of our Lord's body from the cross and the laying it in the sepulchre; on the south side is painted, his descent into Limbus, and his appearance to Mary Magdalen in the garden, from whose lips the word *Rabboni* (4) is seen to proceed. It is not necessary to decypher the other subjects, but from those already mentioned, it is evident, that this was the chapel of the Sepulchre, as it was called, to which there used to be a great resort in

(1) In the former part of lord Clarendon and Gale's History, p. 24, it is said *by tradition* to be that of Ethelmar.

(2) Warton's Description, p. 84. Wavel's History.

(3) In the second part of the said work, p. 32, it is *supposed* to be prior Hugh Le Brun's. N. B. No such surname as Le Brun can be traced in authentic records, as belonging to any of the conventual priors.

(4) St. John, c. xx, v. 16.

holy week. In front of this is seen a stone coffin, raised a little out of the ground, without any inscription or ornament, except a processional cross upon the top of it. This seems to denote the grave of one of the cathedral priors.

There appear to have been different altars, (1) probably as many as five, in the open part of the transept before us. The whole of it has been painted with the figures of different saints and other ornaments, some of which still remain. In particular, against the west wall, at the extremity of the transept, are still seen the traces of a colossal figure of a man supporting a child. This has been mistaken, by former writers, for a representation of the battle between Colbrand and Guy earl of Warwick, (2) with which it does not bear the slightest resemblance. It is evidently meant for the allegorical figure of St. Christopher carrying Christ, (3) which was exceedingly common in ancient times. Over this subject is clearly discernible that of the Adoration of the Magi. The west

(1) The site of about twenty altars may still be ascertained in this cathedral, but that was probably far from being the whole number of them. A late writer on ecclesiastical antiquities represents the multiplication of altars in our cathedrals as a late innovation. See Green's History of Worcester, vol. 1, p. 89. If, however, he will look into Alcuin's Poetical Description of York Cathedral, as it existed in the eighth century, (for Alcuin wrote in the reign of Charlemagne,) he will find that it was, at that early age, furnished with no fewer than thirty altars. *Triginta tenet variis ornatibus aras.* Gale's *x Scriptorum verfu*, 1514. The same author describes the altars as being built for the sake of depositing relics under them. Upon enquiry, however, he will find directly the reverse of this to have been the case. Finally he tells us, p. 57, that upon the introduction of the doctrine of transubstantiation, it became necessary to place the high altar in the centre of a cross isle. In this supposition it was incumbent on the writer to prove, by authentic documents, that, at some determinate period, the situation of the high altars in our great churches underwent the change in question. This would have tended to fix the hitherto undiscovered period when the faith of the whole church was altered in this capital article. The fact is, the high altars retained the same situation in our cathedrals in all ages, namely, the east end of the great nave, not the centre of the cross isles.

(2) Warton's Description, p. 79. Waver's History, vol. 1, p. 47, 48.

(3) See *An Enquiry into the History and Character of St. George, Patron of England, of the Society of Antiquaries, &c.* by the author, in which the several figures and emblems ascribed to different saints are explained and accounted for.

isle

isle of the transept, consisting of two chapels, in one of which there is a bold specimen of the horseshoe arch, is now shut up from the body of the church, in order to form work shops for repairing the fabric.

Having quitted the transept, and entered into the great north isle, we see on our left hand, adjoining to the wall of the choir, the mutilated figure of an ancient crusader, armed cap-a-pie in a hawberk, with his sword and shield, the latter of which bears quarterly two bulls passant, gorged with collars and bells, and three garbs, for the princely family of De Foix, of which was Captal De La Buch, knight of the garter of the first creation by Edward III. On an adjoining slab are the arms of the royal families to which he appears to have been related, namely England, France, Castile, Leon, &c. The deceased himself was earl of a small place adjoining to Winchester, called Winall, as we learn from the following epitaph, which is said formerly to have existed here: (1)

Hic jacet Willielmus Comes de insula Uana alias Wineall. (2)

We now pass behind the pillar, against which bishop Hoadley's monument rests, adjoining to which, at the bottom of the steps, is the sepulchre of the staunch old prelate Morley, (3) with an interesting epitaph, composed by himself, which, however, boasts of nothing but his attachment to the cause of royalty. It is enclosed with iron rails, and over it hangs, probably by his own appointment, his mitre and crozier. It is plain from the two monuments now before us, that death destroys all distinctions, for never were there men more opposite in their religious and political principles than the two bishops of this see, who here lie close together. Upon a pillar adjoining to Morley's monument is a small plate of brass, with an engraved epitaph to the memory of capt. Boles. As no hero was perhaps ever more deserving of an honourable commendation to posterity than the deceased, (4) so never perhaps was there an epitaph

(1) Gale's Antiquities, p. 32.

(2) *Here lies William, earl of the island Uana, otherwise Wineall.* The parish in question lies upon the river, and might formerly have been insulated.

(3) See vol. I, p. 425.

(4) Ibid. p. 405.

more devoid of grammar and orthography than that which is here erected to his memory. (1) We could not have believed that the author of it was a clergyman of the same honourable family, at the end of the last century, if he himself had not intimated it in the epitaph. Continuing our walk down the north isle, we find, lying close to the wall, an ancient mutilated figure of black marble, with a mitre on the head. It is difficult to determine whether this represents a bishop or a cathedral prior; if the former, and if it has always continued in the same place, we should have no difficulty in pronouncing that it is the monument and covers the ashes of the great and powerful prelate, once the guardian of the king and kingdom, Peter De Rupibus, as it is particularly recorded of him that he chose, in his life time, an humble place for himself, in his cathedral, to be buried in. (2)

We now come to what may be called the *Crux Antiquariorum*, or the puzzle of antiquaries, namely, the ancient cathedral font. This stands within the middle arch of Wykeham's part of the church, on the north side, and consists of a square block of dark marble, supported by pillars of the same material. It is covered on the top and the four sides with rude carvings, which bespeak its antiquity. There is no great difficulty in explaining those on the top, and two of the sides, viz. the north and east sides. The most distinguished ornaments of the top are doves, emblematic of the Holy Ghost, which appear breathing into phials surmounted with crosses, that are supposed to contain the two kinds of sacred chrisms, made use of in baptism. The rest of the ornaments of this part consist of Saxon zig zag, pellets, &c. On the aforefaid sides the dove is still repeated in various attitudes, together with a salamander, emblematic of fire, in allusion to that passage of St. Mat. c. III. v. 2, "He shall baptize you with the Holy Ghost and with fire." But now to speak of the sculptures

(1) It begins "A memoriall for this renowned martialist Richard Boles, of the right worshipful family of the Boleses in Linkhorne sheire collonell of a ridgment of foot of 1300, &c."

(2) "Sepultus est autem in ecclesia sua Wintoniensi, ubi etiam dum viveret humilem elegit sepulturam." Mat. Paris,

on the south and the west sides of the font: these are universally allowed to represent the history of some holy bishop, (1) but no antiquary has hitherto succeeded in discovering a personage of this description, to whose known transactions these figures are applicable. In the year 1786, the Society of Antiquaries, having caused two splendid plates of this font to be engraved, their learned director accompanied the delivery of them to the members, with a dissertation on these carvings, consisting of seven folio pages, in which he supposes them to represent the history of St. Birinus, the apostle of the West Saxons. Conformably with this system, he explains the compartment, in which the ship appears, to relate to the saint's voyage into England, on which occasion he makes him save some of the mariners, who were sleeping on shore, from the imminent danger of being drowned by the swell of the sea. (2) But we are to observe that no such incident in the life of St. Birinus as that, last mentioned, is hinted to us by any one of our ancient historians. The south side he supposes to represent the death of king Kinegils, who being unable himself to execute his pious design of building a cathedral at Winchester, worthy of his capital city and of his holy instructor, obliged his son Kenewalch to take a solemn oath, in the presence of the saint and of his principal officers, that he would compleat the undertaking. (3) According to this explanation, the figure on his knees is the dying king, who is delivering a mass of earth or stone to his son, being part of the materials which he had collected for this pious work. We apprehend that few persons who look upon the original, or the copy of it, either in the *Vetusta Monumenta*, or in our *Miscellaneous Plate*, will be struck with the probability of this interpretation. With respect to the execution scene, the learned writer seems to admit the impossibility of adapting it to any known incident in the life of St. Birinus. (4)

In rejecting the above explanation of the hieroglyphics, we abandon

(1) Lord Clarendon and Gale's *Antiquities*, p. 23. *Monasticon*, vol. 11, p. 219. Warton's *Description*, p. 79. Waver's *History*, vol. 1, p. 48. *Vetusta Monumenta*, in the explanation of this font, vol. 11.

(2) P. 2.

(3) *Ibid.*

(4) *Ibid.* p. 4.

a system which we ourselves heretofore supported, as will appear by referring to the dissertation alluded to, (1) in which the learned author honoured our conjectures with insertion. The mistake, on all sides, seems to have originated in a desire of carrying up this monument to the highest antiquity possible, and of forcing it to apply to our national history. On these two heads a few preliminary remarks seem necessary. The learned author supposes that this font, as well as another greatly resembling it, at Lincoln, has relation to the age of St. Birinus, which means that they were executed in the seventh century. (2) But this is evidently dating it too far backward; for certainly baptism by immersion, which was performed by means of a bath, made for this purpose, in a building distinct from the church itself, called a baptistery, was the practice in this kingdom, as well as in other parts of the church, at the time in question, and for above two centuries later. (3) Now the font before us is not calculated for this mode of baptizing, but rather for that of infusion or aspersion. It is also agreed that mitres did not make part of the episcopal ornaments before the tenth century, which nevertheless we see on the head of the bishop, here represented, in three different compartments. In the second place, it is a source of error, as we have remarked on the picture of St. Christopher, mentioned above, to refer all ancient monuments of this kind to the history of our own country. The saint whose transactions we suppose to be represented on the sides of this font, though a foreigner, was better known and more celebrated in England than St. Birinus himself. We speak of St. Nicholas, bishop of Myra, in Lycia, who flourished in the fourth century, and was celebrated as the patron saint of children. His name, which was famous throughout Christendom from the time of his decease, became much more celebrated in the west, upon his relics being carried off from the said city, then subject to the Mahometans, to that of Bari in Italy, in an expedition fitted out there for that express purpose. This happened about the time of the Norman Conquest, a period with which the architecture of the church, represented

(1) P. 4.

(2) Ibid, p. 1.

(3) Ibid, p. 5.

on the south side, agrees better than with any other period, either more ancient or later. The history of this saint is to be found abridged in *The Portiforium seu Breviarium, in usum Sarum*, and likewise in *The Golden Legend*, but the most ample and genuine account of him occurs in Surius, translated from the Greek of Simeon Metaphrastes.

The first splendid action in the life of this saint, which gave occasion to his being named the patron of children, was his saving the virtue of three virgins, which their father, a man of noble birth but reduced to poverty, was tempted to make a traffic of. (1) St. Nicholas, to whom his parents had transmitted an ample fortune, hearing of this intention and of the occasion of it, tied up a considerable sum of gold in a cloth, (2) and to avoid the ostentation of his charity, threw it by night into the bed-chamber of this unhappy father, who awaking and finding a sufficient sum to portion one of his daughters, immediately married her to a person of equal birth. The same circumstance happening the following night, the father took care to be upon the watch the third night, for his unknown benefactor, when discovering St. Nicholas to be the person, he fell at his feet, calling him the saviour of his own and his daughter's souls. Let us now inspect the south side of the font, we shall see this history represented, with only those few deviations which are necessary for artists, in order to give a comprehensive view of a complex transaction. A bishop, with his mitre, crozier, &c. is seen in front of a Saxon church, representing the cathedral of Myra. Before him kneels an old man, with a long beard, who kissing his hand, at the same time receives from it into his own right hand a round mass, curiously tied up at the ends, which, with his left hand, he gives to a female figure, as appears by the breasts, long hair and ornaments. Receiving thus her marriage portion with her left hand, she holds out her right towards a male figure, with short hair on his head and chin, who proves himself to be a man of noble birth and a fit husband for her, by the hawk which he carries on his fist. In the

(1) Surius, Vit. S. Nic. cap. vi. Brev. Sar. lect. 3, 4.

(2) "Auri haud mediocre pondus facculo belle infutum," Ibid.

intermediate

intermediate space, or back ground, another of these devoted daughters, with long hair and the same kind of fillet as her sister wears, is actually celebrating her marriage with a man richly dressed. They join their right hands, whilst her left is placed upon her breast, and his left holds a purse containing her portion. There is not sufficient space on the west side to exhibit the nuptials of the third daughter.

The next remarkable incident in the life of St. Nicholas, is his voyage to the Holy Land. (1) Having embarked for this purpose in a vessel bound to Egypt, he foretold a dreadful storm, which soon overtook it, and seemed on the point of overwhelming it. The sailors, who, confident in their nautical foresight and skill, had derided the saint's prediction, now, with abundance of tears, besought him to pray for their delivery, which, when he had done, the storm was appeased, and they arrived in safety at Alexandria.

Let us now examine the west side of the font, which, consisting of four different compartments, is unavoidably crowded. The first of these exhibits a ship with ropes, a mast and a rudder, but without any sail, the sure sign of its being in a storm. The size of the vessel admits but of three figures. Of these, one is labouring at the helm, a second, with his hand up to his eyes, appears to be weeping, and a third, of superior dignity, with his face averted, and his hands stretched over the waves, seems to be appeasing them by his prayers.

St. Nicholas being landed at Alexandria, the fame of the above-mentioned miracle, and of another which he had wrought at sea, in restoring to life a mariner, who had been killed by a fall from the mast, occasioned a great number of persons labouring under different disorders and calamities, to be brought to him, all of whom he cured and relieved, according

(1) Surius, *ibid*, c. VII.—In the Golden Legend, c. II, and in the Sarum Breviary, a voyage, different in some circumstances, which, however, is calmed by the saint, next occurs. But the account of Metaphrastes, extant in Surius, is more ancient and best agrees with the carvings.

to their several wants. (1) Hence the next compartment to that which we have explained exhibits two persons with sorrowful countenances and in a recumbent posture, denoting their being ill, before a bishop, who, holding one of them by the hand, seems to be raising him up to health, whilst a third, with uplifted hands and a joyful countenance, is expressing his astonishment and gratitude for the miraculous cure which he has just experienced. The lowest figure of all, with a cup in his hand, belongs to a different subject, as we shall afterwards shew.

The most celebrated act, however, in the life of St. Nicholas, next to that of his saving the chastity of the three virgins, was his preserving the lives of three young men of his cathedral city of Myra, (2) whom the corrupt and cruel prefect of the same, Eustachius, had condemned to death, whilst the saint was absent in Phrygia, appeasing a popular commotion there, which threatened the worst of consequences. Being informed, by a speedy messenger, of what was transacting in the aforesaid city, he flies back to it, where he finds the condemned youths at the place of execution, with their necks bared, and a headsmen with his uplifted axe on the point of inflicting the fatal stroke; (3) when rushing forward, he snatches the instrument of death from his hands, and being aided by the authority of certain imperial officers of superior rank to Eustachius, whom he had engaged to accompany him for this very purpose out of Phrygia, he orders the young men to be released, and leads them back into the city in triumph. In allusion to this history, we see, in the third compartment on this side of the font, three persons in a recumbent posture, ready to be beheaded, their bodies being covered with a

(1) "Magnus ad eum factus est ægrotantium concursus, magnus calamitosorum opem petentium. Sed quis, donorum largitor Deus! æger non sanus abscessit? Quis mœrens non lætus? Sed tua hæc laus est, Domine, qui sine te laus ista non esset." Ibid.

(2) Surius, cap. xv. Legend. Aur. c. 111.

(3) "Jam carnifex securim erexerat, et furenti similis, truculentos oculos in miseras cervices defixerat. At divinus noster.....quid agis sceleste! Securim contine, simulque accedens securim et manibus extortam abjicit; tribus damnatis lumina et manus reddit, bono animo esse jubet, &c." Ibid.

a kind of mantle, to spare the labour of the statuary. The executioner stands by them with his uplifted axe, over whose shoulder another person appears to be giving orders for the tragedy. The holy bishop's figure is the next, though to prevent the necessity of repeating it in so contracted a space, he is represented as attending to another figure, which belongs to a different subject.

The last story here represented relates to a miracle ascribed to St. Nicholas after his death. It does not occur in *Metaphrastes*, who confines his narration to the time of the saint's life, but it is reported at length by *Jacobus De Voragine*, (1) and is alluded to in the *Sarum Breviary*. (2) A certain nobleman being destitute of children, made a vow to St. Nicholas, that if, through his prayers, he should be blessed with a son, he would conduct him, when of a proper age, to the saint's church at Myra, and there offer up a golden cup, as a memorial of the heavenly favour. His vow being heard, he ordered a rich cup to be made for his intended offering, but when it was brought to him, he was so much pleased with the workmanship of it, that he resolved to keep it for his domestic use, and caused another, like it, to be made, by way of fulfilling his obligation. Being on his voyage to Myra, with his aforesaid son, and both the cups, he ordered him to reach a little water, for some purpose or other, in that which was first made. The youth, in attempting to perform this, fell overboard and sunk to the bottom of the sea, with the vessel in his hand. The father now reflected with sorrow on his irreligious conduct, in preferring the gratification of his fancy to the exact performance of his religious vow. Nevertheless, he pursued his voyage to Lycia, and placed the second-made cup upon the altar of the saint, which as often as he performed, it was always thrown off to a distance. At length, however, whilst the nobleman was offering up his prayers, and the spectators were meditating on the prodigy which they had seen, behold the lost child suddenly enters into the church, and relates, that when he fell into the sea, a venerable bishop had appeared to him, who not only brought him safe to the shore,

(1) *Legend. Aur. cap. ult.*

(2) *In Responf. lect. ix.*

but

but likewise conducted him to the city of Myra. (3) By way of representing this story, we see a child, as appears by his countenance, lying in the water under the rudder of the ship, in one of the former compartments, with a cup in his right hand, finely wrought and studded with jewels. It was a contrivance of the statuary, to place the drowning child, where the sea had been before represented, in order to find room for exhibiting the completion of the miracle. Accordingly, we see the same child, as appears by the dress and countenance, in the present compartment, holding the same studded cup in his right hand, and conducted by St. Nicholas who has hold of his left.

The only remaining object that claims our attention, in the north isle, previously to our quitting the cathedral, is the tribune, which closes the upper part of it at the western extremity, being of the same workmanship with the rest of Wykeham's fabric, and of course part of his original plan. This is at present made use of as an ecclesiastical court, but seems to have been erected in order to contain the extraordinary minstrels, who performed on grand occasions, when some prelate, legate, or king, was received at the cathedral in solemn state, by a procession of the whole convent. At such times the cross bearers, acolyths, and thurifers, led the way, and the bishop, prior, and other dignified clergy, in their proper insignia, and the richest vestments, closed the ranks. In the mean time, the church was hung from one end to the other with gorgeous tapestry, representing religious subjects, the large hooks for supporting which still remain fixed to the inside of the great columns, the altars dazzled the beholders with a profusion of gold, silver, and precious stones, the lustre of which was heightened by the blaze of a thousand wax lights, whilst the well tuned voices of a numerous choir, in chosen psalms and anthems, gave life and meaning to the various minstrelsy that was performed in this tribune. All this, we readily grant, is not devotion. But will any one deny that such exterior means are a help to excite our languid piety, or that they are less beneficial, in the present dispensation, than when they

(1) "Vas in mari mersum patri redditur cum filio." Brev. Sarum. ut supra.

were appointed by the Deity himself in the first revelation of his will to mankind? (1) Will any one pretend that it was the spirit of piety, which caused Henry VIII, and the governors of Edward VI, to strip the church of her exterior magnificence? Our present cathedrals are but the remnant, both in their appearance and their service, of what they were several ages backward; still, however, the most elevated and glowing genuises of modern times, such as a Milton and a Gray, have confessed their power, in producing the most sublime and affecting sentiments, as the former testifies in the following strain:—

*O let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof
With antique pillars massy proof,
And storied windows, richly dight,
Casting a dim religious light.
There let the pealing organ blow
To the full voic'd choir below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into extacies,
And bring all heaven before mine eyes.*

Il Penserofo.

(1) See Exodus, Leviticus, Deuteronomy, Kings, &c.

CHAP. III.

The original Grave of St. Swithun.—Site of St. Grimbold's Monastery, called the New Minster.—Site of the Conqueror's Palace.—Ruins of the Charnel-House and its Chapel in the Church-Yard.—The Cloisters of the Priory.—The Uses for which they were intended.—Remains of the Chapter-House.—Remarkable Scenes that have taken place in it.—The Priors Quarters.—The Lavatory and Refectory.—Account of the Conventual Fare.—Coronation Feast held in this Refectory.—Other Offices of the Priory.—Hospitality exercised in it.—The End and Nature of a Monastic Life.—The Advantages to Society of this Institute.—Distinguished Personages who have been Members of St. Swithun's Priory.—A Catalogue and brief Account of the Priors.—The South Gate of the Inclosure.—The adjoining Parish Church of St. Swithun.—King's Gate.—The Nun's Hospital.

PASSING out of the cathedral by the west door, as we entered into it, there are many objects worthy of attention in the environs of this venerable fabric. Adjoining to the north west corner we discover some foundation stones. These formed part of a small chapel, which was erected over the spot, in which St. Swithun was originally buried, (1) and which therefore was probably erected in the tenth century, when St. Ethelwold transferred the remains of that saint into the cathedral, and deposited them in the magnificent shrine prepared for them by king Edgar. As we survey, from this situation, the north and east parts of the present church

(1) "Jam valefacturus (S. Swithunus) cadaver suum extra ecclesiam præcepit tumulari, ubi postea constructa est modica capella, quæ adhuc cernitur *ad boreale ostium navis ecclesiæ.*"
Rudb. Hist. Maj. l. III, c. II.

yard,

yard, we behold the site of another ancient church and monastery, which vied with the cathedral itself in magnificence and the dignity of its establishment, being founded by the immortal Alfred, and built by his son Edward the Elder, as a burying place for their family, and a retreat for the learned and holy abbot Grimbald. (1) It was dedicated in the names of the Blessed Virgin and of St. Peter and St. Paul, (2) to which that of St. Grimbald was afterwards joined: but its general name was *Newan Gyngre*, (3) or the New Monastery, in opposition to the cathedral, which was generally called *Ealden Gyngre*, (4) or the Old Monastery. The ground in this situation, originally belonging partly to the cathedral, and partly to certain inhabitants, was so valuable, at the time we are speaking of, that a mark of gold was paid for every foot of it, which the new erection occupied, (5) to the number of 1884 feet. (6) When we treat particularly of this monastery, under the name of Hyde Abbey, so called from the name of the place into which it was removed, we shall give the history of its various fortune in this its original situation, and assign the causes of its removal, which event took place in the reign of Henry I. At present it is sufficient to observe, that the church of this abbey was parallel, and in all appearance of the same length with the cathedral itself, and though the cloisters and other offices of the former, probably stood between the two churches, yet they were sufficiently near, mutually to disturb each other by the voices and organs of the respective choirs, when they performed the divine office together. (7) The site of the abbey, thus left vacant, having been granted by the king, into whose hands it had been resigned, (8) to the cathedral priory, to which it had originally belonged, was laid out in a garden for the sacristan, afterwards

(1) See vol. I, p. 132, 133.

(2) Nob. Ethelwerd. Harpsfield.

(3) Chron. Sax. Gul. Malm. Rudb. passim.

(4) Ibid.

(5) Will. Malm. De Reg. l. II, and De Pontif. Rudb. l. III.

(6) "Terra quam commutavit pro cœmiterio se extendebat ad mensuram trium stadiorum & trium virgarum." Rudb. Hist. Maj. l. III, c. VII.

(7) Will. Malm. De Pontif. & De Reg.

(8) Cart. ap. Dudg.

called

called Paradise, another garden for the infirmary, a mill, and a brew-house. (1)

On part of the ground formerly occupied by the New Minster, on the north side of the church-yard, stands the present Matrons College, being a plain neat building with two wings, and enclosed with a wall in front, erected and endowed by bishop Morley, for the lodging and maintenance of ten ministers widows. Carrying our eyes towards the north west extremity of the church yard, we see, close to the houses in that part, the bottom of the stone wall, to the height of about a yard, which formerly enclosed the whole domain of St. Swithun's priory. The situation in question, together with what is now called the Square, was formerly occupied by a royal palace, equally large and magnificent with the king's palace in London, which was either built or enlarged by William the Conqueror, who, in effecting this, made a considerable encroachment upon the confined and dear-bought enclosure of the New Minster. (2) This palace was destroyed in the zenith of his power, by bishop De Blois, king Stephen's brother, as incommoding the cathedral, (3) and another was soon afterwards built in its place, at the north west extremity of the city. At the south west corner of the church yard, in a line with the great door of the cathedral, we observe the close wall terminating in a round mass, which seems to indicate fortifications. The fact is, the enclosure, as we have shewn, (4) was originally fortified against the incursions of the Danes, and it was more or less in the same state in the reign of Henry III, when it seems for a time to have resisted the fury of a tumultuous

(1) "In qua terra stat verforium, cum gardino sacristæ, and cum terra in qua ædificatum est braccinum, cum gardino infirmorum." Rudb. l. III, c. VII.

(2) Carta de Inspeimus. Dugd. Monastic.

(3) "Domas regias apud Wintoniam ecclesiæ ipsius atrio nimis enormiter imminentes, regiæ Londinensi, nec qualitate nec quantitate, secundas, quoniam cathedrali ecclesiæ, cui præerat, nimium vicinæ fuerant et honorosæ, vir animosus et audax funditus in brevi raptim, et subito, nacta solum temporis opportunitate, dejecit." Girald. Cambren. De Vit. Sex Episc. Ang. Sac. p. 421.

(4) Vol. 1, p. 122.

populace.

populace. (1) At all events we know that in this spot was a gateway and the principal entrance to the church. (2) Not far from the porch, on the south side, is seen a rugged wall, composed of flint and hard mortar, in which, beyond where the modern carriage way has been made, we discern the canopies of windows and of a doorway, the rest of the building to which they belong being here buried in the earth and ruins that have accumulated round them. These fragments have been the subject of much discussion, and the prevailing opinion is that they belonged to the old college of monks, who served the cathedral from its second foundation until the Saxon invasion, the same to which Constantine belonged, who of a monk became an emperor. (3) Others suppose them to have been part of the old Saxon convent destroyed by Walkelin; (4) but the erroneousness of both these opinions we think is obvious. For firstly, it is not probable that the habitations of the monks or clergy would, at either of the periods in question, have been built in that situation, and at such a distance from the church, as these walls must have stood before the latter was extended to its present length westward. Secondly, we may take it for granted, that the several bishops and benefactors of the cathedral, and the monks themselves in later ages, would never have permitted a useless heap of ruins to have disgraced and obstructed the entrance into the cathedral, and to have occupied a situation of so much importance to their convent. Lastly, the canopies of the windows above-mentioned, which are described by the writers in question to belong to the same mass of ruins, (5) consist of pointed arches. To speak our own sentiments on this question, we are persuaded, that the ruins last mentioned belonged to a distinct building, from the rugged walls next to the church porch. The

(1) *Annal. Wint. an. 1274.* *Annal. Wigorn. ad dict. an.*

(2) *Speed's Chorography.*

(3) *Camden, Hampshire.* Clarendon and Gale's *Antiquities*, p. 8. *Magna Britannia*, vol. 11, p. 856.

(4) *Warton's Description*, p. 66. *Wavel's Hist.* vol. p. 82.

(5) See Clarendon and Gale, also *Magna Britannia*, ut supra.

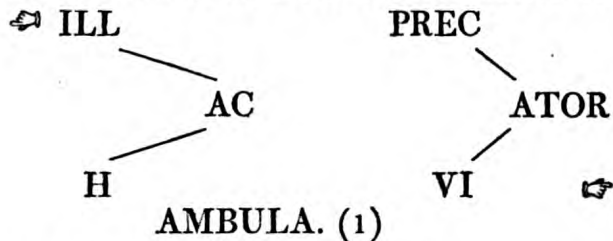
former we have no doubt belonged to the "chappelle with a carnary (1) at the west ende of the cathedrale church," (2) which Leland gives us to understand existed even in his time; the latter, we suppose, was the great gateway of the convent on this side, leading into the cellarer's or steward's quarters, which advanced a considerable way before the front of the church, in the same manner as we still see is the case before the ancient church of Peterborough. It is also probable, from the foundations still visible, extending along the whole front of the church, that a wall of a moderate height proceeded from this gate until it met, at a right angle, the wall of the sacristy garden. The rugged walls, which formed the gateway and part of the ancient monastery, in this supposition, must have been the work of Walkelin; the chapel and carnary are evidently of a later date, by more than a century. What seems to have increased the ruinous appearance of the walls next to the church, has been the pulling down of certain houses, which had been built against them soon after the Reformation, the rafters of which had been let into the walls of the cathedral, as appears by the holes in the latter still visible. The houses were destroyed in consequence of a general regulation, made in the reign of Charles I, with respect to all such encroachments. At the same time, viz. in 1632, when Curle was bishop of this see, and Laud archbishop of Canterbury, it being judged indecent that the church should be left open as a common thoroughfare, into the close and the southern suburbs of the city; the passage, called the slype, was opened, where the aforesaid houses had stood, and also under the south-wall of the cathedral, not, however, without perforating the great buttress on that side. This event is com-

(1) A carnary was what is now called a bone-house, it being esteemed 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 this purpose. Hence there were carnaries to most great church-yards. To these there were usually chapels annexed, in which prayers were offered up for the repose of the forgotten dead, to whom the said fragments belonged. We shall see that in our city there was another great carnary at the lower end of it.

(2) Leland's Itinerary, vol. III, p. 100.

memorated in certain anagrams, which are seen both at the west and the east entrances of the flype, in the following manner:—

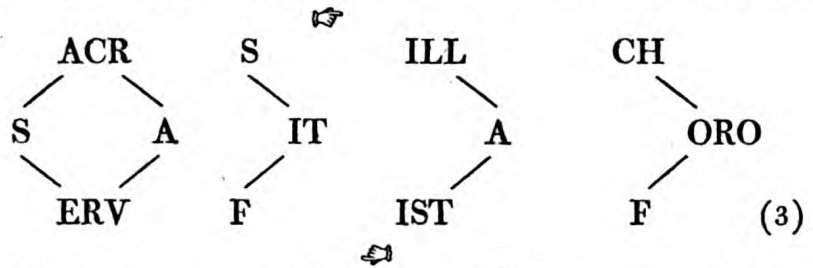
On a pier of the cathedral, near the west entrance of the flype.



Over an arch at the east entrance of the flype.

1632

CESSIT COMMUNI PROPRIUM JAM PERGITE QUA FAS. (2)



In our passage through the flype we find three several ways into the church, two of which are now closed up. One of these was on the outside of where the main body of the convent joined the church, at the distance of near forty feet from its western extremity, corresponding with a similar doorway in the north isle. Another of them was a passage from the west wing of the convent in the church, to the said wing being thirty-five feet in depth. The third door, being that which is now open, led into the same from the west cloister. Being arrived at this door, we find ourselves within the great quadrangle of the ancient cloisters, which extended 180 feet east and west, and 174 feet north and south, and were

(1) Viz. Illac precatore hac viator ambula. The meaning of which is:—*That way thou who comest to pray, this way thou who art pursuing thy journey, walk.*

(2) *Private property has yielded to public utility. Proceed now by the way that is opened to thee.*

(3) Viz. Sacra fit illa choro, serva fit ista foro. The English of which is:—*That way is consecrated to the choir, this way leads to the market.*

twelve

twelve feet broad. In walking over the empty square, which was once adorned with that interesting portion of an ancient cathedral, we have reason to lament that a man of bishop Horne's character (1) was ever appointed by Elizabeth to govern the diocese of Winchester. In robbing the cathedral of those beautiful porticos, which still adorn so many other churches in this country, we see that he has also essentially weakened the fabric itself, by depriving it of those props on the south side, which answered the purpose of the buttresses on the north side. This will be manifest by an examination of the arches of the windows and the building in general in this part. It appears by certain tokens that the east and south cloisters were of the ancient work of Walkelin; but the north cloister, adhering to the south isle of the church, must have been taken down when Edington and Wykeham rebuilt the latter. Hence we may venture to say, that it was rebuilt in the usual style of the age in which they lived, that is to say, with buttresses and pinnacles. Thus the nakedness of the cathedral on this side, for want of those ornaments, which bishop Lowth mentions as a defect, (2) did not originally exist, but was occasioned by the sacrilegious avarice of the 16th century, allured by the paltry value of the lead which covered these porticos. As the west wing of the monastery is proved, by the ornaments and style of what remains of it, to have been rebuilt a little before the Reformation, there is no doubt but the cloister which rested against it was constructed anew at the same time, and of course was furnished with buttresses and pinnacles, projecting into the area, like the last mentioned. The use of these cloisters was not for conversation or amusement, as is generally supposed. On the contrary, a perpetual silence was observed in them, except when it was interrupted by the psalms and other prayers that were chaunted in the frequent processions that were made round them. These proceeded from the church out of the east door, and returned into it again by the west door. (3) There

were

(1) See vol. 1, p. 370.

(2) Life of William of Wykeham, p. 212.

(3) This being the apparent motion of the sun, viz. from east to west. On one occasion, however, as we have shewn, vol. 1, p. 207, the community, thinking themselves injured by

the

were also daily progresses of the religious community through them from the church to the refectory, before meals, and back again to it, after them. Here the monks were chiefly buried, to afford a proper memento to their brethren, who walked over their ashes. The north cloister, adjoining to the church, was particularly sacred, being chiefly destined for pious lectures, which were sometimes performed aloud to the assembled fraternity, and sometimes in private, each monk reading silently to himself.

On the east side of the square we behold a cloister, 90 feet in length, actually existing. This led towards the ancient infirmary, and is part of Walkelin's original work. This, however, is far from being in the style of the destroyed cloisters of the quadrangle; for it is unavoidably dark, from the impossibility there was of making windows in it, and it is quite unornamented, as being a mere passage to the infirmary and other offices of the convent, situated beyond the south transept of the church. To the south of the aforesaid dark cloister we see an ornamented doorway of the early Gothic fashion. This was the entrance into the chapter-house, the site of which now forms the dean's garden. It was a magnificent building of Norman workmanship, as appears by some of the pillars and arches which formed the seats, still remaining in the walls. It was 90 feet square and vaulted, having a large pillar in the centre to support the same, and being covered on the outside, above the dormitories, with sheets of lead, which gave occasion to its destruction about the year 1570. The use of the chapter-house was for holding religious assemblies, in which the superior addressed suitable instructions and exhortations to the monks, for their spiritual improvement, either generally or individually. It appears also that the priors were sometimes buried in the chapter-house, at least the pious and learned Godfrey was interred in it, towards the north east corner. Here also the community met to deliberate and to decide upon such matters as they had a right to vote in, the most important of which was the election of the diocesan bishop, and of their own prior.

the bishop, who was their natural protector, made their processions the contrary way, with their processional crosses reversed, to shew that the state of things was then out of its proper order.

But

But the chapter-house before us has sometimes been the scene of important public transactions, such as render this spot peculiarly interesting. Here the proud and irreligious John humbled himself at the feet of archbishop Langton, in order to be absolved from his sentence of excommunication, and renewed the unnecessary and servile pledge of homage, which he had before given to pope Innocent III. (1) Hither his son, Henry III, came and preached a formal sermon, upon a text which he had chosen, to the assembled monks, in order to induce them to choose his half-brother, Ethelmar, for their bishop. (2) In this place also, by the intervention of the prior and monks, a fatal misunderstanding which had taken place between our said Henry of Winchester and his gallant son and deliverer, Edward I, was happily compromised. (3) In conclusion, the faithful and pious queen of the latter, after their return from the crusade, presented herself a petitioner to the chapter here held, in order to be admitted to a participation of their prayers, or, as it was termed, into their confraternity. (4)

At the extremity of the eastern, and facing the southern cloister, was a doorway, now changed, which led into the prior's quarters. The said south cloister was bounded by a wall four feet thick, which has been taken down within these few months, (5) and rebuilt much lighter. In this were several circular arches, half the depth of the wall, except one wide arch in the centre, that was made entirely through the wall, all which were filled up with modern masonry. The former were for the purpose of seats, such being usual in the south cloisters of monasteries; the latter was the entrance from the out quarters into the cloisters. On this side there was no high building, as there were on the other three sides, behind the cloisters, a circumstance which, by letting in the sun and the air from the south, must have contributed materially to the dryness and wholesomeness of the convent. At the western extremity of this cloister is a doorway, with a pointed arch, still visible, which led into an enclosed

(1) See vol. I, p. 238.

(2) Ibid. p. 245.

(3) Ibid. p. 251.

(4) Ibid.

(4) Viz. in the summer of 1797.

lavatory,

lavatory, where the monks washed their hands before their meals, and where the prior himself poured water upon the hands of any stranger who might happen to dine with the community. In this part of the building was a stone staircase, not many years taken down, which led into a spacious vestibule standing north and south, and thence into the refectory or dining hall of the monastery. The said refectory stands east and west, and projects beyond the south cloister at the distance of about forty feet. Two long narrow windows, in the stile of Henry the third's reign, are still seen at the east end of the refectory, as likewise four round headed windows, partly blocked up, of Walkelin's work, in its north wall, against which are placed the figures of two large chestnut trees, carved in hard stone and coloured. The hall in question was 41 feet long, 23 broad, and near 40 at its greatest height, being now divided into two stories. At the east end, between the windows, was the celebrated crucifix, from which a human voice was reported to have proceeded, deciding the controversy between St. Dunstan and the new established monks, on one hand, and the ejected canons on the other, the assembly for deciding which was held in this refectory. (1) In memory of this event the sentence then supposed to have been uttered, in confirmation of St. Dunstan's decision, with two Leonine verses, explaining the same, were inscribed under the crucifix, in the following manner:—*Absit hoc ut fiat : iudicatis bene : mutaretis non bene.* (2)

Humano more, crux præsens edidit ore

Cœlitus affata, quæ perspicis hic subarata. (3)

At a table, on the right hand of the crucifix, was the prior's place and that of his invited guests. On the left hand sat the sub-prior. The

(1) Eadmer, in vit. S. Dunst. Rudb. Hist. Maj. l. III, c. XIII. &c.

(2) *God forbid that this should be: you have judged right: it would be wrong to change.* Chronic Abbat Journal, ap. Twyf. p. 870, who adds, "in cuius rei memoriam in capite crucifixi metricè sic scribitur," viz. the verses cited above, which may be Englished as in the next note.

(3) *This crucifix spoke with a human voice the inspired sentences which you see here inscribed.* Ibid.

monks were ranged at tables placed on each side of the refectory, according to their offices and seniority. On the north side, between two of the windows, was the reader's pulpit : for devout reading or chaunting was continued during the whole time of the refection ; (1) and at all other times this hall was a place of silence for those who had occasion to go into it, except on certain days of recreation, when the reader was ordered down from the pulpit, and freedom of conversation was granted by the superior. The monks waited upon one another at table by weekly turns, (2) and on some occasions the prior and sub-prior themselves performed this humble office. When they observed the strict rule of their order they constantly abstained from eating flesh meat, except when the use of it was judged necessary in cases of sickness. (3) However, in their most relaxed state, when this law was dispensed with, there were not more than one quarter of the days in the year in which they could avail themselves of this indulgence, on account of the numerous days of fasting or abstinence, appointed by the church or by their particular statutes. It appears, that at the time of the Norman Conquest, the monks of St. Swithun's were accustomed to eat meat in the refectory ; but soon after that epoch, viz. in 1082, in consequence of the general reform of the Benedictine order introduced by Lanfrank, prior Simeon, brother to Walkelin, abolished the use of it, on ordinary occasions, (4) allowing it only, according to the tenor of the rule, to the sick in the infirmary. In the year 1300, at a general chapter of the order, held at Oxford, it was left to the superior of each monastery to grant the dispensation in question to the members of it, according to his own discretion, but this decision was a subject of great and general scandal. (5) According to the aforesaid rule the monks were allowed only two, or at most,

(1) Reg. S. Benedicti, cap. xxxviii.

(2) Ibid. cap. xxxv.

(3) Ibid. cap. xxxvi, xxxix.

(4) Annal. Wint. an. 1082.

(5) Mat. Paris, ad Dict. An. Annal. Wigorn.—The monk of Worcester remarks that he should not be surprised after this dispensation, and that of certain prayers that had been hitherto performed, if the *Pater Noster* itself were declared to be superfluous.

on certain occasions, three dishes, besides a plate of herbs or fruit. (1) Our monks, however, of St. Swithun, are reproached by a four writer and a declared foe of their order, with having, in the reign of Henry II, increased their dishes to the number of thirteen. (2) But we may presume that the greater part of these were pittance or different kind of legumes, and that the same sort of fish, dressed different ways, formed the greater number of the solid dishes.

On some occasions indeed every vestige of conventual frugality and regularity disappeared in this hall, namely, when certain illustrious prelates or princes chose it for the scene of grand entertainments. This was particularly the case when Richard I held the feast of his second coronation in this refectory, at which the king of Scotland and all the great officers of the state and the prelates were present. (3) Under the refectory and vestibule are still to be seen two kitchens, arched over, in the Norman fashion, and supported by single pillars in the middle of them, with stone trussels, curiously carved, to support dressers. They are at present divided into different apartments, but it is easy to trace out that each of them was originally 36 feet long and 26 feet broad. To the north of the kitchen was the cellarer or steward's quarters, and beyond that, near the church itself, the buttery. (4) In the wall adjoining to the slype is
seen

(1) Reg. S. Bened. c. xxxix.—In the Antiquities of Glaffenbury Abbey we have its customs and regulations in this particular, such as obtained about the time of the Conquest. “*Consuetudines observatæ temporibus Turstini & Herlwini Abbatum.*—In privatis diebus, viz. Dominica, die Martis, die Jovis ac sabbato *tria generalia* (principal dishes) ad refectiorem trabuerunt fratres & duas pitancias (pittances, entremets, small plates, such as legumes, &c.) Cæteris vero tribus diebus, viz. feria 2^a, feria 4^a & 6^a duo generalia & tres pitancias. In diebus autem solemnibus, quando fratres sunt in *cappis* (cucullis, when they wore their cowls or great habits. Du Cange Dom Mege) *medonem* habuerunt in *justis* (they had mead in their measured cans) & *similas* super mensas (cakes or wafel bread placed on the tables) & *vinum ad charitatem*,” (wine in the grace cup or wafel bowl to drink health to each other). Gul. Malm. de Antiq. Glascon. Eccl.

(2) Giraldus Cambrensis, de rebus a se gestis, l. II, c. v.

(3) Rog. Hov. Annales. Pars post. See vol. I, p. 232.

(4) This account of the situation of the different conventual offices is confirmed by an extract

seen a small ornamented arch, which communicated with the last mentioned office. It is not improbable that here was what is called a Turn, by means of which the brethren who were exhausted with fatigue and thirst, might, with the leave of their superior, at certain times, call for a cup of beer of the cellarer. Near this spot, if we credit the history of queen Emma's ordeal, were buried the nine plough shares, which she then walked over. (1) The offices in the story above those last mentioned, probably were the library, and the scriptorium for copying books, the great and sovereignly beneficial employment of monks before the discovery of printing.

The conventual buildings without the cloisters were much more considerable than those immediately communicating with them. The principal of these were the priors quarters, part of which still subsist and form the present deanery. We trace in particular the priors hall (now divided into four different apartments) by the great Gothic windows on the west side of it. (2) These seem to have been built, according to the taste of the age, about the time that prior Alexander entertained bishop Orleton here with the songs of the minstrel Herbert, concerning the combat of Guy and Colbrand, and the fiery trial of Emma. (3) Other offices of this priory, were the infirmary, which appears to have been towards the east end of the church, (4) near the doorway by which the bishop passed from Wolvesey to the cathedral, where the device of Fox is still seen carved on the spandrils. Not far from this, towards the south, were the work-shops of the monks for those who were employed

extract from Wykeham's Register, quoted by Warton, Description, p. 54, pointing out the course of the lock-pond. The said writer, however, has mistaken the meaning of the word *borderium* (a store-house), when he translates it a *malt-bouse*.

(1) "Novem vero hi vomeres in occidentali parte claustris Wintoniensis ecclesie erant humati." Rudb. Hist. Maj. l. IV, c. I.

(2) At the south end of this ancient hall is a brick building, said to have been added by Charles II, when he resided at the deanery, for the accommodation of Mrs. Ellinor Gwinn.

(3) See vol. I, p. 285.—There are evident traces in this building of a much higher antiquity than the age which these windows denote.

(4) Rudb. l. III, c. VII.

in manual labour. (1) There must have also been a noviciate, or distinct quarters for the residence of young monks, during the time of trial which preceded their permanent engagements, and there was certainly a garden for the exercise and recreation of the whole community. This seems to have been situated behind the west cloister, and is now divided into three prebendal gardens, in one of which, viz. that nearest to the cathedral an artificial mount still exists, so common in ancient gardens. But the largest portion of building within the whole enclosure must have been that which was set apart for the residence and accommodation of the numerous visitors and travellers who came to the priory, all of whom, as well poor as rich, the monks were obliged by their rule to receive with cordial hospitality, (2) and to provide with all necessaries, according to their respective ranks and circumstances, from the baron to the beggar. This was a great public benefit, when inns were few, and travelling, by reason of the badness of the roads, slow and laborious. We may form some idea of the number of guests who were received at our priory, when we learn, on one hand, that there were sometimes 500 travellers on horseback at a time entertained at Glaffenbury abbey, (3) and that the monks of St. Swithun's were, from early times, a model to their brethren in other parts for their hospitality as well as their other religious virtues, "keeping an open house, where all guests who flocked to them, both by sea and land, were supplied with every thing to the full extent of their wishes, with an inexhaustible expence and an unwearied charity." (4) Whoever considers the extent of building necessary to practice hospitality on this extensive scale, will readily believe what is otherwise credible, that there was a second quadrangle of equal extent with that of the

(1) *Officinæ monachorum.* Rudb. l. 1, c. vi.

(2) *Regul. S. Bened. c. LIII.*

(3) *Monasticon. Anglic. vol. 11, p. 454.* Stephens, from Brown Willis.

(4) "Religionis et hospitalitatis normam pulchre inchoatam delineavit (Godefridus prior) in monachos, qui hodie in utrisque Godefridi ita formam sectantur, ut aut nihil aut parum eis deficit ad laudis cumulum. Denique est in ea domo (S. Swithuni) hospitem terra marique venientium, quantum libuerit diversorium, sumptu indificiente, charitate indefatigatâ. Will. Malm. De Pontif. l. 11.

cloisters,

cloisters, one wing of which stretched out from the south side of the refectory, whilst the other joined the hall of the priory. This was probably for the guests of higher rank, whilst the poorer sort were lodged in buildings to the eastward. Upon an examination of the dean's stables and hay lofts situated in that part, we find them to have been constructed in the nature of the ancient eating halls, and it is probable that this building answered that purpose for the poorer sort of guests who were entertained at St. Swithun's priory.

We cannot quit this scene, so interesting to a Christian antiquary, without giving a more distinct account of the manner of life heretofore practiced in it. Not to enter into the controversy concerning the rise of the monastic institution, (1) certain it is that it began to spread itself abroad, in the western as well as in the eastern church, soon after the legal establishment of Christianity throughout the Roman empire by Constantine the Great. We have indisputable proofs that this course of life was established in Britain, and even in Winchester, soon after the period in question. (2) Our Saxon ancestors received it with the seeds of Christianity, their first apostles being in general monks of that more regular and organized institute, of which St. Benedict was the founder. The objects of this course of life may be learned from the rule of that saint, namely, to withdraw as much as possible from dangerous temptations, as also to learn and practice the gospel lessons in their original strictness and perfection. Its primary and essential obligations were to have all things in common with their brethren, no person being allowed to possess any property as his own, to observe perpetual chastity, and to live in obedience to their religious superiors. It will be supposed that prayer occupied a great part of their time. In the following account, however, of the œconomy of a monastic life, it is to be observed, that the spiritual exercises, called the canonical hours, were, with some variations as to the times of performing them, equally incumbent on secular canons and

(1) See this discussed at full length in the Preliminary Discussion to vol. 11, of Stephens's *Monasticon*.

(2) See vol. 1, p. 56.

the clergy in general, as on the monks. The time of the monks rising was different, according to the different seasons of the year and the festivals that were solemnized, (1) but the more common time appears to have been about the half hour after one in the morning, so as to be ready in the choir to begin the night office, called *Nocturnæ Vigiliæ*, by two. (2) When these consisted of three nocturns, or were otherwise longer, the monks of course rose much earlier. In later ages, the whole of this office, and that of the *Matutinæ Laudes* (3) were performed together, and took up, in the singing of them, about two hours. There was now an interval of an hour, during which the monks were at liberty in some convents, for this was far from being the case in all, again to repose for a short time on their couches, (4) but great numbers every where spent this time in private prayer. At five began the service called Prime, at the conclusion of which the community went in procession to the chapter-house, to attend to the instructions and exhortations, which we have spoken of above. The chapter being finished, they proceeded again to the church, to assist at the early, or, what was called, the Capitular Mass. (6) This being finished, there was a space of an hour or an hour and a half, which was employed in manual labour or in study. At eight they again met in choir to perform the office called Terce, or the third hour, which was followed by the high mass, and that again by Sext, or the office of the sixth hour. These services lasted until near ten o'clock, at which time,

(1) Regul. S. Bened. c. viii, &c.

(2) Dom. Mege.

(3) It appears very clear by the rule of St. Bennet, c. xvi, and by the commentators on it, that the office of the night or *Nocturnæ Vigiliæ* was a distinct office from the *Matutinæ Laudes*, the latter being one of the seven offices of the day.—“*Officium quod olim dicebatur Matutinum, hodie Laudes vocatur.*” Van Espen. De Horis Can. part II, c. 111.—“*Quamvis seculares jungant vigiliis matutinis laudibus & abusive utramque appellent matutinas, tamen sunt distinctæ horæ & divisim a monachis per orationes terminantur.*” Radulph. Tung. ibid.

(4) Statut. S. Dunstan & Lanfrank.

(5) Rudb. Hist. Maj. l. 111, c. vi.

(6) This is known to have been the general practice of our convents, but by the strict rule the proper time of dining was twelve o'clock on common days, three on fasting days, and four or five o'clock in Lent. c. xli.

in later ages, (1) when it was not a fasting day, the community proceeded to the refectory to dine. They returned, after dinner was over, processionally to the church, in order there to finish their solemn grace. There was now a vacant space of an hour or an hour and an half, during part of which those who were fatigued were at liberty to take their repose, (2) according to the custom in hot countries, which was called from the time of day when it was taken, *The Meridian*. Others employed this time in walking and conversing, except on those days when a general silence was enjoined. At one o'clock, None or the ninth hour was sung in the choir, as were Vespers at three. At five they met in the refectory to partake of a slender supper, consisting chiefly, both as to victuals and drink, of what was saved out of the meal at noon, (3) except on fasting days, when nothing or next to nothing, was allowed to be taken. The intermediate spaces were occupied with spiritual reading or studying, or with manual labour, which frequently consisted in transcribing books. After the evening refection, a spiritual conference or collation was held, until the office called Complin began, which, with certain other exercises of devotion, lasted until seven o'clock, when all retired to their respective dormitories, which were long galleries containing as many beds as could be ranged in them, separated from each other by thin boards or curtains. On these the monks took their rest, without taking off any part of their clothes. (4)

It is presumed that those persons who with candour examine this sketch of a monastic life, will confess that at least the accusation of laziness, which has so often been brought against the professors of it, is unfounded. The question whether the same is or is not an unprofitable course of life, depends upon the solution of two other questions. 1st, What is the end of man's creation? 2dly, What are the means pointed out by revelation for answering this end? But to wave these points, and to avoid every

(1) Reg. c. LVIII.

(2) "Meridianam suam solitus erat (Willelmus Giffard episcopus) facere cum monachis in illorum dormitorio." Annal. Wint, an. 1128.

(3) Reg. cap. XXXIX.

(4) Ibid. cap. XXI.

invidious comparison between the lives of the ancient monks, and of those, who, having succeeded to their wealth, revile their memories, in the mere point of general utility, let us see what benefits were actually conferred on society by the above-mentioned class of men. 1. They converted to Christianity this and many other Christian nations. (1) 2. They thereby reclaimed our ancestors from a barbarous and savage way of living, and their monasteries were, for a great number of ages, the only schools of literature and of the liberal arts. 3. They, with the labour of their own hands, before printing was invented, were continually employed in transcribing the perishing copies of the holy scriptures, the classical authors, the histories and records of past times in general, without the use of which, so far from attaining to that superior knowledge, which we vainly ascribe to ourselves, we should inevitably have relapsed back again into absolute barbarism. In a word, the monasteries, besides paying their quota to the state, supported the whole body of the poor, kept open, gratis, every where, schools for the education of youth, and hospitals for the reception of the sick and infirm. They also let their lands upon such easy terms, and were otherwise so indulgent and beneficent to their tenants, that towns and cities almost every where grew up round their convents.

But to return to our priory of St. Swithun, we shall finish this chapter with an account of those monks belonging to it, who, in different ages, have been distinguished by their learning, merits, or rank in life, as far as we have been able to trace them, and also with a list of cathedral priors, down to the suppression of the monastery.

To omit Constantine, the monk of the cathedral, who was exalted to the imperial purple in the fifth century, whilst this was a British city, and to begin our account from the conversion of our Saxon ancestors in the seventh century, we must certainly reckon, as belonging to the present monastery, St. Birinus, who was in fact the founder of it. His successor,

(1) Germany, Franconia, Friezland, Saxony, Sweedland, Denmark, Gothland, Huugary, Lithuania, Ruffia, Poland, Pomerania. See *Monasticon*, vol. 11.

next after Agilbert, we are assured was also a member of it, but whether in quality of monk or regular canon, must be determined by what has been said before. (1) He was certainly a person of distinguished eloquence and learning, who, though he was guilty of great faults, yet lived to repent of them, returning for this purpose to the monastery, in which he had spent his youth. (2)

In the eighth century, was St. Hedda, the fourth bishop of this see, whom some authors describe as having previously been a member of this community. (3) He was author of certain books of letters addressed to the learned St. Aldhelm, and to other bishops, which Malmesbury, who had seen them, allowed to have considerable merit as compositions. In the same age Helmstad was superior of this convent, before he was bishop of the see.

In the ninth century we have Ethelwulph, who was a member of this religious community, and even in the first stage of holy orders, when he was forced to quit his solitude in order to take upon himself the kingly office; as likewise the great St. Swithun, who, like his predecessor, was prior or superior here before he became bishop.

In the tenth century we find the learned Lamfrid, called by excellency, The Doctor, who wrote the history of our church and monastery, and the life and miracles of St. Swithun; also St. Oswald, who was dean of the secular canons, established here after the martyrdom of the monks or regular canons by the Danes, and afterwards bishop of Worcester and archbishop of York; Brithnoth, the first Benedictine prior, who became abbot of Ely, and Brithwold his successor who was afterwards raised to the episcopal throne of this city.

In the eleventh century, the Benedictine order being established here, many of the monks became illustrious for their merits and stations. Amongst these were two of our own bishops, Kenulph and Alwin; also Alfric and Aldred, who were successively promoted to the see of York; Livingus, who became archbishop of Canterbury; Alfwold, bishop of

(1) Vol. 1, p. 162.

(2) Viz. Wina.

(3) Pitius, De Script. Ecc.

Sherborne; Simeon, brother to Walkelin, who was made abbot of Peterborough; and likewise Wolstan, who was cantor of the cathedral and a famous poet.

In the twelfth century the most distinguished monks of this convent were Godfrey, the learned and zealous prior who is so highly extolled by Malmſbury; Malchus, who was consecrated to the ſee of Dublin; prior Walter, who was tranſlated to Weſtminſter, of which he became the firſt mitred abbot; prior Robert, who was removed to the abbacy of Glaſſenbury. The two latter left valuable hiſtories relating to this cathedral, which are cited by Rudborne. Geroald, the firſt abbot of Tewkſbury, who returned to St. Swithun's, and there ended his days. At the beginning of this century the biſhop of the ſee, William Gyffard, a man of great talents and experience, took up the habit and exerciſes of a monk in his own cathedral, without, however, reſigning his mitre; and about the middle of it St. William, archbiſhop of York, reſided for a conſiderable time at St. Swithun's, conforming to all the religious practices of the convent.

In the thirteenth century we meet with Richard of Devizes, a monk of St. Swithun's, who was no leſs famous for his learning than for his piety. He left behind him certain works relating to the hiſtory of this country. At the concluſion of it, Henry Woodlock governed the monaſtery, who was afterwards raiſed to the epiſcopal throne.

In the fourteenth century mention is made of a very learned monk of this priory, by name Adam, whom the monks elected biſhop, in oppoſition to the royal nomination. In the ſame century John le Deveniſh, a relation to the founder of St. John's Houſe, was a monk here, who being choſen for his merit to fill the epiſcopal chair, and being obliged to yield that ſtation to Edington, was made abbot of St. Auguſtine's at Canterbury.

In the fifteenth century occur the two monaſtic hiſtorians of our priory, to whom we have ſuch infinite obligations for our information concerning the early ſtate of the city and the cathedral, viz. Thomas Rudborne, and the anonymous author of the *Annales Wintonienſes*.

Finally,

Finally, in the sixteenth century, previously to the dissolution of the convent, was prior Silkstede, who was not only distinguished for his skill in architecture and zeal for the spiritual and temporal benefit of his convent, but also for his learning, of which he left proof in certain writings, that were committed to the press, relating to his own profession.

Priors (1) of the Old Monastery, or Cathedral Priory of Winchester.

We know very little concerning the superiors, by whatever names they were called, who governed the cathedral monastery during the time of its two first establishments, and even during that of the third, down to the time when St. Ethelwold and king Edgar reformed it and filled it with Benedictine monks from Abingdon. The only particulars that we have been enabled to collect on this subject are, that one Dinotus, or Devotus, governed the cathedral clergy, under the bishop, with the title of abbot, at the first foundation of the see by king Lucius; that Deodatus was their superior when the cathedral was rebuilt in the reign of Constantine the Great, at which time there is reason to suppose that it was served by monks properly so called; that Helmstan and St. Swithun were the Præpositi, or priors of it, in the reigns of Egbert and Ethelwolph, when it seems to have been a priory of regular canons; and lastly, that St. Oswald was dean of it during a part of the time that it was inhabited by secular canons, about the middle of the tenth century, until, disgusted with their manners, he left them to become a monk.

1. It is then from the year 963 that the history of our priors (2) properly begins, in which Brithnoth, who had been fellow monk with St. Ethelwold at Abingdon,

(1) The reason why this ancient monastery was governed by a conventual superior called a *prior*, instead of an *abbot*, which was a higher title, and why of course it was termed *the priory*, not *the abbey* of St. Swithun, was because it was attached to a cathedral, in consequence of which the bishop was its chief superior and abbot, and as such represented it in Parliament.—N. B. In the following catalogue we have followed Brown Willis and Stephens, in preference to Henry Wharton and Gale, the account of the two former being much more circumstantial and accurate than that of the two latter.

(2) Ang. Sac. vol. 1. Success. Prior.

and probably also at Glaffenbury, was appointed by him to govern the new establishment of the cathedral monastery. He held this office seven years, when, upon a similar reform being established in the monastery of Ely, by the same faint, he was made abbot of it.

2. To Brithnoth, in the year 970, succeeded Brithwold, otherwise called Ethelwold, who seems to have been promoted from the rank of prior of the cathedral to that of bishop in the year 1006.

3. Alfric was the third prior, who, in 1023, was raised to the archiepiscopal see of York.

4. The next prior upon record is Wulfsig, though it is supposed that one or two others must have governed the monastery between him and Alfric, as he did not die until 1065.

5. Upon the decease of Wulfsig, a Norman monk was appointed superior, namely, Simeon, brother of Walkelin, who having reformed this monastery, governed it until the year 1080, when he was promoted to the abbacy of Ely.

6. The monastery was next governed by the most celebrated of all its priors for literature, as well as for piety and religious discipline, namely, Godfrey, a native of Cambray, but one who had been educated in this priory of St. Swithun. He died in 1107.

7. Geoffry I held the office of prior four years, when, in 1111, he was deposed by bishop William Giffard. This measure will not be considered as very extraordinary or disgraceful to the deposed, when we are informed that the bishop himself was at this time invested with the efficient power, as well as with the dignity of abbot, in consequence of which he created or deposed the prior at his own discretion.

8. To Geoffry I, succeeded Geoffry II, who had before been cellarer, as it is called, or steward of the convent, which he governed only three years, being, in 1114, elected abbot of Burton. He was distinguished for his literature, and left certain works behind him. It is a proof of the high character which our cathedral priory bore for learning and regular discipline, that the first seven abbots of Burton had all of them been monks of St. Swithun. (1)

9. Eufachius governed the priory six years, dying in 1120.

10. The precise year of prior Hugh's death cannot be discovered.

11. Geoffry III died in 1126.

12. Ingulphus, the twelfth prior, was elected abbot of Abingdon in 1130.

(1) Stephens's *Monast.* vol. 11, p. 221.

13. Robert

13. Robert I was chosen bishop of Bath and Wells in 1136.

14. Robert II, a man described to be "accomplished in all virtues, and a special lover of the poor," (1) governed St. Swithun's until 1171, when he became abbot of Glaffenbury. He is also mentioned as one of the writers of this community.

15. The succeeding prior, Walter, was also the author of certain works (2) relating to the history of the cathedral, which seem to have existed in the conventual library until the general destruction of such libraries in the reign of Henry VIII. In 1175 he was translated to Westminster, of which he became the first abbot who was honoured with the mitre. The frequent translations of the superiors of this priory to other monasteries forms a strong presumption in favour of its regularity and strict discipline.

16. Prior John died in 1187.

17. The latter was succeeded in the same year by Robert III, surnamed Fitzhenry, who, in 1214, became abbot of Burton.

18. Roger, a native of Normandy, was the next prior, the time of whose death is not known.

19. Walter II died in 1239.

20. Andrew, a Welchman, was now thrust into office by the king, in order to influence the monks in the election of his half brother, William of Valentia, to the episcopal throne.

21. Walter III, having been uncanonically chosen, was deposed by bishop William de Raley in 1247.

22. John II, or de Calceto, is described to have been "a religious, more in habit than in manners," (3) having sided with the king in the unjust persecution of the above mentioned prelate. As a reward for this courtly behaviour, he was promoted to the abbacy of Peterborough in 1249.

23. William de Taunton seems to have been a worthy superior, but met with great opposition in his government. In 1256 he was translated to the abbey of Middleton, or Milton, in Dorsetshire, after having obtained the right of the mitre and crozier for the priory of St. Swithun, (4) which was a rare privilege for a prior, and such as seemed to trench on the rights of the bishop. In 1261 our monks endeavoured to bring him back once more amongst them, by choosing him for their bishop. This election, however, the pope refused to confirm.

(1) Rudborne, Hist. Maj.

(2) Warton.

(3) Mat. Paris.

(4) Annal. Wint.

24. Andrew II, surnamed of London, was of the same character with the former prior of his name. He was a creature of the unworthy prelate Ethelmar, and in the end was deposed and imprisoned in Hyde Abbey by the succeeding bishop John de Gervayse. (1)

25. Ralph Ruffel was next elected, in whose time the popular tumults happened, which occasioned the destruction of part of the monastery, and the death of some of its servants. (2) He died the year after this event, viz. in 1265.

26. Valentine filled the office of prior till 1276.

27. John III, or de Dureville, a Norman by birth, but a monk of this house, was prior for two years.

28. Adam de Farnham next governed the priory, who refusing to permit Boniface, archbishop of Canterbury, to visit his monastery, incurred the sentence of excommunication by so doing. He was absolved, however, upon his submission, and died in peace in 1284.

29. William II, surnamed de Bafyng, next came into office, which he held only for a few months, when he was succeeded by

30. William III, surnamed in like manner de Bafyng, who died in 1295. The remarkable stone coffin and epitaph, which we noticed in the south transept of the cathedral, belonged to one of these priors, probably to the latter.

31. Henry Woodlock, or de Marwell, from the rank of prior was raised to that of bishop of this see in 1305. In this capacity he placed the crown on the head of Edward II, the archbishop of Canterbury being then in exile.

32. Nicholas de Tarente vacated his priory by death in 1309.

33 Richard de Enford, the next superior, was alive in 1325, but the exact time of his death does not appear.

34. Alexander Heriard yielded to fate in 1349.

35. John III, or de Merlow, governed the community until 1361; when

36. William IV, surnamed Thudden, was chosen to succeed him, but the bishop invalidated the election, because it was made without his participation.

37. Hugh II, or de Bafyng, was voted in his place, by the 42 monks of which the convent then subsisted, (3) and governed it 23 years, dying in 1384; when

38. Robert IV, or de Rudbone, D. D. was confirmed prior, who died in 1394.

39. Thomas Nevyle, S. T. P. succeeded in the same year. In his time the

(1) Annal. Wint.

(2) Annal. Wint. & Wigorn.

(3) Lowth, Life of W. W. p. 69. Ex Regist.

priory was visited by the metropolitan, to which measure no opposition appears to now have been made. About this time the number of the monks was still 42.

40. Thomas II, or Shyrborne, next wielded the prior's crozier, but the dates of his election and death have not been discovered.

41. William V, or Aulton, departed this life in 1450 ; when

42. Richard II, or Marlborough, who had been cellarer, succeeded him. He died in 1457.

43. Robert V, or Westgate, presided from the said year until 1470.

44. Thomas III, or Hunton, next held the office during the space of 28 years.

45. In 1498 Thomas III, or Silkstede, whose decorations of the church have been so often mentioned, worthily filled the office of prior. In his time a visitation of the monastery having been held, it was found that the number of monks amounted to 35, and their revenues to 1000*l.* per annum. He resigned his office, together with his life, in 1524.

46. Henry II, or Brook, S. T. P. who succeeded the last mentioned, was certainly alive in 1535, but the precise year of his death is not recorded.

47. The last in this long succession of superiors was William VI, or Kingfwell, otherwise called de Basyng, who, "partly through fear and partly through covetousness, being severely threatened on one hand and inveigled with fair promises on the other," (1) gave up this venerable and primæval monastery to be dissolved by the sacrilegious Henry, and, to complete his guilt, signed a solemn declaration that he had done this "of his own free will and voluntary mind, without constraint or compulsion," (2) as almost all the superiors of the great monasteries were likewise forced to do. (3)

We quit the inclosure of the monastery, now called the Clofe, by a lofty and firm gateway and doors of prodigious strength, which probably may have remained there ever since the destruction of the former doors, that were burnt, with all the adjoining buildings on both sides of them, in the riots of 1264 above-mentioned. From this gate we proceed by the east end of St. Swithun's-street to what is called King's-gate. Leland brings sufficient arguments to prove that this was anciently called St. Michael's-gate. (4) But a later writer, who, however, is of no great

(1) Stephens, vol. 11, p. 222.

(2) 31 Hen. VIII, c. XIII.

(3) See vol. 1, p. 331.

(4) Itinerary, vol. 111, p. 101.

credit when unsupported by authorities, says that king John first opened the present gate, removing for that purpose the parish church of St. Swithun, which before stood on the ground, to its present situation over the gate, intimating thereby that the latter obtained its name of King's-gate from this circumstance. (1) So far is certain, that the gate existed, under the same name that it does at present, and that the church of St. Swithun stood over it, at the time of the aforefaid riots, when they were involved in the conflagration which then took place. (2) This church was evidently built for the parish church of the numerous servants and artificers of the priory of St. Swithun, to whom it was dedicated, as being dependant on it; for the cathedral itself could not have been made subservient to the conveniency of that class of people, in the use of the sacraments and other ecclesiastical rites, without great confusion and interruption of the choir service. Before we proceed farther, it is proper to remark that there are here three of those Druidical stones mentioned in our first volume, (3) though probably much reduced from their original size, one at the entrance of the close gate, another at the bottom of the steps leading up to St. Swithun's parish church, and a third, as a foundation stone, under the south east pier of King's-gate.

Having turned to the left, down College-street, we behold in the range of houses on the south side of it, (4) the site of the ancient **Suffern Spytal**, or Sister's Hospital, so called because it was served by nuns, who, according to the nature of their institute and the tenor of their vows, were obliged constantly to attend sick persons, whom they received into their hospital; or attend at their own houses, in addition to the ordinary duties of a con-

(1) Waver's Hist. vol. 1, p. 208.

(2) "An. 1264, 4mo. non Maii Wintonienses contra priorem & conventum S. Swithuni infurrexerunt & portam prioratus & portam quæ vocatur Kingate cum ecclesia S. Swithuni supra, & universis ædificiis & redditibus prioris & conventus prope murum combusserunt." Annal. Wint.—This is the passage, as we have mentioned in our preface, which being wrongly applied by Gale to the cathedral church of St. Swithun, has so much perplexed and misled him. See Preface to the History and Antiquities of the Cathedral.

(3) P. 9.

(4) MSS.

ventual life. It is difficult to conceive a more humbling, painful, or perilous employment than this must have been, yet heretofore there was always found a sufficient number of females, in decent circumstances and in the bloom of youth, who were ready to devote their lives to it. It does not appear that this establishment was endowed with any landed property for its support, but it was maintained by the monks of the cathedral (1) and the donations of the charitable. (2) This most humane and beneficial institution was amongst the first which fell a sacrifice to the insatiable avarice of Henry VIII, as Leland upon his arrival at Winchester found it suppressed.

(1) "Ther was an hospitale for poore folkes a very litle without the Kinges gate maynteinid by the monkes of S. Swithunes now fuppreffid." Leland, Itin. vol. III, p. 100.

(2) It is mentioned by Wykeham in his will in the following terms:—"Item lego fororibus hospitalis elemofynarii ecclesie meae S. Swithuni 40 solidos inter ipfas equaliter dividendos, ad orandum pro anima mea."



CHAP. IV.

Antiquity and Situation of the ancient Grammar School of Winchester.—Foundation of the present College by Wykeham.—Mysterious Number of its several Members.—General Sketch of its History.—Description of the College.—The first Tower and Court.—The middle Tower and second Court.—Outside View of the Chapel and Hall.—Inside View of the Chapel.—Its Beauties and its Defects.—Ancient Epitaphs on the Pavement.—The Cloisters of the College.—The Chantry in its Area, now the Library.—The Refectory.—The School Room, with its Decorations.—Illustrious Members of the College.—List of its Wardens.—The Song of Dulce Domum.

IT has been already observed, (1) that a temple of Apollo, the deity of literature, stood near the site of the present college, when this first part of Britain entered into the list of civilized provinces. (2) But to pass on to the Christian period. There is reason to believe that soon after the conversion of our ancestors, a school of learning was opened by the cathedral clergy, for the benefit of the public, near their monastery. It is plain that Helmstad and St. Swithun, priors of this convent in the eighth and ninth centuries, must have been in high repute for their learning and skill in instructing youth, by the choice which Egbert made of them to educate his son Ethelwolp. (3) The latter was afterwards pitched upon
by

(1) Vol. 1, p. 27.

(2) "Situs monasterii (namely, that built by king Lucius) ex parte orientali ecclesiæ erat 100 passuum in longitudine versus vetus templi Concordiæ & 400 passuum in latitudine versus novum templum Apollinis, &c." Rudb. Hist. Maj. l. 1, c. vi.

(3) "Successit venerabilis Helinstanus ex monacho Wyntoniensi, cui rex Egbertus Anglorum monarcha primus filium suum commendavit Athulphum nutriendum. Commendavit Helinstanus

by Ethelwolph himself to instil the first principles of learning into the mind of the immortal Alfred. (1) It seems probable that Ethelward, a son of the last mentioned, who, despising the pomp of state, gave himself up to a studious life, received his first instructions at the cathedral school of Winchester, before his father founded the university of Oxford, and the learned convent of St. Gimbald in this city. St. Ethelwold also, who was a native of our city, seems to have found, in the tenth century, the means of instruction at home, before he removed to the abbey of Glaffenbury. In the age succeeding the Conquest we have positive proof of there being a large grammar school at Winchester, as the first founder of St. Cross, Henry de Blois, in the constitutions which he drew up for it, directed that thirteen of the poorer sort of scholars, belonging to the said school, should receive their daily victuals from that foundation. (2) In a word, Wykeham himself, in his early youth, resided at Winchester, for the benefit of frequenting the school established there, which school being known to have then existed on the very spot where the college now stands, (3) there is reason to suppose it to be the same which we have proved to have existed in this city, at periods much more remote, under the patronage of the bishop, and the direction of the cathedral monastery.

Ever since the year 1373 bishop Wykeham had taken this school into his own hands, paying the salary of the master whom he had chosen to manage it, by name Richard de Herton, (4) and providing the scholars with lodging and boarding in different houses in St. John's parish. (5)

Helinstanus Athulphum S. Swithuno, tunc præposito Wyntonienfis ecclesiæ." Rudb. Hist. Maj. l. III, c. 1.—"Commendavit S. Swithuno rex Egbertus filium suum Adulphum liberalibus disciplinis erudiendum & sanctis moribus instruendum." Gotzelin in Vit. S. Swith. ap. Surium.

(1) "Alfredus in infantilibus agens annis, S. Swithuno Wyntonienfi episcopo traditus erat erudiendus nam idem præful egregius quondam nutritius erat Athulphi patris sui." Rudb. Hist. Maj. l. III, c. vii.

(2) Lowth's Life of Wykeham, p. 76.

(3) MS. Coll. Wint. quoted by Lowth, p. 190. (4) Ibid. p. 94, and Append. vii.

(5) Ibid. p. 191, also Append. x.

But in March 1387 this great and beneficent prelate, having just completed his college at Oxford, for the benefit of his diocese, began the foundation of the college in this city, to serve as a seminary and nursery for the former. The site of it he purchased of the prior and convent of the cathedral, consisting of "two medes, called Dumer's mede and Otterbourne mede, lying between the sutfern spytal and the gardens and closes of Kyngsgate-strete on the west, and the gardens and closes of the Carmelite friars on the south, and a certain house of the said prior and convent, called La Carite to the east." (1) In the course of six years this great-work was finished, when, on the 28th of March 1393, John Morys, who had been the same day appointed warden, (2) with the rest of the society, "made their solemn entrance into the college, chanting in procession." (3) The different sovereigns granted many charters for the security and aggrandizement of this establishment, and the popes issued many bulls for its protection and its exemption from the usual restrictions of the canon law. Amongst other privileges of this sort were those of having all the sacraments and sacramentalia, as they are called, administered in the college chapel, of being allowed to erect a belfry, with bells over it, and of its members being permitted to receive ordination from any bishop, to whom they might present themselves. (4) Lowth and most other writers who speak of the college mention the number and respective degrees of its members, (5) but none of them, since Harpsfield, seem to have been aware of the mysterious meaning of these determinate numbers and qualities. We may venture then to say, after the hint of this author, (6) who was himself a distinguished Wykehamist at the beginning of the 16th century, that the warden and ten priests, who were

(1) MSS.

(2) Ibid.

(3) Lowth, p. 191.

(4) MSS.

(5) "The whole society consists of a warden, 70 poor scholars, to be instructed in grammatical learning, 10 secular priests, perpetual fellows, three priests chaplains, three clerks, and 16 choristers; and for the instruction of the scholars, a schoolmaster and an undermaster." Stat. Coll. Wint. Lowth, Life of W. W. p. 192.

(6) "Tam Wintoniæ quam Oxonii ille numerus conspicitur qui sacrum 70 discipulorum numerum conficit." Harpsfield, Hist. Ecc. Anglic. Ed. Duac. p. 553.

perpetual

perpetual fellows, represented the college of the apostles, Judas Iscariot of course not being represented; that the head master and second master, with the 70 scholars, denoted the 72 disciples; (1) that the three chaplains and three inferior clerks marked the six faithful deacons; Nicholas, one of that number, having apostatized, has therefore no representative; finally, that the 16 choristers represented the four greater and the 12 lesser prophets.

This learned establishment, the parent of Eton and the model of Westminster, has escaped, in a providential manner, the ravages of war and riot, and the more dangerous grasp of sacrilegious avarice, to which it has been frequently exposed. During the first century of its existence, numerous revolutions and popular commotions took place, as we have shewn, (2) which to the college bore a more threatening aspect, inasmuch as its superiors and special patrons were always found on the side of social order and of the established government, which cause we have seen was far from being always triumphant. In the course of the second hundred years from its foundation, it was, at different times, in imminent danger of destruction, from the insatiable rapacity of the courtiers, in the reigns of Henry VIII and Edward VI, which swallowed up so many other foundations of a similar nature, and one among the rest which joined to it. (3) This danger was so great and imminent, that, during the space of two years, a statute of dissolution was in full force against it, (4) and it existed only by the precarious pleasure of a tyrannical prince. At length, however, when a fresh act was obtained by the courtiers of Edward, confirming that of Henry, for dissolving colleges, hospitals, &c. this establishment, together with the colleges of the two universities and of Eton, was favoured with a special exception. (5) It is probable, however, that this was not obtained without sacrificing the magnificent church

(1) St. Luke, c. x.—N. B. The reading of vulgate, which the founder of course followed, has 72 disciples; that of the Greek text, which is followed in the English Bible, has only 70 disciples.

(2) Vol. I, c. xi.

(3) St. Elizabeth's College, which will be mentioned below.

(4) 37 Hen. VIII, c. xv.

(5) 1 Edw. VI.

plate, the gift of so many prelates and princes, and particularly of its royal friend and admirer Henry VI. We must add, that, to preserve itself in being, the college was under the necessity of adopting the four different changes which took place in the religion of the state, during this period, (1) the last of which, on Elizabeth's mounting the throne, had the effect, as we have shewn, (2) of forcing some of its most distinguished ornaments to quit both the college and the kingdom. In the middle of the last century the destruction of the college seemed inevitable, from the joint resentment and avarice of the presbyterian republicans, had not one of their leaders, who had also been a member of this learned body, mindful of the oath which he had taken in its favour, generously interposed and restrained the violence of his associates. (3) It must not, however, be overlooked, that parliamentary commissioners were appointed to visit this, in common with the universities and other colleges, and that the warden and other members of it were obliged, for a considerable time, to conform to the presbyterian service and discipline.

We enter into the first court of the college by a spacious gateway, the canopy of which is supported by the mutilated busts of a king, on one side, and a bishop, on the other, evidently intended to represent the founder and his royal patron Edward III. In the centre of the groining, under the tower, are seen the arms of the former, and in an ornamented nich, on the outside of it, we behold a large statue of his patroness, the Blessed Virgin crowned, with a sceptre in her right hand and her divine infant in her left. How a statue of this nature, exposed in the open street, could have escaped the violence of the iconoclastic fanatics, both

(1) These were—1. The religion of the six articles devised by Henry himself, being neither Catholic nor Protestant—2dly, Zuinglianism, under the duke of Somerset, in Edward's reign—3dly, The Catholic faith restored by Mary—and 4thly, The 39 articles of queen Elizabeth.

(2) Vol. 1, p. 367, 368.

(3) This person in all probability was either colonel Nathaniel Fiennes, admitted fellow of New College, in quality of founder's kin, or Nicholas Love, son of the warden of that name, another of the regicides and one of the six clerks in chancery.

in the 16th and 17th centuries, it is difficult to account for, especially as we see the evident marks of this fury in the mutilated mitre and crown of the above-mentioned busts, which are immediately beneath it. Perhaps it might have been concealed from view on the occasions in question, or possibly some ingenious tale might have been devised, to lead the ignorant barbarians into an opinion that this statue was intended for quite a different personage from her whom it actually represents. In the area of this court stands a modern house, built for the warden, which however neat and convenient, has the bad effect of intercepting the view of the ancient wing on the same side with it. The middle tower, over the gate leading into the interior court, is ornamented with three beautiful niches, having suitable canopies and pinnacles to adorn it. In the centre niche stands the statue of the Blessed Virgin, as large as life, with a book in her left hand, and her right elevated towards the figure of the angel Gabriel, which occupies the niche on the same side. The heavenly messenger appears to be pointing to a label inscribed with the words of the salutation, *Ave gratia plena*. (1) The founder himself is represented in the third niche, with his mitre and other episcopal ornaments, invoking the prayers of his holy patroness. The very same figures are repeated in niches on the south side of this tower, whilst over the east end of the church a similar statue of the Blessed Virgin with that in front of the first tower, is seen, but under a much more gorgeous canopy. The reason why this figure so often occurs about Wykeham's college is given by the learned prelate who has written his life, in the following passage:—

“ He, Wykeham, seems even in his childhood to have chosen the Blessed Virgin as his peculiar patroness, to have placed himself under her protection, and in a manner to have dedicated himself to her service; and probably he might ever after imagine himself indebted to her special favour for the various successes which he was blessed with through life. This seems to have been the reason of his dedicating his two colleges, and calling them by her name, over all the principal gates of which he has

(1) *Hail full of grace*. St. Luke, c. 1, v. 28.

been careful to have himself represented as her votary, in the act of adoration to the Blessed Virgin, as his and their common guardian." (1)

Passing under the aforefaid tower into the second court, every spectator must be struck with the elegant and uniform style of the ancient buildings with which it is surrounded. In particular the magnificent chapel and hall, which form the south wing of the quadrangle, being supported by bold and ornamental buttresses, and enlightened by lofty and richly mullioned windows, bespeak the genius of Wykeham, and fill the mind with admiration and delight. Over the western extremity of the hall, corresponding with the above-mentioned statue of the Blessed Virgin, and under a similar canopy, is the figure of St. Michael, armed with a spear and shield, and transfixing the old dragon. A stately tower, with turrets and pinnacles at the four corners, stands near the centre of the said south wing. It is built in the more ornamental style of the 15th century, not being the work of Wykeham himself, but of warden Thurbren. (2)

We now enter, by a vestibule ornamented with rich Gothic ceiling, into the chapel itself. Here we find that solemn gloom which is so favourable to devotion. This is in a great measure produced by "the dim religious light" which its storied windows diffuse. The great eastern window, containing the genealogy of our Saviour Christ, has been the subject of one of the most exquisite poems in our language. (3) The names and attributes of many of the royal personages, there depicted, are easily discerned. There are also, in the same window, some saints of the new law, particularly St. Peter and St. Paul. In the centre is the Crucifixion, and in the highest pannel of all, the Resurrection, which, having been injured, has lately been restored by Mr. Cave, senior. The other windows are filled with the figures of saints of almost every description, kings, bishops, priests, abbots, and nuns, most of which, with a little study, and the help of a perspective glass, may still be ascertained, together with the following inscription: "*Orate pro anima Wilhelmi de*

(1) Bishop Lowth's Life of Wykeham, p. 278, 279.

(3) Viz. in 1430, MS.

(2) By Bishop Lowth, published in a Miscellany called *The Union*.

Wykeham fundatoris istius collegii." (1) The awful effect of this chapel is also greatly owing to its loftiness and the bold and magnificent style of its groining, resembling that which covers the sanctuary of the cathedral, but less encumbered with ornaments. A valuable acquisition to this chapel is the altar piece, representing the Salutation of the Blessed Virgin, by Le Moine, being a present of the late head master, Dr. Burton, who purchased it abroad. A comparison of this with the altar piece of the cathedral will serve to illustrate and confirm the remarks we made in speaking of the latter. (2) The above-mentioned painter holds no very high name amongst foreign artists, yet we here see in the mother of Jesus the true expression of humility, modesty, and devotion, whilst the saints of our modern Apelles, and even the king of saints himself, have nothing in their countenances superior to what we may meet with in any common assembly at the present day.

We have spoken of the beauties of this chapel; let us now say a word of its defects. The recess on the south side of the ante-chapel, though originally made for a useful purpose, hurts the symmetry of the building. This was originally a separate chapel, built, together with the tower which stands over it, by warden Thurbern, whose device, as also the arms of the bishops Wykeham, Waynflete and Beckington, appear on its vaulting. The windows in the side chapel, like those in the principal one, were adorned with curious paintings and inscriptions, which the learned Anthony Wood copied in the last century. (3) We can have no doubt of the occasion of this addition being made to the original chapel; for though there were probably in the latter two side altars, where now the tribunes for the ladies stand, in addition to the high altar, yet these must have been too few to accommodate the devotion of 16 or 18 priests, who were generally found in this community. In the second place, though the altar piece of the college is so greatly superior to that of the cathedral, yet, in other respects, the altar itself falls greatly short of the former in dignity and decorations. There was, however, a time, when,

(1) *Pray for the soul of William of Wykeham, founder of this college.*

(2) See p. 39.

(3) The windows are now closed up and the glass removed.

through

through the munificence of its friends and benefactors, it almost vied with it in splendor and magnificence. We learn, in particular, that, the pious and munificent Henry VI, bestowed upon it a tabernacle of gold, with a chalice and phials of the same metal, as also considerable sums of money, at different times, for its further decoration. (1) But perhaps the greatest defect of all in the present chapel has arisen from the injudicious attempt of a former warden to improve it. This was Dr. Nicholas, who, in the year 1681, (2) removed the ancient stalls, with their canopies and spire work, out of the choir. The stalls indeed are now awkwardly ranged round, what is called, the Ante-chapel, but the spire work, which we have reason to believe, from the taste of the founder, to have been exquisite in its kind, has quite disappeared, and is probably destroyed. Instead of these appropriate seats and decorations, the aforesaid warden placed ordinary benches and modern wainscoating, fitter for a hall than a choir. For the sake also of new paving the said choir, he has removed the curious brasses, and other memorials of his predecessors, and other illustrious members of the society, together with their epitaphs, from where their ashes lay before the high altar, into the abovementioned ante-chapel, in which situation, some of them are still visible. It is an advantage, however, that these were all copied by the indefatigable Wood, about the time of these innovations, which we may be sure excited all the bile of this staunch antiquary. We will transcribe from Warton's Description, who was in possession of Wood's manuscript, a few of the most interesting of these epitaphs. The following is that of the first warden of the college, as the words themselves imply:—

Hic jacet Magister Johannes Morys primus custos istius collii, qui obiit die undecim millia virginum (3) anno dni millesimo ccccxiii et anno regni Henrici quinti primo, littera dominical A, cujus animae propitietur Deus. (4)

(1) E Veter. Regist. Coll. Wint. apud Lowth, Apend. n. XIII.

(2) MSS.

(3) The feast of St. Ursula and her companions, viz. Oct. 21. See her history, vol. 1, p. 53, note 5.

(4) Here lies master John Morys, first warden of this college, who died on the festival of the 11,000 virgins, in the year of our Lord 1413, and in the first year of the reign of king Henry V. the dominical letter being A, may God have mercy upon his soul.

The

The second commemorates his successor, the active and beneficent warden Thurbern:—

**Custos Robertus Thurbern cognomine dictus
En morior certus, cui non parcat necis ictus.
Spes mea, vera quies, bone Jesu, suscipe gratum
Quem trecena dies rapit Octobris vere stratum.
Anno milleno domini C quater sociato
Et quinquaginta morior, bone Christe, iuvato.
Deprecor oreris pro me custode secundo,
Discas lege pari, Custos, non credere mundo. (1)**

There is also a large stone, inscribed with a very copious inscription in hexameter and pentameter verses, written by warden White for his own epitaph, as appears by the first lines of it.—

**Hic tegor, hic, post fata, Whitus propono jacere
Scriptor Joannis carminis ipse mei,
Sin alibi fors est putrescere, qui meus esset
Tunc patior tumulus fiat ut alterius, &c.**

It concludes

**Nunc subeat lector, quia sancta est atque salubris
Res pro defuncto fratre rogare Deum. (3)**

When warden White wrote this epitaph in 1548 for himself, he was little conscious of the varied fortunes that awaited him. He was in the same year turned out of his trust by the duke of Somerset and committed to the tower. Being restored by queen Mary, he was, upon the death of

(1) Behold I warden Robert, surnamed Thurbern, die, being unable to escape the sure stroke of death. Thou who art my hope and true repose, merciful Jesus, receive me graciously, whose death happened this 30th of October, in the year of our Lord 1450. Merciful Christ, assist me. And do thou, my successor, pray for me, who was the second warden of this college, learning from me not to trust to the world.

(2) Here do I, John White, the writer of my own epitaph, propose to be buried. But if I should dissolve elsewhere, let this tomb belong to any one else, &c.

(3) Let the reader now undertake to pray for me, because it is a holy and a salutary thing to pray to God for a deceased brother.

bishop Gardiner, raised to the see of Winchester. He was a second time committed to the tower by queen Elizabeth, and being permitted to retire to his friends near Odiham, he died in obscurity, and was buried, by his own desire, in the cathedral, where, however, there is no inscription or stone to record his memory. (1)

There are, in the same place, epitaphs upon warden Stempf, who died in 1581; upon John Bouke, third warden of New College, who died in 1441, and was buried here; upon John Bedell, mayor of Winchester, once a scholar of this college, who died in 1498; (2) as likewise upon the wardens Love, Cobb, &c. all which Warton has published. We shall, however, content ourselves with giving the elegant epitaph, composed by the regicide, Nicholas Love, upon his father, the warden of the same name, as breathing a spirit of piety, though tinged with Pagan mythology, and of veneration for the college and the old founder of it, which we should not expect from a writer of his character, and which give countenance to the conjecture that he might be the person who saved the establishment, when his party was triumphant in the great rebellion.

Hic positus est Nicholas Love, S. T. D. Collegii ad Ventam Wiccamici primo informator postea custos. Docuit annos XI, præfuit XVII, ita ut ædibus hisce, providentia sua, statum optimum, dignitate honorem conciliaret. Eruditionis magnum testimonium accepit, quod Jacobo Regum doctissimo a sacris fuerit. Mira res potuisse in unum hominem coire molestiam cum fœlicitate, gravitatem cum commitate, cum judicio ingenium, prudentiam cum eloquentia; ita ut omnia summa essent. Hæc, qui citra invidiam legis, abi fœlix & collegio optuma quæque præcare; hoc est, custodes similes.

*At tu jam fœlix & diis conjunctior umbra,
Hunc tumulum, hos titulos & breve carmen habe.*

(1) See his history, vol. 1, p. 363, 366, &c.

(2) In Warton's Description, p. 44, this date is printed 1398. The errors of the press throughout this whole work, particularly in the present epitaphs, are exceedingly numerous and gross.

*At pudet, ut quæ homines virtuti reddimus hæc sint
Præmia : nil ultra Wickamus ipse tulit.*

Nic. Love, hæres patris B. M. moerens posuit. (1)

We proceed from the college chapel into the Cloisters. These were not built by Wykeham himself, though they are proved by many dates on the walls to have been erected soon after his time. Indeed the obvious advantage of such porticos to an establishment such as this originally was, both for public processions and for private lectures, leaves us no doubt that the founder's intention was that they should be added to his building as soon as circumstances would permit. They are 132 feet square, with elegant Gothic mullions, and the rafters of the roof disposed in a neat circular form, which seems to argue that they were never intended to be vaulted. The pavement and adjoining walls, like the prophet's roll, are every where inscribed with *lamentation and mourning and woe*, (2) being chiefly the records of mortality in this learned society, during four centuries. The ancient use of this spot, as a burying place for the fellows and scholars, will appear from the dates of the following, amongst many other epitaphs, on brasses in the western cloister:—

Hic jacet R. Dene Mag. in Art. et quondam informator scholarium

(1) *Here lies Nicholas Love, S. T. D. who was at first master and afterwards warden of Wykeham's college at Winchester. He taught in the college XI years, and governed it XVII, in such manner as, by his prudence, to secure its prosperity, and by his character to add to its dignity. It is no small proof of his learning that he was chosen to be chaplain of that most learned of kings, James I. He was a rare example of severity, joined with good nature; of gravity, mixed with affability; of genius, guided by judgment, and of discretion, added to eloquence; all which qualities in him attained to their highest pitch. Thou who readest this without envy, go, be happy, and pray for all happiness to the college; that is to say, pray that it may be blessed with wardens like the deceased:*

And do thou, O happy shade, who art now united to the Gods,

Receive this tomb, these praises, and this short verse.

Alas, we mortals may blush that these are the only

Reward we can pay to merit: since Wykeham himself receives from us nothing more.

Nicholas Love, the heir of his excellent father, with sorrow placed this stone.

(2) Ezech. c. 11, v. 10.

hujus coll. qui ob. 28 D. Maii A. D. M,CCCLXXXIII, Cujus aiae propitietur Deus. (1)

Orate pro aia Willi Laus quondam socii istius colli, qui obiit die jobis in vigilia S. Georgii An Dni M,CCCCXVII cujus aiae propitietur Deus. (2)

Another ancient epitaph, upon a brass against the wall, in the same cloister, is in english verse, as follows:—

Edmund Hodson, Clerk, and Fellow of this College, died the VIII of August, 1580

Who so thou art, with loving harte,
Stande, read, and think on me,
For as I was, so now thou art,
And as I am, so halt thou be.

A great part of the brasses in these cloisters represent priests in their sacerdotial habits, and all the more ancient inscriptions conclude with prayers for the deceased. We shall content ourselves with transcribing one more of these epitaphs, as it alludes to a remarkable building, which we are going next to survey, and serves to confirm the date which we shall assign to its erection.

Orate pro aia Dni Willi Clyffe primi capellani istius capellae, qui obiit XXIII mensis Martii An. Dni. M,CCCCXXXIII, cujus aiae propitietur Deus. (3)

The chapel of which mention is made in this epitaph, stands before us, in the area of the cloisters. It was built by John Fromond, a man of great consideration, and a liberal benefactor to both Wykeham's colleges, in the year 1430, which seems to be also the date of the cloisters that surround it. The use of the chapel was that of a chantry, where mass

(1) Here lies R. Dene, M. A. and formerly teacher of the scholars of this college, who died 28 May, A. D. 1384, on whose soul may God have mercy.—N. B. These and the other inscriptions belonging to the college are copied from Warton.

(2) Pray for the soul of William Laus, once fellow of this college, who died on Thursday, being the vigil of St. George, in the year 1417. On whose soul may God have mercy.

(3) Pray for the soul of master William Clyffe, first chaplain of this chapel, who died March 24, 1434. Upon whose soul may God have mercy.

was daily said for the dead by a priest who was endowed by Fromond for that purpose. (1) In the reign of Henry VIII the appropriate funds of this chapel seem to have been seized upon for his use, (2) and the chapel remained void and neglected many years. It is an elegant Gothic building on the outside, as appears by the west end of it, which is represented in our plate of the college, and is in high preservation. As we enter into it we find in the wall, on the right hand, a certain cavity. This was made to contain the holy water, with which those who entered into such places of old, used to sprinkle themselves, amongst other ends, as a token of the purity of conscience, which they ought to bring with them to prayer. Having passed the door, we find ourselves, not in an empty chapel, but in an elegant well-furnished library, to which use it was converted in the year 1629. (3) The ceiling is groined, but in too heavy a style for the comparative height of it. The east window is filled with stained glass, consisting partly of that which originally belonged to it, and partly of some that was taken out of the windows of the side chapel, under the tower, (4) the whole being compleated with plain pieces of modern stained glass. Here are many valuable works and certain other curiosities, particularly an Ibis from Egypt, embalmed in the manner peculiar to that country.

Returning from the cloisters, the same way by which we went to them, the Refectory or Eating-hall presents itself next to our survey. To this we ascend by a flight of stairs, at the south west corner of the above-mentioned second court. But first we must attend to a subject which is highly illustrative of the customs of ancient communities. We speak of the Lavatory, at the bottom of the stairs, being in the same situation in

(1) MSS.

(2) Ibid.

(3) Warton says, Description, &c. p. 50, that this chapel was converted into a library by warden Pink, Anno Dom. 1629. This is an unpardonable error in a Wykehamist, who ought to have remembered that there never was a warden of that name at Winchester, though there was such a one at Oxford.

(4) This appears by Wood's account of the said windows, Warton's Description, p. 40.

which

which a similar one stood in our cathedral priory, and indeed in all ancient convents. The present cistern, and the porch under which it stands, being in a kind of rude Ionic architecture, on the pediment of which are the arms and the motto of the founder, copied in our plate, appear to be of the age of Elizabeth; but there can be no doubt that the said cistern has been substituted for one more ancient, that was probably worn out, as we see the arch to receive it formed part of the original plan of the edifice. The refectory itself is 63 feet long and 33 broad. It is also exceedingly lofty, the height of it not being reduced by vaulting, which, if it existed, would serve to confine the effluvia of the provisions served up at table. On the contrary, to keep the atmosphere of the hall as sweet as possible, by a circulation of air, the middle of the roof is raised higher than the rest of it, and perforated on both sides. The timbers of the roof, being calculated always to remain in sight, are curiously worked and arranged, with large coloured busts of bishops and kings, for corbels. Descending from the hall, strangers are generally conducted into a chamber adjoining to the kitchen, in order to view a singular painting on the wall of a Hircocervus, or animal compounded of a man, a hog, a deer, and an ass, which is explained by an inscription, there seen in Latin and English verse, to be the allegory of a trusty servant.

Between the hall stairs and the passage into the chapel is another passage, which leads into a fourth court. This consists of the play ground of the collegians, in which stands the School, a magnificent modern edifice, built by a subscription, chiefly of those persons who had been educated in this college. It was finished in 1687, and cost, at that time, 2600*l*. Over the door is a noble and finished metal statue of Wykeham, cast under the directions of that celebrated statuary, Cibber, father of the less celebrated poet of the same name, the hero of the *Dunciad*, and presented by him to the college, as the inscription under it declares, viz.

M. S. Gulielmi de Wickham, Episcopi Wintoniensis, Collegii hujus fundatoris. Statuam hanc e metallo conflandam atque heic sumptu suo ponendam

ponendam curavit, ex conjuge affinis sua, Caius Gabriel Cibberus, Statuarius Regius. M,DCLXXXII. (1)

It betrayed a great want of taste in those who first caused this fine bronze statue to be painted and gilt, which decorations, after all, are made without due attention to the costume.

Entering into the school room we find it nobly proportioned, being 90 feet by 36, and suitably lofty. On the south end, are the following inscriptions, in uncial letters, with the appropriate emblems opposite to them, in the following manner:—

AUT DISCE. (2)	} A mitre and crozier, as the expected rewards of learning.
AUT DISCEDE. (3)	
MANET SORS TERTIA CÆDI. (4)	} An ink-horn to sign, and a sword to enforce the order of expulsion.

A scourge.

At the north end are inscribed the rules for the conduct of the students, being written in the style of the *Duodecim Tabulæ* of the Romans. We will here insert them, according to the last edition of them, by the present worthy and classical warden:—

Tabula legum Pædagogicarum.

IN TEMPO.—Deus colitor. Preces cum pio animi affectu peraguntor. Oculi ne vagantor. Silentium esto. Nihil profanum legitor.

IN SCHOLA.—Diligentiâ quisque utitor. Submisso loquitor secum. Clarè ad Præceptorem. Nemini molestus esto. Orthographicè scribito. Arma Scholastica in promptu semper habito.

IN AULA.—Qui menfas consecrat clarè pronunciato. Cateri respondentor. Recti

(1) Sacred to the memory of William of Wickham, bishop of Winchester, founder of this college. Caius Gabriel Cibber, statuary to the king, and a relation, by his wife, to the aforesaid founder, caused this brazen statue of him to be cast and erected here at his own expense.

(2) Either learn. (3) Or depart hence.

(4) The third choice is to be chastised.—After all we must allow that sense is sacrificed to sound in the quibble which occurs in the original, as the obvious meaning of this third choice is that persons may remain at the college without learning, provided they will submit to punishment for their neglect.

interim omnes stanto. Recitationes intelligenter et apte distinguuntur. Ad mensas sedentibus omnia decora sunt.

IN ATRIO.—Ne quis fenestras faxis pilifve petito. Ædificium neve inscribendo neve insculpando deformato. Neve aperto Capite neve sine Socio coram Magistris incedito.

IN CUBICULIS.—Munda omnia sunt. Vespere studetor. Noctu quies esto.

IN OPPIDO AD MONTEM.—Sociati omnes incedunt. Modestiam præ se ferunt. Magistris ac obviis Honestioribus Capita aperiuntur. Vultus, gestus, incessus componuntur. Intra Terminos apud Montem præscriptos, quisque se continet.

IN OMNI LOCO ET TEMPORE.—Qui Plebeius est, Præfectis obtemperato. Qui Præfectus est, legitime imperato. Is Ordo vitio caret: Cateris specimen esto. Uterque a pravis omnibus verbisq; factisq; abstinet.

Hæc, aut his similia, qui contra faxit, si quando deferantur, Judicium damus.

Feriis exactis Nemo domi impunè moratur. Extrà Collegium absque venia ex-euntes Tertiâ vice expellimus. (1)

(1) *Table of the Scholastic Laws.*

IN THE CHURCH.—Worship God. Say your prayers with a pious affection of the mind. Let not your eyes wander about. Keep silence. Read nothing profane.

IN THE SCHOOL.—Let each one be diligent in his studies. Let him repeat his lesson in a low tone of voice to himself, but in a clear tone to his master. Let no one give disturbance to his neighbour. Take care to spell your theme aright. Have all your school implements in constant readiness.

IN THE HALL.—Whoever says grace, let him repeat it distinctly. The rest are all to answer to him. All are in the mean time to stand upright in their places. Whatever is to be repeated, let it be clearly and properly pronounced. Whilst you sit at table, behave with due decorum.

IN THE COURT.—Let no one throw stones or balls against the windows. Let not the building be defaced with writing or carving upon it. Let no one approach the masters with his head covered or without a companion.

IN THE CHAMBERS.—Let cleanliness be attended to. Let each one study in the evening, and let silence prevail in the night.

IN THE TOWN, GOING TO THE HILL.—Let the scholars walk in pairs. Let them behave with proper modesty. Let them move their hats to their masters and other respectable persons. Let decency regulate your countenance, your motions, and your gait. Let no one on the hill go beyond the prescribed limits.

EVERY WHERE AND AT ALL TIMES.—Let inferiors be subject to the preceptors. Let the

We shall here mention the names of a few of the eminent prelates and other learned men whom this seminary has produced at different times.

Archbishops of Canterbury—Henry Chichley, founder of All Soul's College, Oxford, William Wareham, and likewise, to all appearance, Henry Deane.

Bishops of Winchester—Wm. Waynflete, John White, Thomas Bilson, Charles Trimnel.

Bishops of Bath and Wells—Thomas de Beckington, William Knight, Arthur Lake, Thomas Ken.

Bishops of Salisbury—Thomas Chaundler, (1) Alexander Hyde.

Archbishops of Dublin—Tho. Cranley, Hugh Inge.

Prelates of other sees—Robert Sherburn, bishop of Chichester; Tho. Jane, of Norwich; Richard Mayo, or Mayhew, of Hereford; John Holyman, of Bristol; James Turberville, of Exeter; Lewis Owen,

of Cassino; John Merick, of the Isle of Man; John Young, of Callipolis, &c.

Eminent writers in the classical line—Wm. Grocyn, Nicholas Udal, John Harmer, Hugh Robinson, Humphry Lloyd, and John Lloyd.

Antiquaries—Robert Talbot and Sir Thomas Brown.

Political writers—Sir Thomas Ryves and Sir Henry Wotton.

Divines—Richard Zouch, John Rastell, Lewis Owen, and Henry Cole. (2)

Epigrammatists—John Owen & John Reinolds.

Poets—Tho. Leyson, George Coryat, Thomas Otway, John Philips, Young, Somerville, Pitt, Collins, Thomas Warton, &c. (3)

There were three successive masters of Wykeham's scholars previously to their taking possession of the college, viz. Richard de Herton, Tho. de Cranley, and John Westcott; but it is only from the latter period that the

the prepositors govern with equity. Let the latter be themselves free from fault and give good example to the rest. Let both inferiors and prepositors refrain from every thing that is unbecoming, both in actions and in words.

Whoever disobey these rules, upon conviction will be sentenced to condign punishment.

No one will be excused in staying at home beyond the time of the vacation. Those who are detected in going out of the college without leave will be expelled for the third offence.

(1) He appears to be the same who wrote the short life of Wykeham. Ang. Sac. vol. II.

(2) The three last mentioned were of the number of those deprived by queen Elizabeth for refusing to acknowledge her spiritual supremacy.

(3) To these authors must be added, Stapleton, Pitts, Harding, Martin, Hyde, and the other deprived Wykehamists, mentioned in vol. I, p. 367, 368.

R

society

society is to be considered as properly formed, and that the list of its wardens begins, as we gather from some of the above quoted epitaphs.

These were—

John Morys, appointed March 28, - - - - 1393	John Harmar, - - - 1596
Robert Thurbern, - - 1413	Nicholas Love, - - - 1613
Thomas Chaundler, - - 1450	John Harris, - - - 1630
Thomas Baker, - - - 1454	William Burt, - - - 1648
Michael Cleve, - - - 1485	John Nicholas, - - - 1679
John Rede, - - - 1501	Thomas Braithwait, - - 1711
Robert Barnoak, - - - 1521	John Cobb, - - - 1720
Edward More, - - - 1526	John Dobson, - - - 1724
John White, - - - 1541	Henry Bigg, - - - 1729
John Boxal, - - - 1554	John Coxed, - - - 1740
Thomas Stemp, - - - 1556	Christopher Golding, - 1757
Thomas Bilson, - - - 1580	Henry Lee, - - - 1763
	Isaac Huntingford, D. D. 1789

We shall conclude this account of the college with inserting the famous song of *Dulce Domum*, which is publicly sung by the scholars and choristers, aided by a band of music, previously to the summer vacation. The existence of this song can only be traced up to the distance of about a century, yet the real author of it, and the occasion of its composition, are already clouded with fables.

Concinamus, O sodales!

Eja! quid silemus!

Nobile canticum!

Dulce melos, domum!

Dulce domum, resonemus!

CHORUS.

Domum, domum, dulce domum!

Domum, domum, dulce domum!

Dulce, dulce, dulce domum!

Dulce domum, resonemus!

Appropinquat ecce! felix

Hora gaudiorum:

Post grave tedium

Advenit omnium

Meta petita laborum.

Domum, domum, &c.

Musa, libros mitte, fessa,

Mitte pensa dura,

Mitte

*Mitte negotium
Jam datur otium,
Me mea mittito cura.
Domum, domum, &c.*

*Ridet annus, prata rident;
Nosque rideamus.
Jam repetit domum
Daulius advena :
Nosque domum repetamus.
Domum, domum, &c.*

*Heus ! Rogere, fer caballos ;
Eja, nunc eamus,*

*Limen amabile
Matris et oscula,
Suaviter et repetamus.
Domum, domum, &c.*

*Concinamus ad Penates,
Vox et audiatur ;
Phospore ! quid jubar,
Segnius emicans,
Gaudia nostra moratur ?
Domum, domum, &c.*

(1)

(1) Amongst many translations of this celebrated Winchester ode, the following, which was given by a writer, who signs himself J. R. in the Gentleman's Magazine for March 1796, appears best to convey the sense, spirit, and measure of the original.

Sing a sweet melodious measure,
Waft enchanting lays around ;
Home ! a theme replete with pleasure !
Home ! a grateful theme, refund !

CHORUS.

Home, sweet home ! an ample treasure !
Home ! with ev'ry blessing crown'd !
Home ! perpetual source of pleasure !
Home ! a noble strain, refund !

Lo ! the joyful hour advances,
Happy season of delight !
Festal songs, and festal dances,
All our tedious toils requite.

Home, sweet home ! &c.

Leave, my weary'd muse, thy learning,
Leave thy task, so hard to bear ;
Leave thy labour, ease returning,
Leave my bosom, O ! my care.

Home, sweet home ! &c.

See the year, the meadow smiling !
Let us then a smile display ;
Rural sports, our pain beguiling,
Rural pastimes call away.

Home, sweet home ! &c.

Now the swallow seeks her dwelling,
And no longer loves to roam ;
Her example thus impelling,
Let us seek our native home.
Home, sweet home ! &c.

Let our men and steeds assemble,
Panting for the wide champaign ;
Let the ground beneath us tremble,
While we scour along the plain.
Home, sweet home ! &c.

Oh ! what raptures, oh ! what blisses,
When we gain the lovely gate !
Mother's arms, and mother's kisses,
There our blest arrival wait.
Home, sweet home ! &c.

Greet our household-gods with singing ;
Lend, O Lucifer, thy ray ;
Why should light, so slowly springing,
All our promis'd joys delay !
Home, sweet home ! &c.

CHAP.

CHAP. V.

Derivation of the Name of Wolvesey.—Its first Foundation as a Royal Palace.—Conferred upon the diocesan Bishop.—Rebuilt as a Castle.—History of it down to its Demolition in the grand Rebellion.—Description of it from a Survey of its Ruins.—La Carité.—St. Elizabeth's College.—Foundation and Statutes of the same.—Account of its Dissolution by Henry VIII.—Convent of the Carmelite Friars.—Its Foundation and Destruction.

HAVING taken our leave of the college, the remains of the Episcopal Palace and Castle of Wolvesey, which is situated at the east end of College-street, next demand our attention. The most plausible derivation of this name of Wolvesey, is from the celebrated tribute of the wolves heads, imposed upon the Welsh by king Edgar, which, we are positively assured, was ordered to be paid here. (1) The first erection, however, of this palace, is of a much more ancient date. It is said, that Kinegils, the first Christian king of the West Saxons, built it as a palace for himself, and that his successor Kenewalch, in order to induce Agilbert, the successor of St. Birinus, to reside at this his capital city, annexed it to the cathedral, which he had lately finished, as a dwelling-house for him and his successors, bishops of the West Saxons. (2) We meet with nothing more relating to this episcopal palace, except the above-mentioned circumstance of the wolves heads being paid here, until some time after

(1) Truffel's MSS. ex Archiv. Ecc. Cath.—The term of WOLVESHEAD was in common use before the Conquest for the condition of an outlaw, as appears in the account of the ancient customs of the land, given to William I, by an illustrious jury appointed by him for this purpose.—“ Si nocens sententiam despexerit & infra 31 dies inveniri non poterit, utlegabit. Si postea repertus fuerit & teneri possit vivus, regi reddatur, aut caput ejus, si se defenderit: *lupinum enim caput gerit*, a die utlegationis suæ, quod anglice ~~Wolveshead~~ dicitur.” Hen. Knighton, De Event. Angl. ap. Twyfd. p. 2356.

(2) Truffel's MSS.

the Conquest, when the prelates, as well as the secular nobility, having been encouraged and impelled by the first Norman sovereigns to erect castles, in every part of the realm, as a bridle upon the English, (1) our powerful bishop Henry de Blois, brother to king Stephen, made a castle of incredible strength here at Wolvesey, in 1138, (2) employing, for this purpose, the materials of the royal palace, built by his uncle, the Conqueror, on the north west part of the present cathedral church-yard, which he himself took down as an encroachment. (3) An opportunity soon offered of proving the strength of this new raised fortress, when the empress Maud, being desirous of securing the person of her cousin, the aforesaid bishop, he fortified himself in this his castle, where he stood a siege against the most able generals in the island, viz. Robert earl of Gloucester and David king of Scotland, who in the end were forced to retire from it with confusion. (4) One of the first acts of Henry II, upon his mounting the throne, was to dismantle this and the bishop's other castles. (5) Nevertheless, it appears, a century later, to have been still a place of considerable strength, as the unworthy prelate Ethelmar, with the three other half brothers of Henry III, fled hither for safety from the parliament of Oxford, hoping to be able to defend themselves in it from the assembled barons. (6) In this expectation, however, they were disappointed; the castle was quickly taken, and probably more effectually dismantled, than it had been before. Accordingly we find no further mention of Wolvesey as a place of strength, except the mention which Leland makes of it, as "a castelle or pallace welle tourid," (7) but we

(1) "Ad castella solus omnes fatigabat (Wilhelmus I) construenda." Hen. Hunt. Hist.—
"Castra erant crebra per totam Angliam." Will. Malm. Novel. l. 11.

(2) "An. M. C. xxxviii fecit Henricus episcopus ædificare domum, quasi palatium, cum turri fortissima in Wintonia." Annal. Wint.

(3) Girald. Cambren. De Sex Episcop. Coet. Ang. Sac. vol. 11.—In confirmation of this account of Giraldus, we may add that pieces of Saxon mouldings and other ornaments appear, at the present day, amongst the grout work of what remains of this castle.

(4) See vol. 1, p. 213.

(5) Ibid. p. 219.

(6) Mat. Paris & Contin. See vol. 1, p. 256.

(7) Itinerary, vol. 111, p. 99.

frequently

frequently read of it as the ordinary place of the bishop's residence. Bishop Langton, at the latter end of the 15th century, not satisfied with the two colleges at his gates, turned part of Wolvesey into an episcopal seminary, where he caused a certain number of youths to be educated at his expence. Amongst these, Richard Pace rose to great eminence, by his learning and employments under Henry VIII. (1)

To finish the history of this noble edifice, having subsisted in splendor near 500 years, it was, upon the final reduction of Winchester, by Oliver Cromwell in person, in the year 1646, destroyed as a dwelling house, and reduced to that heap of ruins, which it has continued ever since. At the time that the King's-house, and so many other great buildings were going forward at Winchester, its bishop, who was the munificent Morley, thinking it a disgrace that he had not a palace to reside in at his cathedral city, began to build a noble edifice for this purpose, (2) under the directions of sir Christopher Wren, on which he spent the sum of 2800l. of his own money, (3) but which he did not live to finish, at least in the inside. This omission, however, was supplied by sir Jonathan Trelawny, about the beginning of the present century. (3) The episcopal palace, thus compleated, was the most perfect and elegant modern building in the city, until within these fifteen years, when the whole of the beautiful front, standing east and west, was taken down by the present bishop, reserving only certain offices at the west end of it. The loss which the city has thus incurred, both with respect to beauty and benefit, is made up to the antiquary by the view that is opened to him of the magnificent ruins of Wolvesey castle, which before were hidden by it: ruins, which persons who have viewed the Colliseum of Vespasian, have declared they can look upon with satisfaction. But alas! even these will not long remain for the gratification of the curious. For whereas the bishop is obliged to keep certain roads in repair, the constant practice of his work-

(1) Wood's Athen. Oxon.

(2) This appears from the following inscription, which was placed over the principal door of the palace:—*Georg. Morley epus has ædes propriis impensis de novo struxit. An. Dom. 1684.*

(3) Wood.

(4) Gale's Hist. Pref.

men is to supply themselves with stones for this purpose, out of the venerable walls of Wolvesey.

The remains in question, belonged to the keep or principal part of the castle. This appears to have been an imperfect parallelogram, extending about 250 feet east and west, and 160 north and south. The area or inside of the quadrangle was 150 feet in length and 110 in breadth, which proves the wings of the building to have been 50 feet deep. The tower, which flanks the keep to the south east, is square, supported by three thin buttresses, faced with stone. The intermediate space, as well as the building in general, on the outside, is composed of cut flints and very hard mortar, a coat of which being spread over the whole, gave it the appearance of free stone. The north east tower, which advances beyond its level, is rounded off at the extremity. In the centre of the north wing, which has escaped better than the other wings, is a doorway, leading into a garden, which is defended by two small towers, and has a pointed arch. Hence there is reason to suspect, that it is of a more modern construction than the rest of the building, which is of the Saxon order. The inside of the quadrangle, towards the court, was faced with polished free stone, as appears from the junction of the north and east wings, which is the most entire morsel in the whole mass, and exhibits a specimen of as rich and elegant work as can be produced from the twelfth century. We there view the pellet ornament and triangular fret, which adorn the circular arches, still remaining, together with the capitals and a corbel bust, executed with a neatness unusual at that early period. Very little remains of the west and south wings, the ruins of these having probably been cleared away by Morley, to make room for the offices of his new palace, which approached very near to them. The only part of the ancient edifice that has escaped destruction, is the episcopal chapel, at the south west end of the aforesaid quadrangle. It is astonishing that any antiquary should hesitate a moment to pronounce, that this is not coeval with the Saxon work, which we have been describing, (1) since it is not only Gothic,

(1) Grose, Antiquities.

but

but even in the latest file of that order, as appears in the flat arch of the east window. The inside, however, of this chapel, by no means corresponds with the beauty of its exterior, being ceiled in the modern fashion, and destitute of every kind of ornament.

But we must not confine our ideas of the renowned castle of De Blois to the present keep, since a place that could stand a siege against a large army, with able generals at its head, must have contained space and buildings sufficient for the lodging the stores, and movements of a very considerable number both of men and cattle. Accordingly we learn, both from the testimony of Leland, (1) and an actual survey of the ruins and site of the castle, that its walls extended on one side almost to King's-gate, and on the other side, near to the city bridge, being every where fortified with towers at proper distances. In order to make sufficient room for his purpose, the founder of the castle has evidently altered the original form of the city at this angle, extending its walls, which here are the walls of the episcopal castle, beyond their ancient bounds, so as to form an obtuse angle, destroying the rectangular form, which the Romans always affected in their cities and camps.

Directly opposite to the gates of Wolvesey palace, at the eastern extremity of the warden's garden, was a house belonging to the cathedral monks, called La Carité. (2) This, from its name and situation, was not unlikely to have been a Lazaretto to their hospital at the other end of the street, for the reception of patients afflicted with infectious disorders.

St. ELIZABETH'S COLLEGE.

Over against the said palace, but at a greater distance from it, namely, in the meadow adjoining to the wharf, stood the college of St. Elizabeth, more ancient, by almost a century, than the adjoining college of St. Mary, founded by Wykeham. The founder of the former was John de

(1) "The castelle or palace of Wolvesey hemmith yn the tounne waulle from the waulle almost to the strete." Leland, Itin. vol. III, p. 99.

(2) MSS.

Pontoys, or de Pontiffara, (1) bishop of Winchester, who established it here in 1301, (2) for a warden, six other priests, three deacons and subdeacons, besides young clerks or students, one of whom, between the ages of 10 and 18, was appointed to wait upon each of the priests. (3) By their statutes it was required that both priests and clerks should be "obedient to their chief in all things lawful, grave in their habit and behaviour, modest, sober, good livers, and of good conversation, remote from laymen. They were to eat and drink together in the same house, the chief and chaplains at one table, and the clerks at another. They were to be satisfied with one dish and a pittance, (4) except on Sundays and double festivals, when the chaplains were to have a second dish. They were enjoined to behave themselves devoutly in the chapel, (5) to perform two offices every day, that of the Blessed Virgin, which was to be repeated in a clear and distinct manner, and that of the ordinary canonical hours of the church, which was to be sung. They were to have three high masses each day, the first of the Blessed Virgin, the second of St. Elizabeth, and the third of the day, according to the use of the church of Sarum, over and above low masses; every priest, not lawfully hindered, being obliged to celebrate every day, besides attending all the above-mentioned offices. No woman was to be admitted into any part of the college, except the chapel and the entrance-hall. The members to be received upon this establishment were to be previously examined, as to their qualifications in learning, singing, and knowledge of the divine office, and to swear to the observance of the statutes." (6) This college was one of

(1) The college of St. Elizabeth of Hungarie, made by Pontiffara, bishop of Winchester, lyith frait est upon the new college, and there is but a litle narrow caufey betwixt them. The mayne arme and streame of Alsford water devidid a litle above the college into 2 armes rennith on eche side of the college." Leland, Itin. vol. III, p. 106.

(2) *Monasticon Anglic.* vol. I, p. 349.

(3) *Ibid.*

(4) A small dish, such as vegetables, cheese, fruit, &c. à *Pictantia*, a small money of Poitou. *Glossar.*

(5) *Monastic. Ibid.*

(6) Instead of transcribing the whole text, as Wavel has done, we have contented ourselves with abridging and giving the meaning of it.

those which fell a sacrifice to the unbounded avarice of Henry VIII (1) and his courtiers, being valued then at the yearly income of 112l. 17s. 4d. (2) At that time Thomas Runcorn was its warden, who, in return for his readiness to betray his trust, was made one of the first prebendaries of Winchester cathedral, upon the expulsion of the monks. (3) In the scramble for church property amongst the courtiers of that period, the buildings and site of this college fell to the share of sir Thomas Wriothesley, who soon after became earl of Southampton. The situation being convenient for the use of Wykeham's college, its then warden, John White, purchased it of the former for the sum of 360l.; subject, however, to the following condition:—That the church of St. Elizabeth's college should be turned into a grammar-school for 70 students, or else that it should be pulled down to the ground before the Pentecost of 1547. (4) This precaution, which is usual in times of sacrilege, was calculated to prevent the church being claimed back for its proper use, in any possible change of public affairs, and, of course, to prevent a claim from the purchaser of the money which had been paid for it. The latter part of the alternative was chosen, in consequence of which this church, which was ornamented with three altars, one of St. Elizabeth, a second of St. Stephen and St. Lawrence, and a third of St. Edmund and St. Thomas the Martyr, (5) was destroyed to its foundations. Adjoining to the aforesaid college was anciently the parish church of St. Stephen, (6) from which the aforesaid meadow received its name.

The lover of natural beauty will not leave this spot, so fruitful in subjects of antiquity, without admiring the chalky brow of St. Giles's-hill, which hence is seen to rise with peculiar boldness, the intermingled cottages and trees of the Eastern Soke, at its foot, together with the clear

(1) We have fallen into a slight mistake in vol. 1, p. 339, where we have ranked this college amongst those which fell a sacrifice to the second act, that of 1 Edw. VI, for dissolving such places. The fact is, it was surrendered before the death of Henry VIII.

(2) Harpsfield. Speed. (3) Wood's Fasti. Oxon. (4) Ibid. MSS. (5) Monast.

(6) Lowth, ex Regist. Wykeham, p. 70.—“Withyn these 2 armes (of the river) not far from the very college church of S. Elizabeth is a chapel of S. Stephan.”

rapid stream of the Itchen, that shoots along through them, presenting no unapt idea of Matlock Bath. Further eastward, the river, having laved some pleasant gardens and passed under Blackbridge, which once was built of wood, but now of stone, fills an artificial canal, communicating, in a direct line, with the sea, the benefit of which to Winchester here appears in the well-stored wharf adjoining to the bridge. At the distance of a short mile this water washes the foot of St. Catharine's-hill, the swelling sides and high tufted summit of which forms an interesting object, as do also the massive tower and walls of St. Cross, half hidden amongst lofty elm trees, at an equal distance, in the valley beneath it. Thither let us now extend our survey, as this fabric formed part of ancient Winchester, being the extremity of its suburbs to the south, taking notice, however, of certain antiquities which occur in our way to it.

CARMELITE CONVENT.

Returning through College-street, we enter into King's-gate-street, which proceeds in a right line from the gate of that name. It seems plain from Leland that this street was heretofore called St. Michael's-street. (1) In fact, about the middle of it, on the west side, stands the parish church of St. Michael, being one of those mentioned in the episcopal registers of the 14th century. (2) This, like most of the other parish churches of this city, is mean in its appearance, and has nothing to attract the notice of the curious, unless they choose to credit the idle story of a certain room over the east end, now closed, having been, in former times, a confessional. (3) Opposite to this church, on the other side, is a close, called College-mead, in which stood the church and convent of the Carmelite Friars, (4) so called from Mount Carmel, in Palestine, where the first house of this celebrated order was situated. (5)

(1) Itin. vol. III, p. 101.

(2) Regist. Orlton.

(3) Wavel's History, vol. I, p. 205.

(4) MSS.

(5) Certain learned men of this order pretended to derive a succession of it from the prophet Elias, who resided on Mount Carmel, as we read 1 alias III of Kings, c. XVIII. Certain it is that we find them on that spot in the 12th century, previously to the existence of the other mendicant orders.

They were also called White Friars, (1) from the colour of their outside cloak and hood. The first religious of this order were brought into England in 1240, by John lord Vesey, and Richard lord Grey, on their return from a crusade in the Holy Land, and settled near Alnwick, in Northumberland, and at Ailsford, in Kent. (2) The convent in question, which was dedicated to the Blessed Virgin, was founded in 1278 by Peter, who is called the parish priest of St. Hellen's, in the city of Winchester. (3) The Carmelites being a mendicant, or poor order, which subsisted entirely on the charity of the faithful, this convent, of course, was not endowed with any estates. Hence they had nothing to forfeit at the dissolution of religious houses, except their dwelling and the land on which it stood. These were estimated at no more than six shillings and eight-pence yearly; (4) nevertheless, being bestowed upon Wykeham's college, to which they joined, (5) they proved a valuable acquisition to it, by enlarging its enclosure, which before was rather confined. About the middle of the way to St. Cross we come to the farm formerly called De la Berton, now Barton, which was the property of St. Swithun's priory. (6) The house belonging to this, by the moats with which it was surrounded, and other marks, appears to have been once a palace of some consequence.

(1) Grose is so ill informed as to call the Franciscans *White Friars*.

(2) *Monasticon*, vol. III, p. 158, from Bale, the learned antiquary, who was himself an apostate from that order.

(3) Tanner's *Notitia Monastica*. Speed's *Catalogue*. Harpsfield.

(4) MSS.

(5) Ditto.

(6) Ditto.

CHAP. VI.

General Description of the Hospital of St. Cross.—Nature of its first Foundation by Bishop De Blois.—Reformed by Wykeham.—Additional Foundation made to it by Cardinal Beaufort.—Present State of this Charity.—History of its most remarkable Masters.—Survey of the present Fabric.—Outward Court.—Inward Court.—The Church remarkable for the different Styles of its Architecture, and particularly for the first regular Essay of the pointed Order.—Absurd Systems concerning the Origin of this Order.—The real History of its Beginning, Progress, and Perfection.—Alterations in this Church of a later Date.—Remaining Curiosities contained in it.—Account of the Intrenchments and other remarkable Things on St. Catherine's-Hill.—The Convent of the Augustine Friars.—Certain Circumstances in their History.—South Gate of the City.

THERE is not within the island any remnant of ancient piety and charity of the same kind, which has been so little changed in its institution and appearance as this before us. The lofty tower, with the grated door and porter's lodge beneath it, the retired ambulatory, the separate cells, the common refectory, the venerable church, the black flowing dress and the silver cross worn by the members, the conventual appellation of *brother*, with which they salute each other; in short, the silence, the order, and the neatness that here reign, serve to recall the idea of a monastery, to those who have seen one, and will give no imperfect idea of such an establishment to those who have not had that advantage.

This, however, never was a monastery, but only an hospital for the support of ancient and infirm men, living together in a regular and devout manner; of which sort there was formerly an incredible number in the kingdom. It is true, that soon after the conversion of the island

to

to Christianity, a monastery had been erected on the same spot, (1) the original name of which was Sparkford; (2) but this having been destroyed by the Pagan Danes, (3) was never afterwards rebuilt. The first founder of the hospital was Henry de Blois, the celebrated bishop of Winchester, and brother to king Stephen, who instituted it about the year 1136, (4) to provide 13 poor men, who were otherwise unable to maintain themselves, with every necessary. They were required to reside in the house, and they were allowed each of them daily a loaf of good wheat bread, of 3 lb. 4 oz. weight, and a gallon and a half of good small beer. They had also a pottage called *Mortrel*, made of milk and *Wastelbred*, (5) a dish of flesh or fish, as the day should require, and a pittance for their dinner, likewise one dish for their supper. Besides these 13 resident poor men, the foundation required that 100 others, (6) the most indigent that could be found in the city, but of good characters, should be provided every day with a loaf of bread, three quarts of small beer, and two messes for their dinner, in a hall appointed for this purpose, called from

(1) "Xenodochium illud celeberrimum S. Crucis Wintoniæ dotavit & construxit, in loco ubi nescio quid coenobioli ante aliquot sæcula positum, sed a Danis dirutum & destructum fuerat." Godwin, *De Præful.*

(2) Lowth, *Life of W. W.*

(3) Godwin.

(4) This is the date assigned by Lowth, whilst Godwin gives that of 1132. In this account we freely make use of the materials collected by the former in his *Life of Wykeham*, from the registers of that bishop, and the MSS. of New College.

(5) Dr. Lowth complains, p. 75, that he is unable to find these two words in the *Glossaries*. With respect to the former, it will be found that at least *Mortrel* was used for a kind of mess made of the yolk of eggs. As to the latter, which our author derives from the imaginary word *Wastell*, the vessel or basket in which it was baked, it will be seen in Du Cange and Twyfsden, that *Wastelli*, rolls or cakes of a finer bread, were indifferently called *Sinnelli*. Now from the *Consuetudines Glastonienses*, it appears that these were served in our ancient communities, when the *Poculum Charitatis*, *Wassail*, or health cup, went round. Hence it is probable, from the circumstance of their accompanying the said *Wassail Cup*, that the *Sinnelli* themselves derived the name of *Panes Wastelli*, quasi, health cakes.

(6) On the anniversary of the founder, instead of 100 poor men, 300 were fed, and other extraordinary charities were bestowed on the chief festivals of the year. See Lowth, *Life of W. W.*

this circumstance, ~~hundred-mennes-hall~~; and as this was a very ample allowance, they were permitted to carry home with them whatever they did not consume on the spot. There was also a foundation for a master, with the salary of from seven to eight pounds annually, together with a steward, four chaplains, thirteen clerks, and seven choristers, (1) the latter of whom were kept at school in the hospital, besides servants.

The controllers and head administrators of this charity were, by the appointment of De Blois, the Religious Hospitallers of St. John of Jerusalem, whose peculiar institute was to take care of hospitals, and who had a preceptory (2) at Baddesley, near Lymington, in this county. (3) But the succeeding bishop, Richard Tocklyve, disagreeing with these religious, concerning the administration of the hospital, at the instance of the sovereign, Henry II, and upon certain conditions, agreed upon between the parties, they resigned their charge into the hands of the prelate and his successors. Tocklyve, being bent upon the improvement of this charity, provided that an additional hundred poor persons, should be supported on it, besides those appointed by his predecessor. In the end, however, he seems to have built and founded an hospital of his own, on the opposite side of the city. (4) The institution of St. Cross, having been much injured and diverted from its original purpose, by certain masters of it, in the 14th century, (5) it was, with infinite pains, and many a tedious process, both in the spiritual and temporal courts, brought back to its original perfection by the great Wykeham, who made use for this purpose of his worthy and able confidant John de Campden, having appointed him to the mastership of it. (6) In short, this establishment, as Lowth remarks, was put upon so good a footing, by Wykeham and

(1) Our author seems to suppose that these priests and clerks were not of the original foundation, but it is quite improbable that the munificent prelate would have left his hospital without the necessary means of having the divine office, &c. performed in it.

(2) Their houses were not called convents, but preceptories.

(3) Monasticon. Harpsfield. Speed.

(4) Viz. The hospital of St. Mary Magdalen, on the hill of that name. The arguments in favour of this opinion will be given hereafter.

(5) Lowth's Life of W. W. ex Regif. et MSS.

(6) Lowth.

Campden,

Campden, that the succeeding bishop, cardinal Beaufort, being resolved to imitate the conduct of his predecessors, in making some permanent charitable foundation, chose rather to enlarge this ancient institution, than to erect a new one. With this view, he made an endowment for the maintenance of two more priests, 35 additional poor men, residents in the house, and of three women, being hospital nuns, to attend upon the sick brethren, in all forty persons. It must be allowed, by the greatest enemies of the cardinal, that this was performing charity in the true spirit of that virtue. By thus building on the tried foundation of another, he relieved the suffering in the most effectual manner, and, in a great measure, eluded the ostentation of his good work. The intention of Beaufort was, that his charity should be applied chiefly to the relief of decayed gentlemen. With this view, he appointed that the hospital, which he nearly rebuilt, should be called, *The Alms House of Noble Poverty*. (1)

The present establishment of St. Cross is but the wreck of the two ancient institutions, having been severely fleeced, though not quite destroyed, like so many other hospitals, at the Reformation. Instead of 70 residents, as well clergy as laity, who were here entirely supported, besides 100 out members who daily received their meat and drink, the charity consists at present but of ten residing brethren, and three out pensioners, exclusive of one chaplain and the master. It is true, however, that certain doles of bread continue to be distributed to the poor of the neighbourhood; and, what is perhaps the only vestige left in the kingdom of the simplicity and hospitality of ancient times, the porter is daily furnished with a certain quantity of good bread and beer, of which every traveller or other person whosoever, that knocks at the lodge and calls for relief, is entitled to partake gratis.

The brethren of this venerable institute being happily destined "to walk through the cool sequestered vale of life, have kept the noiseless tenor of their way," (3) in succession, during almost eight centuries.

(1) *Domus elemosynaria nobilis paupertatis*. Lowth, from Leger-book Wint.

(2) Gray's Elegy.

They are only the masters, who have been mostly clergymen of considerable distinction, that afford any materials for history.

We have already noticed a master of St. Cross, who lived within about a century after its foundation, who was distinguished by his violent opposition to the persecuted bishop of the see, William de Raleigh. (1) In the succeeding century we find this place conferred by bishop Edington upon his nephew John de Edington, and after the succession of certain intermediate masters, we have seen it bestowed by the great Wykeham on John Campden, (2) his particular friend and one of the executors of his last will. Both these nominations prove the importance of the place in question at that early period. At the conclusion of the 15th century we find in this preferment Robert Sherbourne, a native of this county, and a member of both Wykeham's colleges, (3) who afterwards became successively bishop of St. David's and of Chichester, the latter of which he resigned, and who died in a private station in 1536. He spent great sums of money in beautifying the cathedral of the last mentioned place, on which occasion he seems to have taken for his motto the text, *Dilexi decorem domus tuæ*. (4) He was also very charitable to the poor, and munificent to the places of his education. (5) At the beginning of the reign of James I we have mentioned the fatal consequences of that prince's setting aside the nomination which his predecessor had made of this lucrative place to George Brook, brother to lord Cobham, in favour of Hudson, a Scotchman. (6) In the end it fell to the lot of Arthur Lake, who became bishop of Bath and Wells. Soon after we find Theodore Price master of St. Cross. He was prebendary of Winchester and subdean of Westminster. (7) Nothing need be added to what we have said (8) concerning the displacing of Dr. Lewis from this mastership in the grand rebellion, and of its being successively

(1) Vol. 1, p. 245. (2) Lowth, Life of W. W. (3) Athen. Oxon. Godwin.

(4) *I have loved the beauty of thy house*. Pl. 25 alias 26.—These authors tell us that he sometimes used another motto, viz. *Operibus credite*. We find, however, at St. Cross, a third motto, that was certainly of his choice, viz. *Dilexi sapientiam*, together with his initials.

(5) Wood. (6) Vol. 1, p. 394. (7) He is said to have died a Catholic.

(8) Vol. 1, p. 414.

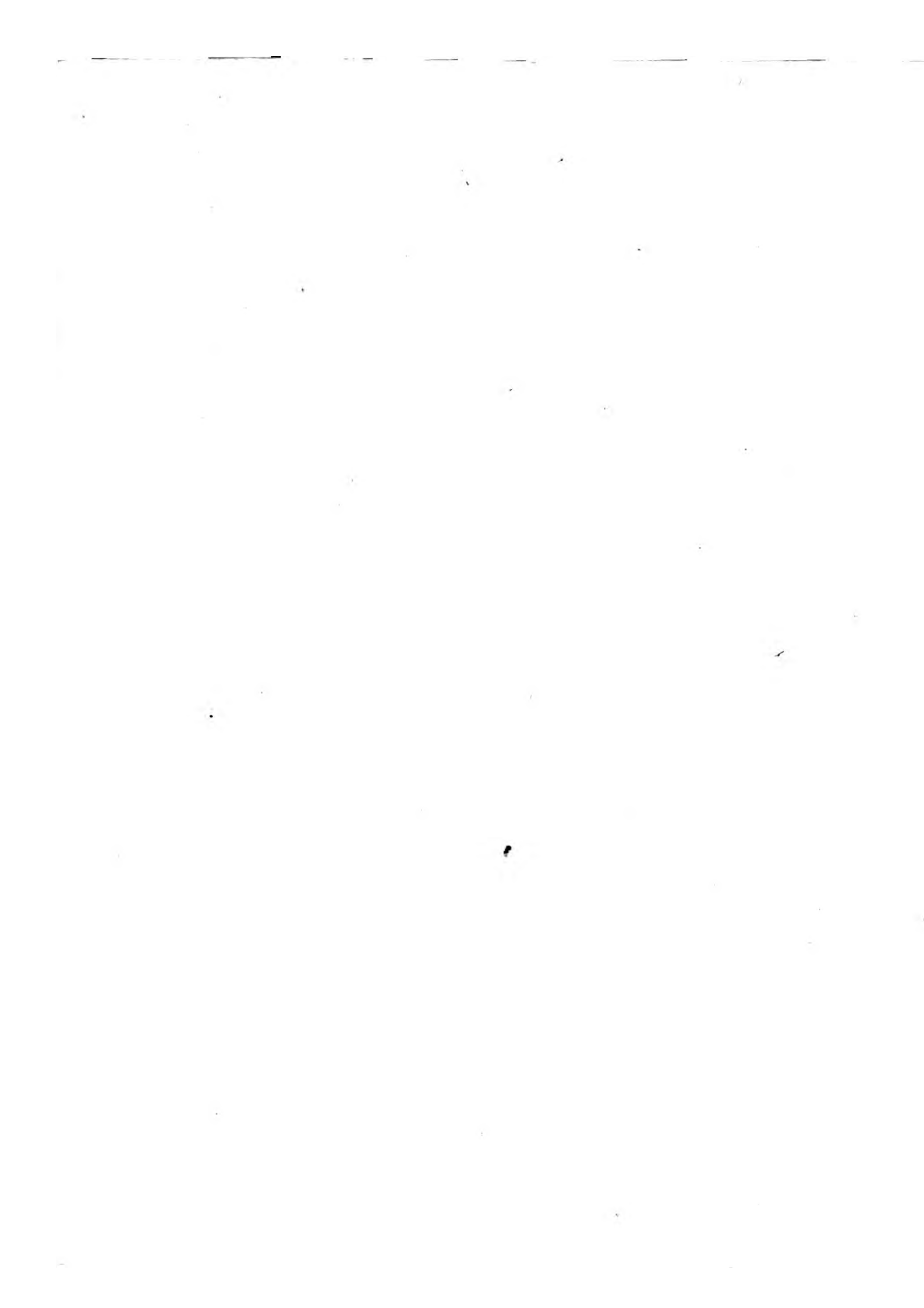
conferred upon the regicides, John Lisle, M.P. for this city, and John Cook, at that time solicitor-general and chief justice of Ireland. Another distinguished master of St. Cross was Henry Compton, son of the brave earl of Northampton, who died fighting for his master king Charles I, at the battle of Hopton Heath. The son imitated his father in bearing arms in the same cause, but betaking himself at length to a studious life, his first preferment was the care of this hospital, from which he was promoted first to the see of Oxford, and thence to the see of London. He died in 1713. (1)

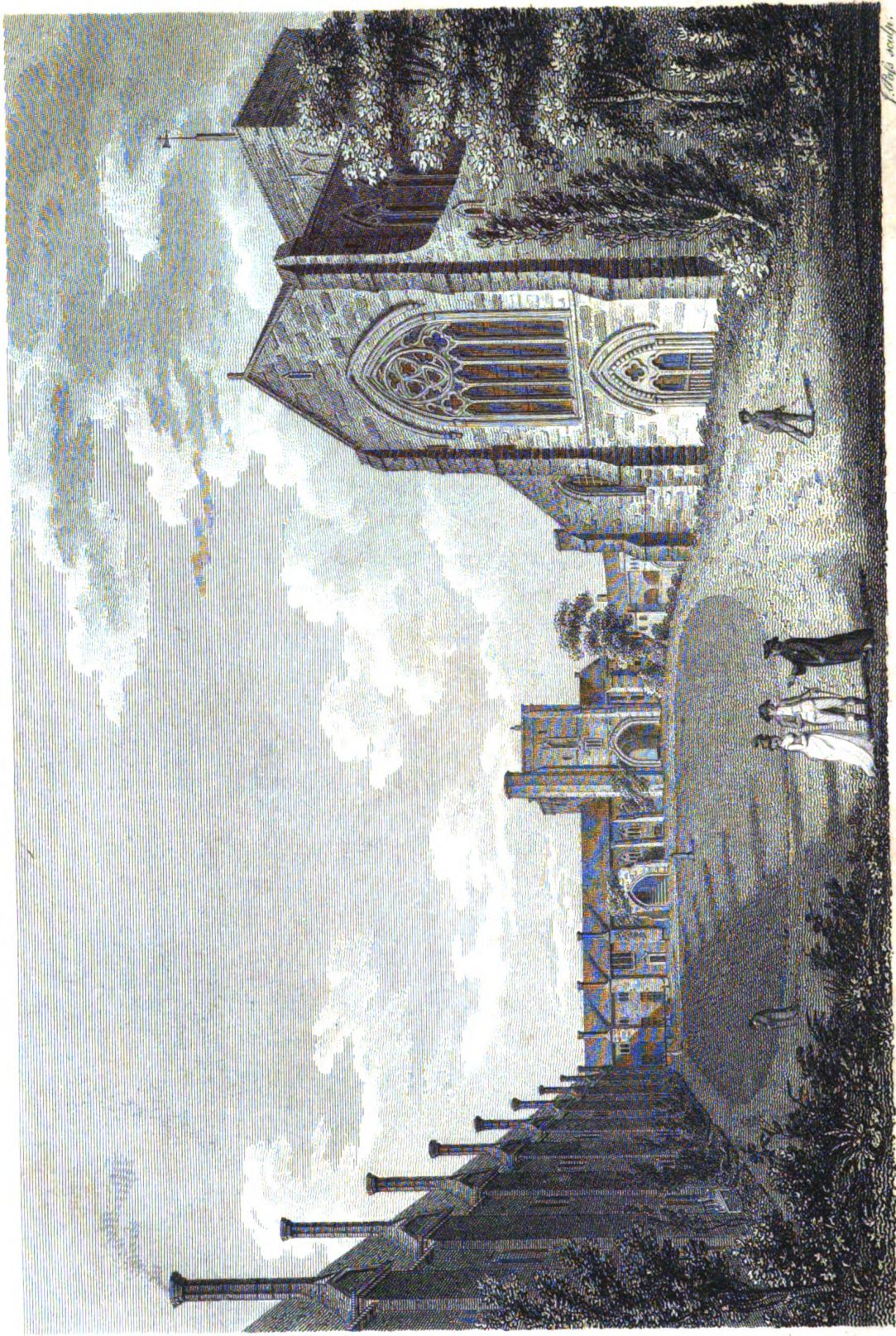
We enter into this venerable building on the north side through a large gateway, which conducts into the first court. Here, on the left hand, we see the **Hundred-mennes-hall**, being the refectory in which the 100 out-boarders used to be served with their daily portions. High up, at the eastern end of it, there appears to have been a window, by means of which the master was enabled, from an apartment communicating with it, to inspect the behaviour of this class of poor men. It is about 40 feet long, and is now turned into a brew-house. On the right hand is a range of buildings, which constituted the kitchen, scullery, and other offices necessary for preparing victuals for so large a family. In front of us we have, on one side, the back of the porter's lodge, on the other the two north windows of the brethren's hall, and, in the centre, the lofty and beautiful tower, raised by the second founder Beaufort, whose statue in his cardinal's hat and robes appears kneeling in an elegant niche on the upper part of it. There are two other niches on the same level and of the same form. That in the centre, before which the cardinal knelt, was probably a crucifix, as being the particular subject of devotion in this hospital of *The Holy Cross*, whilst that on the left hand (1) most likely represented St. John, the particular patron of the order of Hospitallers. In the cornice, over the gates of this tower, we behold the cardinal's hat

(1) Richardson, De Præful.

(2) Once for all we observe, that the left hand, with regard to the spectator, in viewing statues, altars, and other objects that are in front of him, is the honourable side, being the right hand with respect to the objects themselves.

displayed





J. G. S. sculp.

The SOUTH WEST VIEW of the CHURCH and HOSPITAL of ST. CROSS.

J. G. S. sculp.



displayed, together with the busts of his father John of Gaunt, of his royal nephews Henry IV and Henry V, and of his predecessor Wykeham. In the spandrils, on each side, appear the founder's arms, viz. France and England quarterly. The centre boss, in the groining of the said gateway, is carved into a curious cross, composed of leaves and surrounded with a crown of thorns. On the left hand is the door of the porter's lodge.

We now pass into the second or principal court, where we behold most of the striking objects which are mentioned at the beginning of this chapter. In the first place, the solemn church of De Blois, which advances a considerable way into the court, and prevents its being a perfect parallelogram, catches the eye, and strikes us with its massiveness and vastness. But we reserve this curious and instructive subject, for a particular and minute survey, after we have viewed the other parts of the hospital. On the left hand of the court, stretching from the north transept of the church to the porter's lodge, is a long open portico 135 feet in length, called in ancient times an Ambulatory, being calculated for the exercise of the venerable brethren, in bad weather. This part of the fabric, with the chambers over it, bear proofs of the alterations that have been made in them, both by Sherbourne, master of the hospital in the reign of Henry VII, and by Compton, who governed it in that of Charles II; still, however, it is not improbable, that the substance of the building is part of the original work of the first founder, De Blois. The aforesaid chambers are to this day called *the Nuns Rooms*, being the apartments which the three hospital sisters, who were appointed to attend the sick, occupied, as likewise the infirmary, where the sick brethren themselves were lodged during their illness. At the east end of these apartments, is seen a window communicating with the church, which being opened, the patients, as they lay in their beds, might attend to the divine services there going forward. Looking upon the south front of the tower, from the inside of the court, we see a single niche, resembling those which we saw on the north side. This was filled with a female statue, until within the last fifty year, when it fell

down and was destroyed by accident. The venerable brethren who remember this occurrence, and the risk which one of their number ran of being killed by its falling upon him, tell us, that it represented a milk-maid with a pail upon her head, and that the original foundation of the hospital by De Blois was owing to his meeting with a person of that description on this spot, and to the conversation which he had with her upon the utility of such a charitable institute. We do not hesitate to pronounce that this pretended milk-maid with the pail upon her head, was intended for the Blessed Virgin, with her high crown, such as we see in many of her statues, and we have in this fabricated history a curious instance of the stories that were sometimes palmed upon ignorant iconoclasts, in order to preserve religious statues. Adjoining to the tower, on the west side of it, is the common hall or refectory, to which we ascend by a flight of stone steps. The windows are elegantly proportioned and mullioned, and have heretofore been entirely filled with painted glass, the remnants of which, and in particular the cardinal's arms and motto, still remain in most of them. The roof here, like the refectories of the cathedral priory and the college, is left open to the timbers, which are of Irish oak, and elegantly disposed in the Gothic fashion. Next to the hall are the master's apartments, which are spacious and convenient. The windows of one of its galleries is ornamented with some curious specimens of ancient painted glass. The whole west wing consists of the cells of the brethren, each one of whom has three small chambers to himself and a separate garden, being the precise allotment of the Carthusian monks. The south wing having been long untenanted and out of repair, has been taken down within these few years. It is impossible for us to deny that this measure has injured the uniformity, the solitariness, and the venerable appearance of the building; but we have been assured that what has been lost in point of effect is compensated for, in real utility, by the dryness and wholesomeness that has been thereby acquired.

We now return to the church, which is regularly built, in the cathedral form, consisting of a nave and side isles, 150 feet long; a transept, which

which measures 120 feet; and a large square tower over the intersection. It is entirely the work of De Blois, except the front and upper story of the west end, which are of a later date, and seem to have been an effort of that great encourager of the arts (1) to produce a style of architecture more excellent, and better adapted to ecclesiastical purposes, than what had hitherto been known. This style accordingly soon after made its appearance in a regular shape. The building before us seems to be a collection of architectural essays, with respect to the disposition and form both of the essential parts and of the subordinate ornaments. Here we find the ponderous Saxon pillar, of the same dimensions in its circumference as in its length, which, however, supports an incipient pointed arch. The windows and arches are some of them short, with semicircular heads, and some of them immoderately long and terminating like a lance. Others are in the horse-shoe form, of which the entrance into the north porch is the most curious specimen. In one place we have a curious triangular arch, of which we have exhibited the form in our plate of this building. The capitals and bases of the columns alternately vary in their form, as well as in their ornaments. The same circumstance is observable in the ribs of the arches, especially in the north and south isles, some of them being plain, others profusely embellished, and in different styles, even within the same arch. Here we view almost every kind of Saxon and Norman ornament, the chevron, the billet, the hatched, the pellet, the fret, the indented, the nebulé, the wavey, all superiorly executed. But what is chiefly deserving of attention in this ancient church is, what may perhaps be considered as the first regular step to the introduction of that beautiful style of architecture, properly called the *Pointed*, and, abusively,

(1) "Hic quicquam in bestiis, quicquam in avibus, quicquam in monstris terrarum variis peregrinum magis, & præ oculis hominum vehementius obstupendum & admirandum audire vel excogitare potuerat, tanquam innatæ nobilitatis indicia congerebat. Præterea opera mira, palatia sumptuosissima, stagna grandia, ductus aquarum difficiles, ipogeosque, varia per loca meatus, denique ea quæ regibus terrarum magnis difficillima factu visa sunt hæcenus & quasi desperata, effectui mancipari tanquam facillima, mira magnanimitate procurabat." Girald. Cambrenf. De Hen. Blef. Copula Tergemina.

the *Gothic* order, concerning the origin of which most of our antiquaries have run into the most absurd systems.

Sir Christopher Wren, whose authority has seduced bishop Lowth, (1) Warton, and most other writers on this subject, observing that this style of building prevailed during the time that the nobility of this and the neighbouring countries were in the habit of resorting, in quality of crusaders, to the east, then subject to the Saracens, fancied that they learned it there, and brought it back with them into Europe. Hence they termed it the Saracenic style. But it is to be remembered, that the first or grand crusade, took place at the latter end of the eleventh century, long before the appearance of the pointed architecture in England, France, or Italy, which, if it had been copied from other buildings, would have appeared amongst us all at once, in a regular and perfect form. But what absolutely decides this question, is the proof brought by Bentham and Grose, that, throughout all Syria, Arabia, &c. there is not a Gothic building to be discovered, except such as were raised by the Latin Christians, subsequent to the perfection of that style in Europe. A still more extraordinary, or rather extravagant theory, than that which has been confuted, is advanced by bishop Warburton. (2) He supposes that the "Goths who conquered Spain in 470 becoming Christians, endeavoured to build their churches in imitation of the spreading and interlacing bows of the groves, in which they had been accustomed to perform their Pagan rites, in their native country of Scandinavia, and that they employed for this purpose Saracen architects, whose exotic style suited their purpose." The Visigoths conquered Spain and became Christians in the fifth century, of course they began at the same time to build churches there. The Saracens did not arrive in Spain until the eighth century, when, instead of building churches, they destroyed them or turned them into mosques. In every point of view this theory ascribes to the pointed architecture too early a date by a great many centuries. But supposing even the possibility of its having lain hidden there

(1) Life of W. W.

(2) Notes on Pope's Epistles.

for so long a period, certain it is, that, in this case, according to our former observation, it would at last have burst upon the rest of Europe in a state of perfection, contrary to what every one knows was actually the case.

But why need we recur to the caravaneries of Arabia, or to the forests of Scandinavia, for a discovery, the gradations of which we trace at home, in an age of improvement and magnificence, namely the twelfth century, and amongst a people, who were superior in arts as well as arms to all those above-mentioned, namely the Normans? About the time we are speaking of, many illustrious prelates of that nation, chiefly in our own country, exhausted their talents and wealth, in carrying the magnificence of their churches and other buildings to the greatest height possible. Amongst these were Roger of Sarum, Alexander of Lincoln, Mauritius of London, and Roger of York, each of whose successive improvements were of course adopted by the rest; nevertheless, there is reason to doubt, whether any or all of them contributed so much as our Henry of Winchester did to those improvements, which gradually changed the Norman into the Gothic architecture.

We have remarked that the Normans, affecting height in their churches no less than length, were accustomed to pile arches and pillars upon each other, sometimes to the height of three stories, as we see in Walkelin's work in our cathedral. They frequently imitated these arches and pillars in the masonry of their plain walls, and, by way of ornament and variety, they sometimes caused these plain round arches to intersect each other, as we behold in the said prelate's work, on the upper part of the south transept of Winchester cathedral, being probably the earliest instance of this interesting ornament to be met with in the kingdom. They were probably not then aware of the happy effect of this intersection, in forming the pointed arch, until De Blois having resolved to ornament the whole sanctuary of the church, at present under consideration, with these intersecting semicircles, after richly embellishing them with mouldings and pellet ornaments, conceived the idea of opening them, by way of
windows,

windows, to the number of four over the altar, and of eight on each side of the choir, which at once produced a series of highly pointed arches. Pleased with the effect of this first essay at the east end, we may suppose that he tried the effect of that form in various other windows and arches which we find amongst many of the same date that are circular in various parts of the church and tower. However that matter may be, and wherever the pointed arch was first produced, its gradual ascent naturally led to a long and narrow form of window and arch, instead of the broad circular ones, which had hitherto obtained, and these required that the pillars on which they rested, or which were placed at their sides by way of ornament, should be proportionably tall and slender. Hence it became necessary to choose a material of firm texture for composing them, which occasioned the general adoption of Purbeck marble for this purpose. But even this substance being found too weak to support the incumbent weight, occasioned the shafts to be multiplied, and thus produced the cluster column. But to return to the arches and windows; these being in general very narrow, at the first discovery of the pointed arch, as we see in the ruins of Hyde-abbey, (1) built within 30 years after St. Cross; (2) in the refectory of Beaulieu, raised by king John; and in the inside of the tower before us, built by De Blois himself, it became necessary sometimes to place two of these windows close to each other, which not unfrequently stood under one common arch, as may be discovered in different parts of De Lucy's work in our cathedral, executed in the reign of king John, and in the lower tier of the windows in the church of Netley-abbey. This disposition of two lights occasioning a dead space between their heads, a trefoil or quatrefoil, one of the simplest and most ancient kind of ornaments, was introduced between them, as in the porch of Beaulieu refectory, the ornamental work of De Lucy, in the ancient part of the Lady chapel, Winton, and the west door of the present church of St. Cross. The happy effect of this simple ornament caused the upper part of it to

(1) In the part now used as a barn.

(2) Namely, when erected the second time, after having been destroyed in the civil war between king Stephen and the empress Maud.

be introduced into the heads of the arches themselves; so that there is hardly a small arch or the resemblance of an arch of any kind, from the days of Edward II down to those of Henry VIII, which is not ornamented in this manner. The trefoil, by an easy addition, became a cinquefoil, and being made use of in circles and squares, produced fans and Catherine's wheels. In like manner, large east and west windows beginning to obtain about the reign of Edward I, required that they should have numerous divisions or mullions, which, as well as the ribs and transoms of the vaulting, began to ramify into a great variety of tracery, according to the architect's taste, being all of them uniformly ornamented with the trefoil or cinquefoil head. The pointed arch on the outside of a building required a canopy of the same form, which, in ornamental work, as in the tabernacle of a statue, mounted up ornamented with leaves or crockets, and terminated in a trefoil. In like manner, the buttresses, that were necessary for the strength of these buildings, could not finish, conformably to the general style of the building, without tapering up into ornamented pinnacles. A pinnacle of a larger size became a spire; accordingly such were raised upon the square towers of former ages, where, as at Salisbury, the funds of the church and other circumstances would permit. Thus we see how naturally the several gradations of the pointed architecture arose one out of another, as we learn from history was actually the case, and how the intersecting of two circular arches in the church of St. Cross may perhaps have produced Salisbury steeple.

We have intimated that the front and upper stories of the west end bear marks of a much later date than the rest of the fabric. They seem to have been altered to their present form about the time of Wykeham. The vaulting of this part was evidently made by the second founder, Beaufort, whose arms, together with those of Wykeham and of the hospital, are seen on the centre orbs of it; that at the east end, by the Saxon ornaments with which it is charged, bespeaks the workmanship of the first founder, De Blois.

Other things remarkable in this church, are, the rich Gothic spire-

work, placed in later ages on each side of the high altar; the remains of the two side altars, at the eastern end of each of the isles, that on the north side being furnished with a curious piscina; the carved figures of illustrious scripture personages, over the 16 stalls in the choir, which, by the style of the design and work, appear to be of the reign of Henry VII; (1) the ancient monumental brass, with a copious and edifying epitaph of the illustrious master and friend of this establishment, John de Campden, (2) which lies within the present screen; and the modern mural monument of Wolfran Cornwall, esq. late speaker of the house of commons, being on the south side without the screen; finally, the curious painted glass in the great west window, placed there at the expence of the present master. This consists partly of ancient figures of saints, amongst which we distinguish the Blessed Virgin, St. John the Evangelist, and St. Catherine, and partly of modern stained glass, containing the arms of his Majesty, of the Prince of Wales, and of other branches of the royal family, as likewise of the hospital itself, and in the open quatrefoil, over the door, the arms and initials of the said master, Dr. Lockman. We must not forget that there is, in different parts of the pavement, a great quantity of glazed tiles, called and supposed to be Roman, though upon some of them we clearly see the hatched and other Saxon ornaments, and, upon others, the English monosyllables *Have mynde*, (3) in the common black letter of the 15th century, which brings the use of these tiles almost down to our own age.

From the pleasant meadows of St. Cross, we have a distinct view of the remarkable mount, called St. Catherine's Hill, which is only separated from it, by the different branches of the clear and rapid Itchin. Its summit is crowned with a clump of fir trees, and its sides are indented with a deep military ditch, beyond which is raised a mound of propor-

(1) They are published by Mr. Carter, in his *Specimens of Ancient Sculpture*.

(2) See engravings of these, in the last mentioned work.

(3) This means *Remember*, being probably intended to remind the brethren to pray for their benefactors.

tionable height. From the supposed circular form of this intrenchment, it is generally called a Danish camp, but, as a learned topographer remarks, "it is neither round nor square, but made according to the ground of the hill." (1) Hence, as far as the form is concerned, there is as much reason to pronounce it a Roman as a Danish or Saxon work. But there are many reasons which incline us to ascribe it to the first mentioned, rather than to either of the latter people, these are, its convenient distance for the purpose of a *Castrum Æstivum*, for their legionaries stationed at Venta, its being placed close to the river, a circumstance which generally attends the Roman, but not so often the Barbarian camps, in this country; finally, its direct communication with the great Roman road from Portchester to Winchester, Silchester, &c. by another of the same form extending over the adjoining down. On the top of St. Catharine's Hill was a chapel of the same saint, (2) the endowments of which were amongst those that were seized upon by Wolfey, (3) during the short time that he held this bishopric, for the benefit of his colleges at Ipswich and Oxford. The pleasant mountain, of which we have been speaking, has also obtained the name of College Hill, from the frequent resort of the students in this city to it for their diversion. Near the top of it, on the north east side, is the form of a Labyrinth, impressed upon the turf, which is always kept entire by the coursing of the sportive youth through its meandrings. The fabled origin of this Dædalean work is connected with that of the *Dulce Domum* song.

Returning to Winchester, by the Southampton road, in a field, adjoining to the village of St. Cross, may be discovered some vestiges of the church of St. Faith, once very considerable, (4) and forming part of the

(1) Gibson, in his *Additions to Camden*.

(2) A great number of high hills in the south of England are called after St. Catherine, and formerly had chapels upon them dedicated in her name. This circumstance seems to have proceeded from the legend, which relates that the body of that saint was buried on Mount Sinai.

(3) "There was a very fair chapelle of S. Catarine on an hill scant half a mile without Winchester town by south. Thomas Wolfey, cardinal, caused it to be supprissid, as I hard say." Leland, *Itin.* vol. III, p. 102.

(4) *Ibid.*

suburbs of Winchester. Directly opposite to this spot is a road, leading along Painter's field, to the venerable church yard of St. James, by which the society of St. Cross probably made their procession to it.

On the same east side of the road, a little before we arrive at the city, is a house and close called the *Priory*. This we take to be a corruption for the *Friary*, being the site of the church and convent of the friars or hermits of St. Augustine. This order vainly contended with the canons regular to be the genuine descendants of the religious order instituted by St. Augustine, (1) the illustrious doctor of the church, and bishop of Hippo in the fifth century. The truth is, their existence cannot be traced beyond the 13th, (2) the same that gave rise to most of the other mendicants. Their arrival in England is dated in 1252, soon after which they obtained of Humphrey Bohun, earl of Hereford, a noble church and convent in that part of London, still called Austin Friars. (3) At what precise time the convent of this order in our city was founded does not appear. Certain it is, that it had subsisted some time in 1314, as a charter is extant in the Tower, permitting the Augustine Friars of Winchester to enjoy the benefaction of Hugh Tripacy, consisting of a messuage and piece of ground, twelve perches long and six broad, for the purpose of enlarging their convent there. (4) Thus far they were within the compass of their charter and secure, but having, in the following reign, ventured to purchase, with money that had probably been given them for this purpose, certain other tenements and grounds, without the king's licence, a writ of inquiry was issued to take cognizance of the transaction, which was followed by a decree of chancery, confiscating the new purchase to the king's use, who conferred the same upon the corporation of Winchester. (5) This convent, which, at its dissolution, was valued only at

(1) Stephens, *Monastic. Anglic.* vol. III.

(2) *Ibid.*

(3) Part of the site of this being bestowed by Henry VIII on William lord Paulet, marquis of Winchester, he thereon built a house for himself, called Winchester-house, where now stands Winchester-street. *Monasticon.*

(4) 7 Edw. II, part I, m. 8, referred to by Gale, in his collection of Charters.

(5) 16 Edw. III. *Ibid.*

13s. 8d. per ann. was, with the other friaries, obtained by the college. Against a new-built house, at the corner of a street, called Barrow-fitchin lane, (4) is placed the mitre with the inscription quoted above, which was lately over the door of Wolvesey palace.

We now find ourselves close to the place where South-gate stood of late. For the greater security of the city, the entrance into it, on this side, was formerly over a draw-bridge; (2) and adjoining to the gate, on the west, was the church of St. Mary Ode, the remains of which were extant in the beginning of the last century. (3) Instead, however, of now entering into the city, let us pass up the lane, which proceeds along the castle ditch, being the same by which the cathedral monks used to make their procession up to St. James's, in order that we may survey the ruins of the ancient fortresses, and whatever else is worth notice in its neighbourhood.

(1) Ita Godson, in his Map. Wavel calls it *Palliard Twitchin-lane*. Perhaps the true name was *Bar St. Switbin-lane*, from a bar which occasionally shut it up at the end near St. Swithin's parish church. The inhabitants have very lately thought proper to have it called Canon-street.

(2) Pontes Volatiles. Truffel's MS.

(3) Ibid.



CHAP. VII.

Fabulous History of the Foundation of the Castle.—Built by William I. —Events that took place there in his Reign.—Remarkable Siege of it in King Stephen's Reign.—Repaired and enlarged by that Prince. —Given up to Bishop Lucy, and reclaimed by Richard I.—Used as a Court of Justice by Henry III.—Besieged and taken by the French Dauphin.—Prisoners confined in it by Edward I.—Becomes a Scene of Cruelties under the Tyranny of Queen Isabella.—Repaired by Wykeham.—The Residence of succeeding Princes.—Alienated by James I.—Garrisoned for King Charles I.—Taken and dismantled by Cromwell.—Bestowed upon Waller.—Bought by Charles II.—Erection of the King's House.—The latter turned into a Prison of War.—Contagion that raged in it.—Lent to the French Emigrant Clergy.—Becomes a Barrack.—Description of several Parts of the Ancient Castle.—Genuine Account of the Round Table.—Dimensions, &c. of the King's House.—Ancient Parish Church and Cemetery of St. James.—Ditto of St. Anastasia.—The Obelisk.

IN speaking of the ancient Castle of Winchester, we are obliged to make great abatements from the glories with which it has hitherto been invested. We cannot admit that it was built by the renowned British hero, Arthur, in 523, (1) because we have proved that the victorious Cerdic, had some years before this date, firmly established the West Saxon kingdom, and made this our city his capital, (2) and because we have clearly proved that the transactions ascribed to that prince in this

(1) Description of Winchester, by the Rev. T. Warton, p. 2. Waver's Hist. vol. 1, p. 3, vol. 11, p. 8. Truffel's MSS. City Tables. Godson's Map.

(2) Vol. 1, p. 69, 73, 74.

city, as far as they are true, relate to a different city of the same name in Monmouthshire. (1) Nor can we admit that our West Saxon kings resided in this castle, (2) having brought sufficient arguments to shew that there was no fortrefs belonging to this city during the whole Saxon period. (3) In short, we have ascertained the real date of its erection, viz. the reign of William I. (4) Indeed it would have been extraordinary if this conqueror, who relied chiefly on the fortresses which he built himself, or obliged his Norman vassals to build, (5) amongst whom he divided the greatest part of the kingdom, had left this his acknowledged capital, and the depository of his treasures and records, (6) without that security and engine of tyranny. This circumstance, and its being expressly termed, soon after its erection, a Royal castle, (7) leave no doubt that it was built by the Conqueror himself, and not by any of his feudatory barons. The only circumstances recorded of this fortrefs, during the life of its founder, (8) is that it served as a place of confinement to the deposed prelate Stigand, (9) until the time of his death in 1072, (10) and that the council held by order of the pope, for settling the respective claims of the sees of York and Canterbury, first sat in the royal chapel of the said castle. (11) There can be no doubt, but that the

(1) Viz. *Caer Gwent*, near *Chepstow*, called by the Romans *Venta Silurum*. See vol. 1, p. 77.

(2) *Descript. Hist. ut supra.*

(3) Excepting the cathedral itself and the monastery belonging to it. Vol. 1, p. 122, 188, 190.

(4) *Ibid.*

(5) "*Ad castella omnes fatigabat construenda.*" *Hen. Hunt.*—"*Castella permittit ædificari & pauperes valde opprimi.*" *Chron. Sax. an. 1086.*

(6) "*Redacta est hæc descriptio (totius Angliæ) in uno volumine, positaque in archivis regiis apud Wintoniam.*" *Hen. Knyghton, De Event. Ang. l. 11, c. 1v. Ingulphus, &c.*

(7) *Annal. Wint. an. 1141.*

(8) It is a mistake of *Grose*, vol. VIII, alias *Supplem.* that the brave and beloved *Waltheof* was beheaded here; we shall point out the precise scene of that tragedy.

(9) "*Habuit eum (Stigandum) in salva custodia, in castro Wyntonix.*" *Tho. Rudb. Hist. Maj. an. 1070.*

(10) *Annal. Wint.*

(11) "*Ventilata est hæc causa prius apud Wentanam civitatem in capella regia, quæ sita est in castello.*" *Abrev. Chronic. Rad. Diceto, an. 1072. Steph. Birchington. Vit. Lanfranci.*

royal treasures kept at Winchester, which we have remarked so many of the succeeding kings hastened hither to seize, were deposited in this fortress, as in the place of the greatest security, though, at the time we are speaking of, there was certainly a royal palace in another part of the city. (1) We have related the artifice which bishop De Blois had recourse to in order to get possession of this castle for his brother, king Stephen, and how that was defeated, and the place secured for the empress Maud, by the alertness of the chief magistrate of the city, who was then warden of it; (2) likewise the remarkable siege which that heroine here sustained against the army of king Stephen, and the extraordinary expedient she made use of to effect her escape, in causing herself to be carried out in a leaden coffin, as a corpse, when the place was no longer tenable. (3) King Stephen no sooner recovered his liberty, which was the effect of the reduction of this castle, when Robert, earl of Gloucester, having been captured by his troops, the illustrious prisoners were mutually exchanged for one another, than he set about repairing and augmenting its fortifications, to such an extent, that he is represented by many writers as absolutely the founder of it. (4) It is probable, that on this occasion, the ditches were deepened and widened, so as to admit the waters of the river to flow round the castle. The keep, together with the artificial mount on which it stands, were probably also raised much higher than they had been, and the beautiful chapel dedicated under the name of this king's name saint was built. It is not absolutely certain whether certain curious works, which Henry II made in his palace of this city, and particularly Rosamund's bower, (5) relate to the castle, or to a palace which he built for himself at the north west corner of the city. (6) When Richard I was on the point of embarking upon his cru-

(1) Viz. in the present Square. See p. 87. (2) Vol. I, p. 211. (3) Ibid. p. 215.

(4) "Anno gratiæ 1142, qui erat septimus regni regis Stephani, idem rex Stephanus construxit castrum apud Wintoniam." Roger de Hov. Pars Prior. Hen. Hunt.

(5) "Ab exitu Cameræ, Rosamundæ usque capellam S. Thomæ in Castro Winton." Pipe Rolls Hen. III, 1256, also Rob. Gloucester apud Warton, History of English Poetry, vol. I, p. 302.

(6) Truffel's MSS.

fade, being intent on raising money by every possible means, he sold the custody, if not the property of this castle, together with the title of earl of Winchester, to Godfrey de Lucy, the active and beneficent bishop of this city. (1) At his return home, however, he reclaimed these and his other grants, soon after which, having chosen to have the ceremony of his second coronation performed in our cathedral, (2) he came previously to take up his residence in the castle. (3)

Amongst the errors of former writers on this subject, there is none more gross and inexcusable than that this castle, when besieged in the reign of king John by the dauphin of France, "being garrisoned by the citizens, held out against him, notwithstanding all his force and attempts to reduce it," (4) since all the original writers who have written upon this subject unanimously agree that it was surrendered to the besiegers. (5) Henry III, or of Winchester, being partial to the place of his nativity, spent much of his time here. Although the castle was, at this period, his only place of residence in the city, (6) yet one part of it was now allotted

(1) Roger de Hoveden.—It is an egregious mistake in Grose to say, that "when Richard went to the holy war in 1184 he committed this castle to the keeping of Hugh, bishop of Durham." It is true, that in 1189, the real year of this expedition, he committed the care of Windfor castle to this bishop, but the latter never had any authority over the castle of our city. Hoveden. Chron. Brompt. &c.

(2) It is another error of Grose that Richard was crowned in *the castle*.

(3) See vol. I, p. 231.

(4) Waver's History of Winchester, vol. II, p. 69.—We cease to be surprised at any errors into which this writer falls. What, however, appears to us unaccountable is, that an author of Grose's character should have trusted to such an authority, as he does in almost all that he says of Winchester, and that he could transcribe such an error as the above-mentioned without detecting it.

(5) "Rex tradidit castrum Wyntonienſe Savarico de Maulyon ad custodiendum cum civitate; qui statim post decessum regis suburbium igne succendit, & recessit. Ludovicus obsedit castrum; &, post multos dies, traditum est ei per consilium dicti Savarici; & postea, in brevi, cepit cætera castella Hantescyræ." Annal. Wint. ann. 1216. Rog. Hov. Mat. Paris. Knyghton, &c.

(6) It is probable that the castle near North-gate was by this time out of repair and deserted.

to the judges, for holding their annual assizes. (1) On these occasions Henry sometimes left Winchester, in order to make room for their accommodation, (2) and at other times he sat amongst them and assisted them in trying causes. (3) On one occasion we have seen that he here acted the part of a judge, in a manner that now seems extraordinary and despotic, but which was then applauded, and was certainly attended with the most beneficial consequences, by ordering the castle gates to be suddenly shut upon the principal inhabitants there assembled, impanelling a jury on the spot, in order to discover the numerous and powerful criminals who laid waste the neighbourhood, and casting this jury hard bound into the dungeon beneath the castle, for prevaricating in their verdict. (4) In the fatal sackage of Winchester by the army of Simon de Monfort, at the latter end of this reign, the advantage of the castle was experienced in the security which it afforded to many peaceable citizens and loyal friends of the king, who were there besieged without effect. (5) When, by the heroic exertions of his son prince Edward, Henry's cause became triumphant, the custody of this, as well as of the other castles throughout the kingdom, was committed by him to the said prince, in reward of his services. (6) The latter coming soon after to the throne did not keep this fortress in his own hands, but gave it up to the care of the chief magistrate of the city, as had been the case in former reigns, during which period it was chiefly remarkable as a state prison. Hither the archdeacon of Rochester was committed prisoner, for refusing to plead to certain charges brought against him, relating to certain disturbances that had taken place in this city. (7) Hither the bishop of St. Andrews was sent to be confined in irons, in the strongest tower of the whole castle, (8) by the said

(1) At this time the judges were four in number, who went the circuit of the whole kingdom once in the year. Their first station was at Winchester, where they opened the assizes immediately after the octave of the Epiphany, or on St. Hilary's day.

(2) "Recessit D. Henricus rex de Wintonia post Epiphaniam quia iustitiarum itinerantes federe debebant ibi." Annal. Wigorn. ann. 1272. Annal. Wint. 1263.

(3) Truffel's MSS. (4) See vol. 1, p. 253, 254. (5) Truffel's MSS.

(6) Annal. Wint. ann. 1268. (7) Annal. Wigorn. 1274. (8) Rymer's Fœdera.

Edward,

Edward, notwithstanding he was no more than a prisoner of war, having been taken fighting for the last stake of his native country, Scotland. Finally, here Gaston de Biern and Bernard Pereres were detained, by order of the same prince, the latter of whom was a hostage for the fidelity of the city of Bayonne, who happening to make his escape thence, the king was so incensed, that the liberties of the city were seized, and the magistrates would have undergone a severe punishment, but for the generous interference of queen Margaret, as before related. (1) During the tyranny of the ambitious Isabella, queen to Edward II, and of her worthless paramour, Mortimer, this castle witnessed more disgusting scenes of cruelty. Upon its principal gate was erected the head of the brave old earl of Winchester, Despenfer, who had been barbarously butchered by her command, (2) and the still more worthy and revered Edmund of Woodstock, uncle to Edward III, was here confined, and executed on a scaffold raised in the present parade, before the castle gate, after waiting from morning until evening before a wretch hardy and profligate enough could be induced to dip his hands in his blood. (3)

During the reign of that great king, Edward III, the castle of Winchester derives a lustre from the merits of one of its inferior officers, which it has not acquired from any of its chief governors. This was the celebrated Wykeham, who resided there a considerable time, in quality of secretary to Nicholas Uvedale, lord of the manor of Wickham, in this county, and constable of Winchester castle. (4) There are strong grounds also for believing that here was the scene of his first architectural essays, to which he was indebted for his subsequent rise in life. For it seems clear that he had given proof of his abilities in this kind, previously to his being recommended by his predecessor, Edington, to be clerk of the king's works, (5) in which capacity he soon after built Queenborough castle, and rebuilt the castle of Windfor. On the other hand we cannot

(1) Truffel's MSS. (2) See vol. 1, p. 280. (3) Ibid. p. 283.

(4) "Vice tabellionis constabulario castri Wintoniensis adhærebat." Tho. Chaundler, Vit. W. W. Ang. Sac. vol. 11, p. 355.

(5) Lowth, Life of W. W. p. 19.

discover any other opportunity he had, in his early years, of exercising his talent for building fortresses, except at this castle, in which he long held an employ, and in which, about this very period, certain great alterations were made, as we gather from the style of them. Almost all our succeeding monarchs honoured this fortress with their presence, for a longer or a shorter time. Here Henry IV resided when he celebrated his nuptials with Joan of Brittany. Here Henry V received in solemn state the pompous embassy sent to him by Charles the French king, for the purpose of terminating their differences, without the fatal expedient of the sword. Here also his pacific and pious son, Henry VI, was frequently found, being much attached to the learned and religious societies with which this city abounded. We have seen that the next prince of the name of Henry had so great a veneration for this castle, under an idea, which by this time had generally obtained, of its having been built by his countryman and pretended ancestor, king Arthur, that he conducted his queen to it, for the purpose of her being there delivered of the child, of which she was big, and whom, in consequence of this opinion, he caused to be baptized by the said name of Arthur. (1) Nothing need be added to the account we have already given of the visit paid to this castle by Henry VIII, and the emperor Charles V, (2) and of queen Mary's residence in it, when she came hither to solemnize her nuptials with Philip of Spain. (3)

This renowned castle having remained five centuries and a half, from the time of its erection, the property of the crown, was alienated from it by James I, who bestowed it in fee-simple upon sir Benjamin Tichbourne and his descendants, in reward of the services which the latter, who was then sheriff of this county, had rendered to him at his accession to the throne of England, (4) not, however, until it had been the scene of certain solemn and singular judicial proceedings, already related. (5) Sir Richard Tichbourne, son to the latter, being no less at-

(1) Vol. I, p. 313.

(2) Ibid. p. 321.

(3) Ibid. p. 352.

(4) Ibid. p. 389.

(5) Ibid. p. 390.

tached to the cause of loyalty than his father had been, readily gave up this part of his inheritance, in the grand rebellion, to be garrisoned as a royal fortress, where he also served, as a subordinate officer under its governor, lord Ogle, when it was fruitlessly summoned to surrender by sir William Waller, and when afterwards it was successfully besieged by Oliver Cromwell. (1) This great general, finding himself master of it, acted in the same manner by it as that he had done by the other places of strength that had fallen into his hands, viz. he dismantled it, by blowing up its fortifications, leaving, however, the chapel standing, and a sufficient quantity of the habitable part of it, to form a respectable dwelling-house. This sir William Waller, whose sister was married to the real owner of it, sir Richard Tichbourne, procured a grant of from the parliament, in reward of his services to their cause. Either the aforesaid sir William, or his son, of the same name, sold the chapel to certain feoffees, for the purpose of a public hall for the county of Hants, and the rest of the castle to the corporation of Winchester. (2) Nothing, however, can be more clear than that the whole of these transactions must have been considered as invalid at the Restoration; nevertheless, different causes prevented sir Henry Tichbourne, who, by this time, had succeeded his father, sir Richard, from recovering this part of his property, though he kept up his claim to it, the chief of which was his professing the Catholic religion. In 1682, Charles II, having resolved to build for himself in this city a more magnificent palace than any other existing in the kingdom, began with purchasing the rights of the respective claimants to the site of the ancient castle, which he preferred as the spot for erecting it on. The corporation were content to receive five shillings as the purchase-money for their property in the same, as also for the old materials that were found upon it; but sir Henry Tichbourne sold his claim for a much more valuable consideration, of which, however, neither he, nor his descendants, in the changeable times that afterwards followed, were ever able to obtain the payment. (3)

(1) Vol. 1, p. 409, &c.

(2) Ibid. p. 421, 431.

(3) Ibid. p. 431.

The erection of the King's-house contributed more than even the violence of Cromwell to the disappearing of the ancient castle. Not only whatever habitable remains existed on that spot, or in its neighbourhood, were demolished, in order to afford materials for the new building, but also the greatest part of the scattered ruins were employed for the same purpose. The first stone of this magnificent palace was laid March 23, 1683, by king Charles in person, who, during the remainder of his reign, spent much of his time in this city, for the purpose of inspecting and forwarding the work. Upon the death of this prince, February 6, 1685, an immediate stop was put to the building by his successor, James II. It was equally neglected by king William; but queen Ann, after surveying it herself, caused an estimate to be made of the expence of completing it, which she fully intended to carry into execution, in favour of her husband, George prince of Denmark, upon whom it was settled, had he lived until she could afford the sums necessary for this purpose. The first public use to which this noble edifice appears to have been applied, was that of a place of confinement for French prisoners, in the war of 1756, during which 5000 of them at a time, were sometimes detained in it. In the American war, it was applied to the same purpose, and was successively occupied by French, Spanish, and Dutch prisoners. Soon after the rupture with the French in 1779, one of our cruizers having taken the St. Julie, a hospital ship belonging to that nation, the numerous sick men, with the rest of the crew, were conveyed from Poole, where they were landed, to the King's-house in this city, who thus brought into it a malignant pestilence, which swept off the prisoners in great numbers, whose bodies being interred in the castle ditches contributed greatly to reduce their depth. To judge of the violence of this infection, it may be sufficient to mention, that twelve poor captives have been known to die of it in the course of as many hours. Nor was the distemper confined to the prisoners; for four out of the five medical gentlemen, who, at a certain time, attended them, fell victims to it. Mr. Kentish, the head surgeon, alone escaping. The same was the fate of the agent, and of most

most of the turnkeys, as likewise of the Rev. Mr. Nolan, the Catholic clergyman, who performed the duties of his religion to the dying, until he himself was seized with the pestilence. His successor in this charitable office likewise caught the infection, but was providentially restored, after his life had been despaired of. Notwithstanding so many persons, connected with the prison, died of this disorder in different parts of the city, yet it did not extend itself amongst the inhabitants at large; which circumstance was chiefly ascribed to the purity of the air. At length, by the practice of washing the bodies and clothes of the prisoners, and of cleansing the floors and walls of the prison with vinegar and whitewash, the infection was subdued, not less to the joy of the citizens than of the prisoners.

In the year 1792, the antichristian faction, who had got possession of the government of France, having murdered a part of its clergy, and banished the rest, who refused to be dependant upon them for the exercise of their spiritual functions, several thousands of these conscientious exiles were landed on the southern coasts of this kingdom. In this their extreme distress they were charitably relieved by the nation at large, with whom his Majesty generously concurring, permitted a certain number of them, to the amount of 700, and at one time of 1000, to reside in this noble mansion. In this situation, one of their first concerns was to express their deep sense of the obligations they felt themselves under to the sovereign and people of England, and to testify the same to posterity. With this view, being aided in the expence by the munificence of an illustrious nobleman, they erected a marble tablet in the chamber which they made use of for a chapel, with an inscription to the above-mentioned purport, which we shall give beneath. (1) So large a body of clergy,

(1) FAVENTE DEO OPT. MAX.
 Diu fesses & incolumis,
 In suorum decus ac delicias,
 In exterorum admirationem & perfugium,
 VIVAT
 GEORGIUS III.

Mag.

By the favour of God
 May GEORGE THE THIRD,
 The pious King of Great Britain,
 Live long in safety,
 The delight and ornament of his own country,
 The admiration and protector of foreigners.
 May

clergy, of the aforesaid description, being thus collected here, formed a kind of seminary, in which the members lived together in common, during the space of four years, with a regularity and piety, which probably was not surpassed in any community at that time existing in christen-

Mag. Britan. &c. Rex piissimus !
 Æterno pacis beneficio gaudeat !
 Jugi pietatis, scientiæ, & opum laude
 Efflorescat,
 Nobilissima Gens Britannica,
 Quæ
 Politicarum immemor querelarum,
 Clerum Gallicanum
 Innumeris calamitatibus oppressum,
 Patriis sedibus expulsum,
 Terris & alto jactatum,
 Almæ Parentis instar
 Hospitali gremio excepit benignissimè,
 Fovit tenerrimè,
 Protexit studiosissimè,
 Voluntariâ cunctorum regni ordinum sub-
 scriptione
 Aluit generosissimè.
 Sit etiam longum felix,
 Præstantissimus senator Britannicus
 JOHANNES WILMOT,
 Publicæ munificentiae
 Unâ cum selectissimis
 Et integerrimis viris,
 Dispensator prudentissimus !
 Hæc ardentibus votis
 A supremo rerum moderatore
 Efflagitat Clerus Gallicanus
 Per universas
 Britannici imperii plagas dispersus.
 Hæc imprimis, anhelanti pectore,
 Ad aras supplex provoluta,
 Impetrare studet indefinenter
 Ejusdem cleri pars non exigua,
 Regalibus istis in ædibus,
 Insigni munere, collecta,
 Quæ
 Hoc leve gratissimi pignus animi
 Ad perpetuam rei memoriam,
 Exaratam voluit.
 Anno reparatæ salutis ; M, DCC, XCIII.
 Atque XXXIII GEORGII III.
 Altius hæc animis, quàm marmore sculpta
 manebunt.

May the generous British Nation
 Rejoice in the blessing of eternal peace,
 And be ever famous
 For it's piety, it's knowledge, and it's riches.
 Which,
 Forgetful of it's rival enmity,
 Like a fond parent,
 Received kindly into it's hospitable bosom,
 Protected eagerly,
 Maintained liberally,
 By a voluntary subscription of all ranks of men,
 And cherished tenderly,
 No inconsiderable part
 Of the Gallic Clergy,
 Driven out of their native country,
 And tossed about by sea and land.
 May the excellent British Senator
 JOHN WILMOT
 Enjoy constant happiness ;
 May happiness attend also
 Those choice and upright men,
 Who are, together with him,
 The prudent dispensers
 Of the public munificence.
 Thus the Gallic Clergy,
 Scattered throughout the British Empire,
 Eagerly implores the Supreme Governor of
 all things.
 Thus also do those of the same Clergy
 Continually pray, prostrate before their altars,
 Who, by singular favour, live collected
 In this Royal House.
 They
 Have caused to be engraven
 This small pledge of their gratitude,
 For a perpetual memorial,
 In the year of our Lord 1793,
 And in the thirty-third year of the reign of
 George the Third.

The fond record of these munificent acts will remain much longer on the tablet of our memories, than the record of them on the tablet of marble.

dom.

dom. (1) At length, in the year 1796, a large central barrack in this county becoming indispensably necessary for the public service, the French clergy were placed in large houses at Reading, Thame, &c. In the mean time the King's House was fitted up for the residence of troops, where about 2000 of them, including officers, are more commodiously lodged than perhaps in any other barrack in the kingdom.

Having given this summary account of the Castle and King's-house, it is proper now to survey them, in the best manner we are able. The whole area of the former was about 850 feet in length, north and south, and 250 in breadth, east and west. It became, however, much narrower at the north extremity, where a wall, that followed the slope of the ditch, united it with the West-gate. Of the above-mentioned space the Keep or Donjon, which was, at the same time, the strong part of the fortrefs, and the chief habitable part of it, occupied a square of about 100 feet, being situated on the summit at the south end, and communicating with the south fortifications of the city by a similar wall to that described above. The said keep was flanked with a tower at each of its four corners, and a fifth tower stood over the entrance of it, fronting the north. But the castle gate, leading into the fortifications at large, looked to the west, and stood near the centre of the west front of the present King's-house. Directly opposite to this, on the other side of

(1) It is an easy matter at the present day, when so many persons of the first respectability are living witnesses of the conduct of the said clergy, during their residence in this city, to obtain the most irrefragable testimonies of their irreproachable conduct, during their residence in the King's-house. An official testimony of this nature, by the Rev. Dr. Sturges, was published in the different periodical papers, and will be preserved to posterity in *The Gentleman's Magazine*. On the present occasion we shall satisfy ourselves with copying the conclusion of an ample certificate of the magistrates of this city, which was granted in consequence of some aspersions cast on the conduct of the French clergy in this city from a distant part of the kingdom:—"Their deportment (that of the French clergy) in general was peaceable, humble, and apparently grateful for the benefits they received. Thus much I am justified in announcing to the public, as having been their deportment at Winton."—Signed also by J. N. SILVER, Mayor. J. RIDDING. GEO. EARLE. R. H. LLOYD.

Winton, Jan. 27, 1797.

the ditch, was a barbican, (1) or turret, in the nature of an out-post for giving notice of approaching danger, the ground in front of which has so often been dyed with noble blood, being the usual place of execution for the state prisoners confined in the castle. The aforesaid gate consisted of a strong double tower, besides which there were three other towers at convenient distances to strengthen the north part of the fortifications, as the five towers of the keep protected the south part of it. (2) The original form of all these towers was square, and the materials of them was flint or other coarse stone, and a very firm kind of mortar, which was the usual way of building such fortresses in the 11th and 12th centuries, as may be seen at the east end of Wolvesey ruins, at Porchester, and other castles of nearly the same date. In consequence, however, of an accidental discovery made last summer by a workman, who was digging for flints, which discovery was zealously followed up by the industry and ingenuity of some military gentlemen then in garrison at the King's House, (3) and those of the barrack department, it was incontestibly proved that the two towers of the keep, which were principally in sight of the city, namely, those to the north east and to the south east, had been altered into a circular, or rather into an oval form, according to a fashion that prevailed in succeeding ages to those mentioned above. The inside of the north east tower, which is still visible, presents an oval chamber, truncated where it joins the body of the keep, 24 feet in length and 12 in breadth. The walls were nine feet thick, being faced and lined with polished free stone. It was neatly vaulted, the brackets, to the number of six, that supported

(1) "Infra portam et birbecam in castro Wintonienfi." Pipe Rolls, Hen. III. Warton's Hist. of Eng. Poet. vol. 1.

(2) See our East and West Views of the Castle, annexed to the View of the King's-house, vol. 1. We have said, in our preface to that volume, that our ideas of the castle are gathered "from the slight sketch of it in Speed's Chorography, from an attentive consideration of the ruins, ditches, and situation of the same, and from the discoveries that were made in digging on the spot for that express purpose in the last summer, and from certain hints that occur in ancient writers concerning it."

(3) Chiefly Captain Cartwright and Captain Howard, of the West York regiment of militia.

it, and part of the springers, which are highly finished, still remaining. The stone steps, leading into a kind of cellar beneath, which was probably one of the castle dungeons, are also still to be seen. The shape, materials, and workmanship of this and the other tower in the same style, added to the circumstances mentioned above, induce us to believe that it was altered into its present form by Wykeham, who otherwise appears to have been a military, before he became an ecclesiastical architect. The north west tower seems to have been the most considerable in extent, and had a terrace adjoining to it in the inside. The keep, when in its original military state, had an exterior ballium or glacis, fortified with walls and turrets, encompassing it on the west and south sides. The ditch varied in its depth and breadth. From the level of the keep, where the ground was the highest, it must have been at least 100 feet deep, and as many broad; for it is certain that all the military ditches of the castle, as well as those of the city, were dug to such a depth as to admit the waters of the river to flow freely through them. (1) The only part of this famous castle that has entirely escaped the destructive rage of Oliver Cromwell is the ancient church or chapel of St. Stephen, which, by the style and materials of the outside work, and its being built without a great east or west window, and by other tokens, appears to have been erected by the king of that name. The inside of it has been altered and decorated in the Gothic style, probably about the reign of Edward III. It is 110 feet in length, and consists of a nave and side isles; the effect of it, however, is lost, in consequence of the alterations which have been made in it for the purposes of the courts of justices which are there held for the county of Hants.

The chief curiosity in this ancient chapel, now termed the County Hall; is Arthur's Round Table, as it is called. This hangs up at the east end of it, consisting of stout oak plank, which, however, is perforated with many bullets, supposed to have been shot by Cromwell's soldiers.

(1) Truffel's MSS. The said fact also follows from what Camden says of "a conflux of waters flowing down from the West-gate," in his account of Winchester. See Britannia.

It is painted with the figure of that prince and the names of his twenty-four knights, as they have been collected from the romances of the 14th and 15th centuries. The costume and characters that are here seen, are those of the reign of Henry VIII, when this table appears to have been first painted, the style of which has been copied each time that it has been since new painted. At the time we are speaking of, and even in the middle of the 15th century, this table was certainly believed to have been actually made and placed in the castle by its supposed founder, the renowned British prince Arthur, who lived in the early part of the 6th century. Hence it was exhibited as Arthur's Table, by the said Henry, to his illustrious guest the emperor Charles, and hence the poet Drayton, who was born in his reign, sings of it as follows:—

*And so great Arthur's seat ould Winchester prefers
Whose ould Round Table yet she vaunteth to be hers.*

Notwithstanding what is here advanced, it is plain that this tale did not gain universal credit, at least among the learned, at the beginning of the 16th century, (1) and we have otherwise certain proofs that the *Tabula Rotunda*, or Round Table, was first introduced into this country by king Stephen. (2) It was so called because the knights, when they assembled to perform their feasts of chivalry, in the 12th and the succeeding ages, used to eat at a table of this form, to prevent disputes for precedence amongst those high mettled champions. Hence the tournaments themselves obtained the name of *The Round Table*, by which we find them frequently called in the records of the times when they were prevalent. (3) We have reason then to suppose that the real founder, or at least the

(1) "Si accolæ falsa quadam superstitione majorum non errant, Rotundam Mensam in castro Wintoniensi, ad æternam magni Arturis memoriam, solemniter conservatam aspeximus, anno 1539." Lesley, Episcop. Rossen. ap. Truffel.

(2) "Sane hujus modi concertatio militaris nunquam in Anglia fuisse noscitur, nisi indiebus regis Stephani." Gul. Newbrigen. l. v, c. iv.

(3) "Factum est hastiludium, quod *Tabula Rotunda* vocatur, ubi periit strenuissimus miles Herwaldus de Muntenni." Mat. West. ad. an. 1252.—"Anno 1259 Rotunda Tabula fedit apud Warwyk." Annal. Wigorn.—"Anno 1328 apud Bedfordiam Rotunda Tabula tenebatur per Rogerum de Mortuo mari." Knyghton, De Event. Ang.

great improver of the castle, king Stephen, and not the pretended founder of it, Arthur, made the present table, which supposition, whilst it takes off six centuries from its supposed antiquity, still leaves it an existence of seven centuries and an half, enough to render it a curious and valuable monument.

We shall not add much to the account, that has been given in our first volume, (1) of the King's-house with the offices and grounds belonging to it, especially as an inspection of our plate, taken from the original drawing of its architect, sir Christopher Wren, will present in a moment a more accurate idea of it than it is in the power of words to convey. We shall content ourselves with mentioning what cannot be gathered from that view; that there were marble pillars in readiness, presented by the grand duke of Tuscany, for the interior decorations; that the centre cupola was to have risen 30 feet above the roof of the building; that there were to have been chapels under the two smaller cupolas, one for the king, the other for the queen, who was a princess of Portugal and a Catholic; that the main corps of the building, exclusive of detached offices, measures 326 feet north and south, and 216 feet east and west; and that from the centre gate, which would have stood in Southgate-street, a broad street, built on each side with elegant houses, was to have been continued in a line down to the west front of the cathedral.

The lane, by which we proceeded from South-gate to view the ruins of the ancient castle, leads us to the church-yard of St. James, a little beyond the present military parade. Here formerly stood the parish church of the same name, in the suburbs of the city, the foundations of which are found in digging in the middle of the ground. This was a place of great devotion, for reasons which we cannot at present discover, even in the Saxon period, as we find that the monks of both the grand monasteries, namely, the cathedral priory and St. Grimbald's abbey, were in the practice of going in solemn procession thither, especially on Palm Sunday. (2) This was a matter that appeared to be of so much conse-

(1) Vol. I, p. 433.

(2) Charta de Inspex. ap. Dugd. Lat. vol. I.

quence,

quence, that when the latter monastery was removed to Hyde, in the year 1110, the manner of making this procession was agreed upon and settled by charter between the two convents. (1) Hence we learn that on such occasions the abbot of Hyde, with a few of his monks, came to the cathedral, and thence proceeded with the monks of the latter and the bishop, by the way of South-gate and through the aforesaid lane, until they came opposite to the castle-gate, where they waited for the procession of the monks of Hyde, who probably went from their house up Swan-lane, and round the north west corner of the walls, to meet them. The two bodies being thus united together, they made their station, as it is called, at St. James's, by the performance of a stated service. They then came together down the Rumsey road, to the suburb of St. Valery, where the present obelisk stands, whence the Hyde monks returned home the same road by which they came, whilst those of St. Swithun's continued their procession through West-gate and down the High-street to the cathedral. (2) In later years it appears that one Adam Morton built a monastery at St. James's, (3) which, from its being called *De Albo Monasterio*, or of the White Monastery, (4) was probably occupied by Cistercians or Norbertines. We are not able to trace the history of this church any lower, except that it appears to have been considered as a place of peculiar devotion at the Reformation by the Catholics of Winchester and the neighbourhood, who accordingly chose it for their burying ground, (5) to which purpose their descendants have applied it ever since.

We

(1) *Charta de Inspex. ap. Dugd. Lat. vol. 1.*

(2) These particulars seem to be clearly made out from the said charter, with the help of an accurate knowledge of the several places therein mentioned.

(3) Tanner's *Notitia Monastica*.

(4) "*Sancti Jacobi de Albo Monasterio.*" *Regist. Orton.*

(5) Independently of the circumstances mentioned above, this may be conjectured from an epitaph of one of the Tichborne family, still legible on a stone in the said burying ground, who lived before the change of religion in this country, and whose particular desire of being interred in this spot is expressed in the said epitaph:—*Here lies interred Richard Tichborne, esq. aged fourscore and sixteen years, who died Dec. 20, 1636, and desired that his body might be buried here.*—The same predilection for this spot appears in other epitaphs that are here to be

met

We descend from the lofty situation of this cemetery, the same way by which the monks returned in their procession to the city, being now part of the Rumfey road, until we come to the abovementioned ancient parish of St. Valery, where stands now the aforefaid obelisk. Adjoining to this parish, in a field, on the right hand of the road to Stockbridge, was another very ancient church and cemetery, the latter being recorded as the scene of a miraculous event, in the transactions of St. Brinftan, bishop of this see, in the early part of the tenth century. Here skeletons continue to be dug up, and not long ago, in improving the adjoining road, two earthen chalices, such as were buried with priests, were discovered. In a field opposite to the site of St. Anastasia's church-yard, called Oram's Arbour, are vast intrenchments, which seem to have been cast up by the royal garrison of the castle and city in 1644. (1) The obelisk, however, is a more mournful memento of mortality than either of the above-mentioned cemeteries. We have already detailed the circumstances which gave occasion to its erection. (2) These being also expressed in the inscriptions upon its sides, we shall at present satisfy ourselves with transcribing them.

met with, as in the following :—*H. S. E. Elizabeth Arundell, reliet of John Arundell, esq. of Llanbern. She was daughter of Wm. Brook, esq. of Longwood, and was buried here by her own appointment.—Here lyeth Alice Lewis, reliet of Dr. William Lewis, prebendary of this cathedral. Died 23 Sept. 1670. She was buried here by her own desire.—N. B. The said Dr. Lewis was the master of St. Cross who was turned out of his place in the grand Rebellion.*

It will gratify many of our readers to add a few more of these epitaphs, being for the most part unknown and hardly legible. The two first of them relate to persons mentioned in this work, vol. I, p. 434, 385.—*Bernardus Howard Norfolciæ Ducum sanguine illustris, Christiana pietate morumque probitate illustrior. Obdormivit in Domino 22 Apr. 1735.—H. S. E. R. P. Paulus Atkinson Franciscanus qui 15 Oct. 1729. ætat. 74 in Castro de Hurst vitam finivit, postquam ibidem 30 peregerat annos.—In Mem. optimi viri Rogeri Corbam, qui difficillimis temporibus, animi integritatem ita servavit ut nulli infensus, omnibus charus semper haberetur.* Other names distinguished by the rank or merits of their owners, that occur here, are those of Talbot, Bellafyse, Sheldon, Wells, Stonor, Mannock, Jerningham, Webbe, Curzon, Perkins, Wyborn, Lacy, Mathews, Duncomb, Monington, Cook, Spenser, Challoner, Lynch, White, Hyde, Berry, Savage, Nolan, &c.

(1) See vol. I, p. 404.

(2) Ibid. p. 428.

On the West Side.—This monument is erected by a society of natives on the very spot of ground to which the markets were removed, and whose basis is the very stone on which exchanges were made, whilst the city lay under the scourge of the destroying pestilence, in the year 1669. (1)

On the South Side.—A society originally established for the relief of their fellow citizens, who happily survived that dreadful visitation, but were reduced by it to the utmost distress. Their first meeting was held August 26 in the following year.

On the East Side.—Their ninetieth feast was celebrated with uncommon joy August 23, 1759, a year auspicious and glorious to these kingdoms, for plenty restored and the peaceful enjoyment of all national blessings, and for the renown and triumphs of their victorious arms through all quarters of the globe.

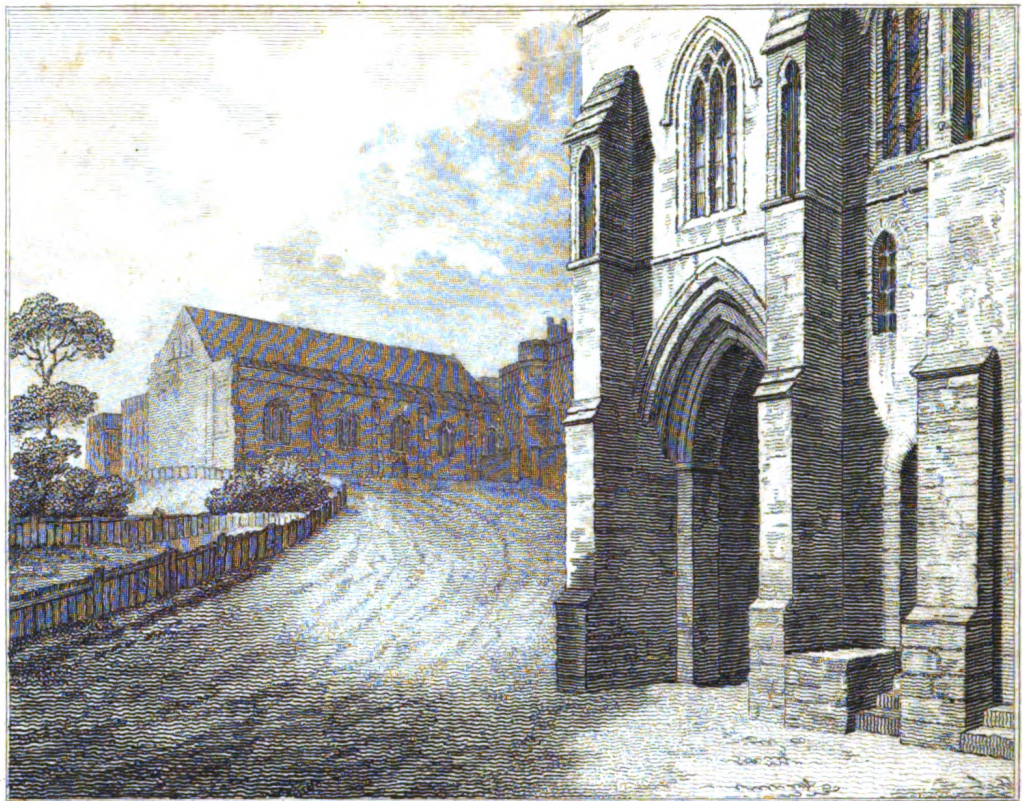
The north side contains the city arms, with the following names:—Thomas Brereton, John Childs, John Barton, John Barret, stewards.

Being arrived at the West-gate of the city, we shall proceed down the High-street to its opposite extremity, pointing out as we proceed the several antiquities which at present exist, or that we can discover to have heretofore existed in it, as also the several streets that branch from the said High-street, north and south, for the most part in straight lines, down to the very walls of the city.

(1) This obelisk, having been erected within the last 40 years, cannot be considered as in itself of any great authority. We have no difficulty, therefore, in adhering to the date we have assigned in the passage last referred to, and which is grounded on the most authentic MSS. as being that of the chief prevalence of the plague at Winchester, in opposition to the date which occurs on the obelisk.



Winton



East View of West Gate .



North West View of the Cathedral .

CHAP. VIII.

West-Gate, with the adjoining Fortifications of the City.—Ancient Streets and Churches in the Upper Part of Winchester.—The ancient Jews Synagogue.—The Hall of the Guild of Merchants.—Antiquities there kept.—Defects in the modern Building, and Inscription there.—Ancient Streets and Churches in the Middle Part of Winchester.—The City Cross.—Magnificent Church of St. Mary Calendar.—Collegiate Church of St. Maurice.—Antiquities in the Lower Part of Winchester.—The Franciscan Friars.—The Collegiate Chapel and Carnary of the Holy Trinity.—The Benedictine Abbey of St. Mary.—History of the Foundation of that female Convent.—Its various Fortune.—Refounded by Henry VIII.—Finally dissolved by him.—St. John's House.—Its first Foundation as an Hospital by St. Brinstan.—Its second Establishment by John Devenish.—Its Dissolution by Henry VIII.—Its third Charitable Institution by Richard Lamb, Esq.—The present Assembly Room, &c.—Convent of the Dominicans.—The East-Gate.

BEFORE we pass through West-gate, the picturesque ruins of the city wall, intermingled with shrubs and ash trees, on the north side, claim our attention. Not far from the aforesaid gate we discover the ruins of a turret, which, with another of the same form, protected the intermediate space of the wall, as far as what is called the Hermit's Tower, at the north extremity. (1) The last mentioned we discover to have been a Juliet or round tower. The ditch beneath this wall, and as far as the north gate, being immediately under the palace built by Henry II, was a stew for the king's fish. The prior of the cathedral was obliged to keep

(1) See Speed's Sketch of the City.

this constantly well stocked with fish, from the extensive fisheries of the monastery at Botley and elsewhere. (1) To answer such a purpose, the ditch must have had grates extending across it, at North-gate and at West-gate. At the latter of these the waters ran out of the city ditch into the castle ditch. There is no doubt, that before the Conqueror's time the city wall and ditch continued on the south side of the gate, in a straight line, and in the same stile of building, with that on the north side, but a citadel being indispensably necessary for his purposes, the same was here added to it, by which means the Roman angular form was destroyed at this south west end, as was the case with the south east end soon after, from a similar cause, viz. the erection of Wolvesey castle by bishop De Blois. Adhering to the outside of the gate are the remains of a Saxon chapel, called *St. Mary's in the Ditch*. (3) The east end, consisting of a circular arch supported by Saxon pillars, and enriched with the wavy moulding, is, or was very lately, in tolerable preservation. The main substance of the gate appears to be of the same date with the chapel, but the machicolation at the top of it, for throwing down burning and other destructive matter on the besiegers immediately below, the grooves for the sliding of the herse or portcullis, the busts, the shields inscribed in quatrefoils, and in general the facing of the whole, is of a much later workmanship. Under the gate, on the south side of it, is a dungeon, and over it part of a dwelling house. We are indebted to this lucky circumstance for the preservation of so much of the honours and ornaments of the city. Had it not been for the expence of indemnifying the proprietors of the tenement, this gate would have been sacrificed by the unfeeling commissioners of the pavement, when they demolished the others.

Having passed through the gate, we find, on the right or south side, the present ordinary way up to the mount on which the castle and King's-house stand. This, however, was not the case formerly; nothing presented itself

(1) "Prior S. Swithun, &c. De fossato regis extra portam borealem ibidem custodiendo, & piscibus instaurandis ad commodum regis." Pat. anno 4, Edw. 1. ap. Gale, p. 7.

(2) *Stæ Mariæ de fossato, extra port. occid.* Regist. Pontiffar.

to the view of the spectator in that direction, but deep military ditches, lofty stone walls, and huge projecting towers. In order to pass from the city into the castle, it was absolutely necessary to go either through South-gate or West-gate. Somewhere on the left or north side of the High-street, not far from the walls, seem to have stood the churches of *St. Peter Whitebread*, (1) and of *All Saints in the Vineyard*. (2) On the same side of the way, on the High-street itself, existed, until within these five years, the best modern house in the whole city, called *West-gate House*, belonging to the family of the Townsends. It was taken down and sold by piece-meal for want of a tenant, which was no sooner performed, than many persons presented themselves who would gladly have rented it. On the opposite side, immediately below the castle ditch, was an open space. *Gar-street*, which first occurs on that side of the way, though only built half way down from the High-street, nevertheless appears to have contained four churches or chapels, *St. Mary's*, *St. Andrew's*, *St. Margaret's*, and *St. Paul's*. Nearly facing this, on the other side of the High-street, is *Staple Garden*, so called because it was originally the garden of the palace in that neighbourhood, and afterwards became the staple or market of wool, which was established there, for this part of the kingdom, by Edward III. At the said period proper warehouses were built, and scales, weights, &c. provided for carrying it on, some part of which were to be seen on the spot at the beginning of the last century. (3) At present it has nothing to shew, except a few cottages, and the extensive new gaol for the county, which is built upon

(1) *S. Petri de Albo Pane*.

(2) *Omnium Sanctorum in Vincis*.—N. B. The existence and situation of the several churches or chapels, mentioned in the following survey of the city, are chiefly ascertained from the Episcopal Registers, from Truffel's MSS. and from Title Deeds, which we have perused. In some instances, however, we have borrowed from Godson's large Map of Winchester, or from certain probable conjectures, where no better authority was to be procured. We shall give a complete list of these and of all other such edifices which we have been enabled to discover, with the authorities on which their existence rests, in our Appendix.

(3) Truffel says that the king's beam, &c. for weighing, was to be seen at the warehouse in this garden when he wrote.

Mr. Howard's plan, and regulated according to his ideas. We come next to *Gold-street*, now called *Southgate-street*, because it leads to the gate of that name. It lies on the south side of the High-street, and, like Gar-street, was open towards the castle, containing the like number of churches, viz. *St. Mary Odes*, joining to South-gate, on the west side, *All Hallows*, or All Saints, a little higher up, on the same side, and those of *St. Nicholas* and *St. Boniface*, not to mention *St. Clement's*, the remains of which are still visible, in the walls of the blacksmiths shop, at the intersection of St. Clement's with Southgate-street. Nearly opposite to the last mentioned street is *Jewry-street*. Here a great number of Jews resided in the 12th and 13th centuries, and here they had their synagogue, (1) until the popular commotions, so frequent in those ages against that devoted people, and, at last, the great slaughter of them, that was made by the barons, when they stormed and sacked Winchester, in the reign of Henry III, (2) seem to have extirpated them out of this ancient metropolis. The modern name of the street is *Gaol-street*. In fact here stands the ancient part of the gaol, at present chiefly inhabited by the keeper, where also it is known to have stood as early as the reign of James I. The George inn, at the entrance of this street, is of a still higher antiquity, having existed, on the same spot, as early, at least, as the reign of Edward IV. There formerly stood in this street a church of *St. Michael*, (3) and another of *St. Margaret*, which latter was placed in the garden, just behind the chapel in St. Peter's-street.

The next street we come to lies on the right hand, and is now called after *St. Thomas*, but its ancient name was *Calpe-street*. The church itself, from which it receives its name, was not dedicated to St. Thomas, but to *St. Petrocus*, an ancient British or Welsh saint of the 12th century. We cannot help remarking that the adoption of the British saints by the converted Saxons, of which there are innumerable instances, besides the

(1) "Ther is a streete in Winchester that leadith right from the High-strete to the North-gate, caullid the Jury, by cause the Jues did inhabit it, and had their Synagoge ther." Leland, Itin.

(2) Ibid. Dictum de Kenilworth.

(3) *S. Michaelis in Judaismo.*

present, is a proof that the two nations, whatever political jealousies they entertained of each other, certainly professed the same religion. Another church, in the same street, bore the name of *St. Elphege*. At the junction of this with the High-street, on the east side, stands *The Hall of the Guild of Merchants of Winchester*, which guild or society is the most ancient institution of that nature that does exist or is known to have existed in the kingdom, having been first incorporated by king Ethelwolph, father of Alfred the Great. (1) It is now vulgarly called *The Town Hall*, and though a modern building, contains, besides the city archives, many curious articles of antiquity, engravings of which we have presented to the public in our Miscellaneous Plate, (2) such as the original Winchester bushel, given by Edgar, (3) a later bushel, given by Henry VII, with other measures, both for quantity and length, given by the same or other princes, the ancient seals, &c. In the tower of this hall hangs the Curfew bell, which continues to sound the time of extinguishing fires and lights, at eight o'clock in the evening, and of lighting them again at four in the morning, according to the ordinance of the Conqueror, which he first established in this city, almost seven centuries and a half backwards. The present hall, which was rebuilt at the beginning of this century, is neatly fitted up in the inside, and would not be an inelegant structure on the outside, were not the bold Tuscan pillars, on which it stands, totally buried amidst the vulgar shop windows and bulks which have been suffered to project between them. The front of it is ornamented with a large clock, extending into the middle of the street, the gift of sir Wm. Paulet, and with an elegant statue of queen Ann, presented to the city by George Bridges, esq. who was its representative in seven successive parliaments. We may form a conjecture concerning the political sentiments

(1) Truffel's MSS.

(2) Vol. I.

(6) We own this is no more than a presumption. But, if there is no external mark that proves, there is none that militates against its claim to that high antiquity. We have positive proof that the said monarch appointed the standard measure to be kept here, and we have no ground on which to establish even a conjecture that the same was renewed before the reign of Henry VII.

of the donor from the inscription placed under the statue, which is the following:—ANNO PACIFICO ANNA REGINA. 1713. (1)

A short space below Calpe-street is *Fleshmonger-street*, (2) so called of old, because here stood the chief shambles of the city. But these having been long removed elsewhere, the street has been named, from an ancient parish church of St. Peter, (3) which stood in the middle of it, *St. Peter's-street*. (4) On the site of the aforesaid church of St. Peter stands the present Catholic chapel, and the house of its incumbent, called *St. Peter's-house*. Other churches which stood in this street were those of *St. Michael*, *St. Martin*, and *St. Swithun*. Of these the first mentioned stood at the north end, on the bowling-green, and the last mentioned near the south end, the foundations of which enclose a garden that, from the term of *Good-begot*, or rather *God-begate*, which occurs in the title deeds of it, seems to have been included in the ample charter of privileges granted by St. Edward the Confessor to the cathedral priory. (5) The most showy modern house amongst the few that remain in this street, out of 140 houses of which it once consisted, (6) is that built towards the south end of it by Sir Christopher Wren, for madame de Querouaille, duchess of Portsmouth, and favourite mistress of Charles II, whose bust appears in front of it, whilst he himself was erecting the King's-house for his royal palace.

At length we arrive at a monument of antiquity that still exists in the High-street, and which indeed is one of the few things of the same kind that has escaped destruction, namely, the City Cross. This stands a little

(1) *Queen Ann in the peaceful year 1713.* This is the intended meaning of the inscription, by which we learn that he approved of the peace, which one party so much applauded, and the other so much vilified. But according to the true lapidary style, this inscription would convey the following sense:—*Queen Ann dedicates this statue to the year of peace.*

(2) *Via Carnificum.*

(3) *S. Petri de Macello.*

(4) In the front of St. Peter's-house is the following inscription, which appears to have been placed by its religious and bountiful builder, Roger Corham, esq.—THIS IS ST. PETER'S STREET.

(5) Rudborne, Hist. Maj. l. 1v, c. v.

(6) The Petition of the City to Henry VI. Anno Reg. 30. In Turri Lond.

below the street last-mentioned, on the south side of the High-street. Not only the magnificent Gothic arch-work, in three distinct stories, remains entire, but the cross itself is exalted over it, at the top of an ornamented shaft. (1) The present monument does not appear to have suffered any material injury, except from the corroding tooth of time; a circumstance that occurs in few structures of this nature in other cities. Crosses were erected, in ancient times, for a variety of purposes, but the general intent of such as, like this, were erected in market places, was to pay a public homage to the religion of Christ crucified, and to inspire men with a sense of morality and piety amidst the ordinary transactions of life. We discover that the cross before us, when perfect, was exceedingly light and elegant. From the style of its architecture it appears not to be more ancient than the reign of Henry VI, who, as we learn, instituted a *Fraternity of the Holy Cross*, as it was called, which erected many structures of this nature in different parts of the kingdom. (2) The figure, in the canopied niche, is that of a young man, in the Roman dress, with short hair, and the breast uncovered, bearing a palm branch, the sure token of a martyr, in his right hand, and in his left, a small square mass, which, in its original perfect state, might have represented a book, or the model of a church, or, in short, a variety of other things. This statue has hitherto passed for that of St. John the Evangelist, (3) but it wants the appropriate emblems of this saint. (4) It is much more probable, that it was intended for St. Laurence, the Roman martyr, the patron of the church close to which it stands, or St. Amphiballus, the British martyr, to whom the cathedral was once dedicated. We are to observe, that this statue formerly stood on the south side of the cross, to the obscurity of which situation we are probably indebted for its pre-

(1) This shaft was much more ornamented formerly than it is at present. In our Miscellaneous Plate, vol. 1, we have endeavoured to restore it to what we have reason to believe was its exact original appearance.

(2) Camden's *Britannia*, Berkshire.

(3) See Waver's *History*, vol. 1, p. 227.

(4) Viz. a chalice in the left hand, with a serpent issuing out of it, and the right raised up in the action of benediction.

servation,

ervation, when those on the three more exposed sides were demolished. At length, within the memory of many inhabitants now living, this figure was removed to the niche on the west side, where we still behold it. We have already mentioned the gratitude which is due, not only from antiquaries, but also from the citizens at large, and will continue to be due from posterity, to those spirited individuals, who, when the cross was clandestinely sold to the late Mr. Dummer, and scaffolds were erected to take it down, in order to remove it to the grounds at Cranbury, rose in defence of this their ancient monument, and effectually preserved it for the honour and ornament of their city. (1)

It appears that in ancient times the space was open between the cross and the parish church of St. Laurence, which is now so hidden by houses that are built around it, as hardly to be visible. The said church is the mother church, being probably the first built parish church in the city; hence the bishop takes possession of his diocese by making a solemn entry in this little edifice. With diligent searching, however, the church door may be found near the entrance of *Great Minster-street*, in which formerly there was also a church of *St. Martin*. The said street passing along the end of the Square, the site, as we have often remarked, (2) of William the Conqueror's palace, leads to a street, behind the cloister or ancient cloisters, now called *Simmond's-street*, from an hospital built therein by a mercer of that name, for the support of six old men, three boys, and one woman. It was erected in 1607, and is inscribed on its front *Christes Hospital*, though it is more generally called, the Blue Coat Hospital, from the colour of the clothes which the men and boys wear who belong it. These exhibit the fashion of the dress prevalent amongst the ordinary people at the period of this foundation, viz. the reign of James I.

Proceeding from the cross down High-street, on the right hand, we immediately enter into a piazza, of a considerable extent, called the *Pent House*. On the left hand side of the way is the ancient *Parish-*

(1) Vol. I, p. 449.

(2) Ibid. p. 188. Vol. II, p. . .

ment, now called *Parchment-street*. In this was a church of *St. Martin*, and another of *St. Laurence*. Here also, at the upper end of the street, on the east side of it, stood Clobery-house, belonging to the general of that name, in the reign of Charles II, who was so greatly instrumental in bringing about the Restoration. (1) By the Saxon doorway, which is almost all that is left of this habitation, it appears to have been of high antiquity. On the site of it is at present erected a noble and commodious Hospital for the county of Hants, which hospital, as in its former situation it was the first establishment of that nature out of the metropolis, so it has never been surpassed, in any other county, for the abilities of its medical attendants, or the comforts, in other respects, of its suffering inhabitants. In the said street stands a small Meeting-house, belonging to the Dissenters of Winchester. Below Parchment-street, nearly opposite the centre of the Pent-house, stood the parish church of *St. Mary Kalendar*, which was so large and elegant as to have once formed the principal ornament of the High-street. (2) It seems to have been neglected soon after the Reformation, as it stood unroofed in the reign of James I. (3) Instead of being repaired, it was taken down, and the parish united with that of *St. Maurice*.

A little beyond the Pent-house, on the same side of the way, we come to a short street, leading into the great church-yard, the ancient name of which we have not been able to discover. It is now called *Market-street*, from its joining to the new fabric, built for keeping the markets in, when they were removed thither in 1772. Some years ago, in digging at the south end of this street, and the east end of the Square, the workmen met with the foundation of a tower of prodigious strength. This probably made part of the Conqueror's palace, so often mentioned. Opposite to the above-mentioned street, to the north, is the ancient *Shulworth-street*, now called *The Upper Brook*, from a small canal which flows along the greater part of it. At the intersection of this with *St. George's-street*, opposite the blacksmith's shop, are the foundations of an ancient

(1) See vol. 1, p. 420.

(2) Truffel's MSS.

(3) Ibid.

church, probably that of the saint just mentioned. In these are seen, worked into the wall, two Druidical stones. A third, which belonged to the same group, and was probably the Cromlegh or altar stone, is now removed into St. Peter's-street. In this street also was a church of *St. Swithun*. Near the same, being probably that which intersects the Upper and the Middle Brook, was *Wode-street*, which contained the churches of *All Hallows* and *St. Martin*. Lower down, on the south side of the High-street, is the church of *St. Maurice*, which, though now mutilated of one of its isles, is, without question, the most ostensible parish church in Winchester. In fact, it was formerly collegiate, having a congregation of regular clergy attached to it, under a superior, by the name of *The Prior and Brethren of St. Peter*, (1) who of course performed there the whole divine office, in the same manner as was done by the monks in the cathedral. The porch, though much obstructed and concealed by mean bulks and sheds, gives proof of elegant Saxon workmanship. The church itself, however, where it has not been modernized, exhibits the ornamental Gothic, particularly the great east window. Nearly opposite to this church, on the left hand side of the way, is *Wongar-street*, now called *The Middle Brook*. In this stood the church of *St. Pancras*; what, however, principally distinguished it, between the 14th and the 16th centuries, were the church and convent of the Franciscan or Grey Friars. (2) These were dedicated in the name of the founder of that order, St. Francis of Assisium, (3) who established the same in 1209, upon the basis of the most absolute poverty and mortification that it is possible to imagine. Certain friars of this order, with B. Agnellus, of

(1) Regist. Wykeham.

(2) Lowth, Truffel, Parkinson, in his *Anglo Minorita*, and former writers in general, misled by Leland, who visited Winchester soon after the suppression of the religious houses, place this convent at East-gate, where the Dominicans house stood, and fix the latter somewhere at the north side of the city, without ascertaining its actual situation. But these and all other such authorities must yield to the deeds of the college, upon which both the convents were settled at the dissolution of religious houses, and which continue to possess them at the present day. These deeds ascertain the situation of the convents in the manner here described.

(3) Monasticon. Harpsfield. Speed.

Pisa, at their head, (1) arrived in England in the year 1220, where they were kindly received by Henry III, who, amongst other settlements, gave them a convent in this his favourite city. (2) Considerable parts of this being built of smooth black flints, neatly laid, existed in the last century. (3) At present we can barely trace the foundations of the church, in the great garden between the Upper and the Lower Brook, which formed the inclosure of this monastery, and is itself built entirely of such smooth flints. In the said church was buried Edmund of Woodstock, the good earl of Kent, (4) after he had been beheaded before the castle-gate, in the manner we have related. (5) The value of this convent and inclosure, at the dissolution of such establishments, was deemed to be 13s. 4d. and was bestowed upon the college of St. Mary. Near the said convent was *Ruel-street*, being probably the lane which now unites together the Upper and Lower Brook. It was so called from the chapel which stood in it of St. Ruel or Rouold, by contraction from Rumbold. At present Wongar-street is chiefly remarkable for the general Poor-house, which has lately been established in it. (6) *The Lower Brook,*

(1) Monasticon. Butler.

(2) Harpsfield. Speed. Parkinson.

(3) Truffel's MSS.

(4) Ibid. Parkinson.

(5) Vol. I, p. 283.

(6) We have reason to believe that this house is conducted with as much humanity and propriety as is possible in such an institution, but we have three invincible objections to the prevailing mode of huddling a vast number of poor people together, of all ages, sexes, and descriptions. The first is, that it inflicts the most severe punishment our laws are acquainted with, next to that of death, namely, hopeless captivity, and that in the worst of company, upon many persons, whose only fault is their poverty. Our second objection is, that it destroys the essential relations of nature between parents, children, husbands, wives, &c. When a whole family is removed by an unfeeling parish into this general depository of human misery, the child no longer is dependant upon its parents for its subsistence, it no longer eats and drinks and works and prays at their command, but at that of the master or mistress, whose orders the parents themselves are obliged to obey. In these circumstances it will not be surprising if the child strikes or spits upon the authors of its being. Lastly, experience proves that to collect a great number of persons, especially poor children together, without that attention and those precautions which cannot be expected in a poor-house, is to extend the sphere of moral infection. The wicked will not be reclaimed by the innocent; on the contrary, they will

Brook, which is the next street on the same side of the way, was anciently called *Tanners-street*. In this were the churches of *St. Mary* and of *St. John's in the Ivey*. From this street proceeded another, first in an eastern, and then in a southern direction, named in ancient times *Buck-street*, now *Basket-lane*. Even this obscure passage had two churches in it, *St. John's of the Latin-gate*, and *All Hallows*.

Having proceeded down the High-street, a little below the Lower Brook, we find it contracted by a range of buildings on its south-side, the most considerable of which is the city gaol. Here stood the neat collegiate church of the Holy Trinity, founded and endowed by Roger, John, and Richard de Inkpen, (1) rich citizens of Winchester, in the eleventh century, (2) for a warden and a certain number of priests, (3) as a chantry and general charnel house for the city. (4) The charnel house, where the bones were kept, was beneath the chapel, so that it was necessary to go up a flight of steps to enter into it.

The aforesaid chapel stood on the north side of the abbey church of *St. Mary*. (5) This was the most ancient and the most considerable religious establishment in Winchester, after the cathedral priory, and the abbey of *St. Gimbald* or of *Hyde*. It was founded for Benedictine nuns, with the help of her husband, by *Alswitha*, queen to *Alfred the Great*, and here, upon his demise, she passed the years of her widow-

will initiate them in their own evil habits. There are, however, it must be owned, two advantages to be weighed against these inconveniencies. One is, that this summary mode of providing for the poor is a great saving of time and trouble to overseers. The other is, that the poor themselves, being intimidated by the prospect of a poor-house prison, will almost perish before they apply for parochial relief.

(1) *Charters apud Gale*, p. 12. *Truffel. Leland*.—"Ther is a fair chapelle on the north side of *S. Mary Abbay chirch*, in an area therby; to the wich men entre by a certen steppes. Under it is a vault for a carnarie." *Itin.* vol. 111, p. 99, 100.

(2) We have assigned this date, as we also did in our first volume, p. 196, on the authority of *Truffel*; but we are much inclined to doubt, from the date of the charters in the *Tower*, cited by *Gale*, whether this foundation is more ancient than the reign of *Edward II*.

(3) *Lowth, Life of W. W.* p. 69. *Leland*.

(4) *Truffel's MSS.*

(5) *Leland ut supra.*

hood under the religious veil, with such exemplary virtue and piety, that her name was afterwards inserted in the list of saints. Her body, however, was not buried here, but at the New Minster. (1) The church of this abbey, which was afterwards called *The Nunnaminster*, and appears to have been furnished with a high tower, was consecrated by archbishop Plegmund in honour of the Blessed Virgin Mary. (2) The person, however, who conferred the greatest distinction upon this royal foundation was Edburga, grand daughter of the foundress, and daughter of king Edward the Elder. This princess from her very infancy gave signs of her preference of a retired and devout life to all the pomp and pleasures of the world. (3) Hence being permitted by her father to follow her pious calling in this abbey of St. Mary, she became a model of every Christian virtue to her religious sisters, and particularly of humility, inasmuch that it was her custom to rise from her bed privately in the night in order to perform the most menial offices of the house, and in particular to wash the clothes of the other nuns, who for a long time were unable to discover by what means this was effected. (4) She was afterwards chosen abbess of her monastery, in which office she continued until her death, which took place in the year 960. Her body was interred in the church of her abbey, (5) though a portion of it was afterwards translated to Pershore, (6) and she herself was honoured as a saint, (7) and as the secondary patroness of this her convent. (8) For the better support of this abbey, which does not appear to have been originally well endowed, king Edmund, brother to the above-mentioned holy abbess, settled upon it a toll to be collected of all merchandize passing by water under the city bridge, or by land under the east gate. (9) Notwithstanding this resource, the

(1) Rudb. Hist. Maj.

(2) "Archiepiscopus Plegmundus enceniavit in Wintoniæ urbe arduam turrim quæ tum noviter fundata fuerat in honore Genetricis Dei Mariæ." Nobilis. Ethelward. Chronic. l. iv.

(3) Gul. Malm. De Reg. & De Pontif. Surius. (4) Ibid.

(5) "Cujus corpus Wintoniæ requiescit apud Nunnaminster sine fallacia." Annal. Wint. an. 901. (6) Gul. Malm. (7) Martyrolog. Anglic. Junii 15.

(8) Harpsfield. Speed. (9) Truffel's MSS.

abbey had fallen into great poverty and decay in the time of king Edgar, when our zealous bishop St. Ethelwold, undertook to restore, and, in a manner, to found it anew, which he performed in the most ample manner, (1) at the same time regulating its discipline and religious observances, according to the new Benedictine concordate, lately settled and published by himself and St. Dunstan, in this city. He at the same time appointed a venerable and experienced religious woman, by name Etheldred, to be the superior of this abbey, in order to carry his plans into execution. Henceforward this house became the resort of many West Saxon ladies of royal or noble parentage. In 992, the abbey of Rumsfey being exposed to the fury of the Danish ravager, Swayne, the religious inhabitants of it, amongst whom was St. Elfreda, another daughter of king Edward the Elder, together with their abbesses Elwina, fled to this city for refuge, (2) and were, of course, received and entertained by their religious sisters of St. Mary's abbey. Here also the illustrious and pious princess Matilda, daughter of St. Margaret, queen of Scotland, and the direct descendant of Edmund Ironside, was educated, and here she put on the religious veil, though without making the usual solemn vows, (3) when, at length, she was reluctantly forced by her father, Malcolm, king of Scotland, backed by the counsel of St. Anselm, to give her hand in marriage to Henry I. (4) About this time we discover that Alicia was abbess of this house, whose predecessor's name was Beatrix. (5) In that solemn procession which took place from this city, to conduct the empress Maud into it, we have remarked, that the nuns of this abbey marched out together with the other religious and dignified persons, who then resided here. (6) The fact is, this was to them an occasion not only of public, but also of private joy; the said empress being the daughter of their friend and companion, Maud, the good queen, as she was emphatically named. Being disappointed, however, in the

(1) Rudb. Hist. Maj.

(2) Capgrave, in Vit. Elf.

(3) Will. Malm. De Reg. l. v. Mat. Paris.

(4) Ibid.

(5) Annal. Wint. an. 1084.

(6) Vol. 1, p. 212. ex Chron. Gervas Dorob.

hopes of peace, which they and the nation in general entertained, in consequence of the interview on Magdalen downs, these nuns were amongst the first of those who experienced the horrors of the civil war, that broke out in this city. For their house being compleatly commanded by the bishop's new-built castle of Wolvesey, the garrison of the latter threw their wild fire, of which they made so fatal a use in this war, with such effect upon it, as entirely to reduce it to ashes. (1) We may be assured that Henry II, or Fitz-empres, befriended these ladies, and assisted them in restoring their abbey to its ancient splendor. We have positive proof of the regard which his grandson, Henry III, had for this venerable establishment, it being his pleasure, that its successive abbeesses should be solemnly presented to him in the castle, upon their election, whom he was accustomed to receive in the most gracious manner. In 1265, the abbess Agnes dying, Euphemia, a nun of the same house, was chosen to succeed her, and was the same day graciously received by the king, who was then residing at Winchester. (2) In 1270, Euphemia, having resigned her office with her life, Lucia, who had been prioress of the convent, was elected in her place, and being presented at the castle was received by Henry with his usual kindness. (3) The same prince respected the sanctity of this place, when one of his ministers, Stephen de Segrave, against whom he was greatly incensed, fled hither for refuge. (4) But though this renowned abbey was exempt from ordinary civil, it was not free from ordinary ecclesiastical jurisdiction. In 1274, a visitation of it was performed, as likewise of the cathedral priory and of Hyde-abbey, by Boniface, archbishop of Canterbury. (5) In 1271 we find that it was in like manner visited by Nicholas de Ely, the diocesan bishop. (6) It appears also that our illustrious prelate Wykeham visited in person this, as well as the other religious houses of his diocese; (7) nor was he forgetful of it in his last will, bequeathing to the abbess of it five marks, and to each of the nuns 13s. 4d. (8)

(1) Gervas. Dorob. Truffel.

(2) Annales Wintonienses, ad dict. an.

(3) Annal. Wigorn. ad dict. an.

(4) Flores Histor. Westmon.

(5) Annal. Wint. ad dict. an.

(6) Annal. Wigorn. ad dict. an.

(7) Regist. Wykeham, apud Lowth, Life of W. W. p. 69.

(8) Testam. W. W. ap. Lowth.

When

When this convent had subsisted six centuries and a half, eminent for the regularity and piety of its inhabitants in general, as well as for the rank and birth of many amongst them, it was on a sudden involved in that general proscription of all such monasteries as were under the yearly value of 200l. the revenues of this amounting only to 179l. 7s. 2d. per ann. (1) This was done under pretence that strict regularity and conventual discipline could not be observed in the poorer monasteries, (2) whereas the real reason obviously was that the profligate Henry and his abandoned courtiers did not think the moment was yet arrived for attacking the grand monasteries, which were powerful by their influence and connections, and had superiors, who were honoured with seats in parliament. At this time dame Elizabeth Shelly was abbess of this convent, consisting of 21 nuns, (3) besides servants. Being a woman of great talents and spirit, she found means for the present to avert the storm, and actually obtained letters patent, under the king's private seal, dated August 27, 1536, by which her abbey was new founded with all its property and privileges, except the valuable manors of Allcanning and Archefount, in Wiltshire, which were alienated in favour of lord Edward Seymour viscount Beauchamp, and lady Ann his wife, (4) and she the said

(1) *Monasticon*.

(2) 27 Hen. VIII, c. xxviii.

(3) *Lowth*, p. 69.

(4) In our first volume we have intimated that the abbess and convent purchased the favour of the then lord Beauchamp and his lady, by a *voluntary* surrender to them of their lands in Wiltshire, which lay exceedingly convenient for their use. But the author of the *Monasticon* seems to be better founded in asserting that Henry arbitrarily gave them away, which leaves the motives of his new founding this abbey quite in the dark. The author's words are these:—"In this case the king favoured those nuns, as Polyphemus did Ulysses, preserving them to be last devoured. Yet were they obliged to purchase that short relief at a dear rate; for it cost them the manors of Archefount and Allcanyng, &c. which that insatiable monarch wrested from the poor nuns, to save them at that time from destruction. And it is very well worth observing, that his pretence for suppressing of all the monasteries that were under the yearly value of 200l. and of this amongst them, was, that they were too poor to subsist decently and perform the service of God honourably, and yet he made this poorer than it was before, in order to spare it. Perhaps he had some private reason to oblige Anne the wife of Edward Seymour, viscount Beauchamp, on whom he bestowed those manors, for it is well known that many church lands were made the reward of complying with his abominable lusts." *Stephens, Monasticon Anglic. folio. vol. II, p. 532.*

dame Shelly was appointed to be abbess of the new founded convent. (1) By virtue of this charter, the peculiar exercises of the monastic life continued to be followed in this house, after all the other convents in Winchester were suppressed, not only those of the poorer sort, but also the grand priory of St. Swithun and Hyde-abbey. At length, Henry being weary of this indulgence, or, what is more probable, some of his courtiers being impatient for the remaining spoils of this establishment, his agents had recourse here to their usual arts for forcing the superiors of convents into a surrender, where they could not be persuaded to do the same voluntarily. (2) In consequence of these, St. Mary's-abbey at length fell in its turn, after it had subsisted four years by virtue of the new charter. The abbess and eight of her nuns had small annuities granted them; the rest of the community were totally unprovided for. (3) Dame Shelly continued to reside in this city, and it appears that she had not lost all hopes of seeing her convent once more established, as she made the present of a silver chalice, which probably she had saved from the sacrilegious wreck, to the college of this city, on the express condition that it should be given to St. Mary's-abbey, in case it was ever restored. (4) Considerable remains of this venerable fabric existed at the beginning of the last century, which testified its extent and magnificence. (5) At present nothing is left of it except its name of *Abbey*, by which the whole circumference of its inclosure is still called, and a small heap of stones in a garden where the church seems to have stood, the rest of the materials having been employed in erecting a modern mansion-house, lately the property of Wm. Percod, esq. and now belonging to Thomas Weld, esq.

(1) See the said charter. *Monasticon*, Append. n. CLXXV.

(2) See Collier's *Ecc. Hist.* vol. 11, p. 154 & deinceps. Dugdale's *Hist. of Warwickshire*.

(3) The lady abbess, Elizabeth Shelly, had 4l. per ann. allowed her. Agnes Bagecroft and Mary Martin each 4l. Cecily Gaynesford, Christiana Cuffe, Edburga Stratford, Faith Welbeck, Johanna Crers, and Dorothy Ringwood, each of them 2l. 13s. 4d.—The learned author who furnishes this list, insinuates the cause why the two first mentioned private nuns were made equal in their pensions with the abbess, viz. on account of their having been subservient to the measure of the commissioners in procuring the surrender. *Monastic. Ibid.*

(4) MS.

(5) Camden's *Britannia*, Hampshire.

Behind the abbey inclosure, is Colebrook-street, where, until of late years, stood a parish church, under the name of *St. Peter's Colebrook*. The said street separated the premises of the convent from those of Wolvesey. In the front of the abbey, at the east end of the afore-said city gaol, are some houses, which stand on the site of the ancient church of *St. Mary of the Linen Web*. (1)

On the north side of the High-street, directly opposite the site of the last-mentioned church, stands the ancient and interesting structure called *St. John's House*. It seems plain from Leland, that this was originally founded, as an hospital, by *St. Brinstan*, (2) who died bishop of Winchester, in the year 934, and who was remarkable for his charity to the poor, a considerable number of whom he was accustomed to attend every day and serve in person. (3) There is some reason for supposing that this establishment afterwards became the property, or fell under the administration of the Knight Templars. (4) What seems clear from the account of our Winchester antiquary is, that in the year of their suppression, (5) when all their property in this city and elsewhere fell into the king's hands, a rich and charitable citizen and magistrate of Winchester, *John Devenish*, obtained permission of the reigning monarch, *Edward II*, to refound it, as an hospital, on the following plan. It was instituted "for the sole relief of sick and lame soldiers, poor pilgrims, and necessitated way-faring men, to have their lodging and diet gratis there, for one night or longer, as their inability to travel might require." Sufficient funds were established

(1) MS. (2) "Hard by is a fair hospital of *St. John*, wher pore fyke people be kept. Ther is yn the chapelle an ymage of *St. Brinstane*, sumtyme bishop of *Wynchestre*, and I have redde that *St. Brinstane* foundid an hospitale yn *Wynchestre*." Leland, Itin.

(3) Rudb. Hist. Maj. l. 111, c. viii.

(4) Truffel's MSS.—N. B. One of our streets, near the present market-house, was called *Temple-ditch*, which seems to argue the existence of a house of that military order somewhere thereabout.

(5) Truffel's MSS.—It is true this writer refers this foundation by *Devenish* to the year 1289, and the reign of *Edward I*, but then it is to be observed that he places the suppression of the Templars immediately before it, in the same year 1289. The fact is, nothing can be more confused and erroneous than his chronology in general.

by the founder for the maintenance of these poor, and beds and other necessaries provided for them. The whole was put under the administration of the city magistrates. Hence the mayor for the time being issued billets in favour of those persons whom he judged to be fit objects of this charity. (1) It should seem that this house, from the time we have been speaking of, besides its purpose of an hospital, had been also applied to that of a public hall, as our author cites a city ordinance, of almost equal date with its institution, appointing a public supper to be made for the members of the corporation and their wives, on the Sunday evening next after the festival of its patron, St. John the Baptist, in memory of John Devenish, its founder, for the benefit of which supper the new mayor and he who then went out of office were each of them to contribute two fat capons. (2) In the reign of Henry VI Richard Devenish, a descendant of the above-mentioned John, added a new foundation to the former, for the more frequent performance of divine service in the chapel of this hospital. (3) At length that wide-wasting desolation, which in the reign of the eighth Henry swept away almost every kind of property that the latter found devoted to pious or charitable purposes, put a final period to the beneficent and useful establishment of the Devenishes, which, from its particular institution for the relief of lame soldiers, we might expect would have been spared on motives of policy. In a word, not only the permanent funds for the support of the hospital were seized upon and lavished away on some unworthy court parasite, but also the building itself and the poor beds and other furniture belonging to it, were confiscated to the king's use. The corporation, which, on this occasion, must have lost much

(1) Truffel's MSS.

(2) Ibid.—Our author says that the supper which he so particularly describes was kept up in his own time. Hence we learn that the time of changing the mayor was Midsummer-day, and that the ladies partook of the mayor's feast as late as the reign of James I.

(3) It might seem from the account of Truffel that there was no priest or chapel annexed to the hospital before the reign of Henry VI. But the latter is mentioned in the episcopal registers long before that period, and the style in which it is built proves it to be more ancient than that reign by near two centuries.

other property besides this, was obliged to submit to the sacrilegious storm, as most other corporations were, whether religious, literary, or civil. In the end, however, they obtained to have the bare walls of their house restored to them, (1) to serve as a public hall for holding the elections of their officers, and as a magazine for the use of the city, together with *some few of the beds*, (2) for certain poor individuals, who were probably supported by private charity. In the reign of queen Mary, St. John's-house became, for a third time, a charitable foundation, but upon a different plan from the establishment either of St. Brinstan or of Devenish; in short it was endowed by Richard Lamb, esq. in 1554, for the support of six poor widows of citizens, each of whom has a separate apartment, in a court, on the north side of the main building, the whole being under the patronage and direction of the mayor for the time being. (3) The ancient part of this structure is still applied to the uses of the corporation. The principal chamber forms a noble hall, for public feasts, music, and assemblies, being 62 feet in length, 38 in breadth, and 28 in height. This was made and fitted up in an elegant style, with the other offices of the house, chiefly by the benefaction of Colonel Bridges, the proprietor of Avington, whose portrait is suspended in the said chamber. (4) Its principal ornament, however, is that inimitable original picture of king Charles II, in his royal robes and at full length, painted by sir Peter Lely, and presented by that monarch to the corporation, when he became a member of it, and had fixed upon this city for the ordinary place of his residence. In the adjoining room, called the council chamber, are seen the City Tables, so disgraceful, for their numerous and revolting errors, (5) to a place, that has at all times been connected with literature; as likewise a list of the Mayors of Winchester, from the year 1184, down to the present time. (6) In the dust hole, near the apartments of the widows, amongst other curious antiques, is seen the figure of St. John the Baptist's head in the dish, being the bust of the holy

(1) Truffel's MSS.

(2) Ibid.

(3) Charter of queen Eliz.

(4) He left 8ool. for this purpose.

(5) See Appendix.

(6) Ibid.

patron

patron of the house which formerly stood over the principal door-way. The ancient chapel of the hospital is now made use of for the public free school.

Leaving St. John's House and Chapel we come next, on the same side of the way, to *Eastgate House*. Here formerly stood the church and convent of the *Dominicans*, or Black Friars. (1) This order, which was first established by St. Dominic in the south of France, about the year 1215, was introduced into England, by our bishop, Peter de Rupibus, (2) in 1221, who, in 1230, bestowed upon them a convent, with all its appurtenances, in this his episcopal city. (3) The conveniency of this situation, in the principal street, and the Elysian beauty of the inclosure behind it, on the banks of the river, were the causes why this Friary, at the dissolution, was rated higher than the other three, being valued at twenty shillings per annum.

We are now arrived at the spot, where the East-gate, until of late, formed the precise boundary of the city, but which, with most of the other monuments of its ancient dignity and greatness, was taken down by men who had not the taste to perceive what constitutes the real ornaments and importance of Winchester.

(1) We have mentioned that Leland ascribes this situation to the Grey Friars. His authority seems to have misled even Dugdale, who, in consequence of this mistake, asserts in his Baronetage that Edmund earl of Kent was buried here.

(2) *Monasticon. Anglic.*

(3) Harpsfield, *Ecc. Hist.* Godwin, *De Præful.* Speed.

CHAP. IX.

Derivation of the Word SOKE.—Extent of it.—Streets in the nearer Part of it.—St. Giles's Hill.—The famous ancient Fair held upon it.—View from thence of Magdalen Hill.—Remarkable Events that have there taken Place.—Hospital of St. Mary Magdalen.—The Founder of it discovered.—The Series of its History.—Its late Destruction.—Brief Account of other Antiquities, to which the Roads, visible from St. Giles's Hill, conduã.—Hempage Woods.—Tichborne House.—Marwell.—Porchester.—Letley Abbey.—Beaulieu Abbey.—Stoneham.—Merden Castle.—Rumsey Abbey.—Silchester, &c.—Survey of the remaining Part of the Soke.—Bub's Cross.—Waley-street.—Winnal.—Bourne Gate.—North Wall of the City,—Ancient Form of the same.

THE East-gate and the adjoining city wall, on both sides of it, had the main arm of the river Itchin for its military foss. This, as we gather from the above-mentioned charter of king Edmund, to his sister Edburga and her abbey of St. Mary, (1) was then navigable in this part, as it probably was also to its very head near Alresford. The bridge, joining to the city gate, was built, as we have said, by our famous St. Swithun. (2) Probably there was a wooden bridge before his time, and he first of all built it of stone. Having passed over this bridge, we are in what is called *The Soke*, or borough of Winchester, so called from the Saxon word **SOC**, which signifies a free district or domain, enjoying the privilege of having courts held and justice administered in it. (3) The Soke was formerly of great extent and exceedingly populous. Even so late as

(1) See p. 189.

(2) Vol. I, p. 119.

(3) "Significat libertatem curiæ tenentium, quam *Socam* appellamus." Fleta, l. 1, c. 47.

the days of Henry VIII (1) and Elizabeth, it was very considerable for the number of its inhabitants. (2) Strictly speaking, it comprehends all the streets and buildings to the south, as well as the east of the city. Hence even Wolvesey palace and the College were described as being within the district of the Soke. (3) At present, however, it is only taken for that part of Winchester which is situated on the east side of the river.

The first street we come to in the Soke, is situated on the left hand, and is now called *Water-lane*; its ancient name, before the time of Elizabeth, we have not been able to discover. It abounds with the ruins of churches, one portion of which, about the middle of it, at present forming a granery, exhibits rich specimens of the pellet and other Saxon ornaments. Nearly opposite to this street, on the south side of the way, is the street of *St. Peter Chusul*, (4) vulgarly called Cheese-hill. Here stands a parish church of the same name. At a small distance on the left hand, being the old road to Alresford, is St. John's-street. In this, at the rising of the hill, is the church of St. John. (5) It is probable, from the chantries formerly annexed to this church, (6) that it was well founded; certainly it was well built, compared with the general state of our parish churches. It does not, however, exhibit the Saxon style of the Conqueror's reign, as we have been told, (7) but rather the improved Gothic of Edward the third's reign.

Being arrived thus far, the curious stranger will not fail to mount up to the top of that white cliff, which overhangs the city, and once formed part of it, called *St. Giles's Hill*, either by the long circuit of the high road, or by the short but steep ascent which he sees immediately before

(1) "Ther is a suburbe at the est gate, of sum callid *Soken*, and is the biggest of all the suburbes longing to the cyte of Winchester." Leland, Itin. vol. 111, p. 101.

(2) *Mancrium de Soka, juxta Winton*, being a Survey of the Soke, an. 4to. Reg. Eliz. MS. penes J. Duthy, esq.

(3) Diçt. MS.

(4) Regist. Orlton. Chesul. Diçt. MS.

(5) Ecclesia S. Joannis de Monte. Regist. Orlton.

(6) MS.

(7) Wavel's History, vol. 1, p. 212.

him. Having attained to that point of the summit which is in a line with the High-street, he will certainly confess himself richly repaid for his labour in mounting up hither. In fact, we have here the whole city under our feet, and command a bird's eye view of all the objects that we have described, consisting of streets, fortifications, palaces, churches, and ruins, with intermingled gardens, fields, groves, and streams. Having satisfied ourselves with surveying this pleasing and unequalled landscape, let us now attend to the particulars worthy of notice which the hill itself furnishes. Here stood the church or chapel of St. Giles. (1) It must have been ancient, as we read of its being burnt down in the year 1231. (2) Having been afterwards rebuilt, it was still in being, though greatly mutilated, in the reign of Henry VIII. (3) Nothing belonging to it at present remains, except the church-yard, which is made use of, though not exclusively, by the Dissenters. On the brow of this hill was beheaded, in the oppressive reign of the Conqueror, the darling of the English nation, Waltheof, earl of Northumberland and Huntingdon, (4) after he had been conducted through the whole city, from his confinement in the castle on the opposite hill. He was at first buried in the cross road, at the extremity of the said hill, but afterwards his relations obtained permission to remove his body to the abbey of Crowland, (5) to which he had been a great benefactor, and where the statue of him is still to be seen, amongst the ruins of that venerable place. The circumstance, however, for which this hill was most famous in ancient times, was its Fair. This was first granted by the Conqueror to his cousin, bishop Walkelin, and his successors, to whom this hill belonged, for a single day; William Rufus extended it to three days, Henry I to eight, Stephen to fourteen, and Henry II to sixteen days. During the said time of the Fair the shops were shut up, and no business was allowed to be transacted throughout the whole city, in Southampton, or, in short, within the distance of

(1) Regist. Pontiffara. (2) Annales Winton.

(3) "The chapelle of St. Gyles sumtyme, as apperith, hath bene a far bigger thyng." Leland, Itin. vol. 111, p. 101. (4) Ibid.

(5) Sim. Dunelm. Will. Malm.

seven leagues from the hill in every direction. On the eve preceding the festival of St. Giles, (1) when the fair began, the mayor of the city gave up the keys of the four city gates, and with them his authority, to a temporary magistrate appointed by the bishop, and did not resume the same until the fair was concluded. In the mean time collectors were appointed at Southampton, Redbridge, and on all the roads leading to this city, to exact the appointed duties upon all merchandize that was brought to the fair. It is true, however, that the bishop did not enjoy the whole benefit of these tolls, for the priory of St. Swithun, Hyde-abbey, the hospital of St. Mary Magdalen, and other corporations, were entitled to certain portions of it. (2) This fair was in the highest repute of any throughout the kingdom; merchants resorted to it, not only from the most remote parts within land, but also from places beyond the sea. (3) It formed a kind of temporary city, which was entirely mercantile; consisting of whole streets appropriated to the sale of particular commodities, and distinguished by their several names, as the drapery, the pottery, the spicery, the stannery, &c. At length, in the reign of Henry VI, this celebrated mart was perceived to be on the decline; the stand appointed for those who brought certain articles for sale from Cornwall, not being occupied. (4) Since that period various causes, and amongst others the decay of the city itself, have gradually reduced this fair to its present insignificancy.

From St. Giles's-hill we may cast our eyes upon many objects worthy of the antiquaries' notice, and may observe the direction, at least, in which others lie throughout the neighbourhood or county, which we may hereafter take occasion to visit. In the first place, adjoining to this hill, in an eastern direction, are the beautiful downs of St. Mary Magdalen's-hill.

(1) Viz. Sept. 10, N. S.

(2) Cart. ap. Gale, p. 8. Cart. de Inspex. ap. Dugd. &c.

(3) See Mat. Paris. et Flores Hist. ad. an. 1249.—Hence Piers Plowman is introduced, saying, "To Wy and to Winchester I went to the fair."

(4) These particulars are gathered from Warton's History of English Poetry, from the Titles of the Charters, in Gale, p. 2, 4, and from MSS.

These have been the scene of many important events, as of the pacification between the empress Maud and the partisans of king Stephen, (1) and of the interview between king John and archbishop Langton, which produced the reconciliation of that prince with the church; (2) though certain fabulous transactions, and in particular the pretended victory of king Arthur over his nephew Mordred, have been placed on the same spot. (3) On the south side of these downs, a little beyond the turnpike-gate, are five ancient barrows of the bell form, and placed in a line. On the opposite side of the road, near the first mile-stone from the city, are seen upon the open plain a double row of naked pillars and arches; the former being of the round Saxon kind, the latter highly pointed. These are the only remains, at present, of the venerable hospital of St. Magdalen, being part of the church nave.

The above-mentioned hospital was much of the same nature with that of St. Cross, on the opposite side of the city, being intended, not only for the cure of the sick, but likewise for the support of infirm persons. It had not, however, the same advantage of preserving the records of its foundation. In the absence of these, we must have recourse to conjectural arguments, which, nevertheless, afford more light than could have been expected from them. It was admitted as a fact, at a time when this place had undergone no considerable changes, viz. in the 37th year of Henry VIII, that the founder of this charity was a bishop of Winchester. (4) Accordingly we observe that the prelates of this see always nominated both the brethren and masters of it, and, in short, exercised an unlimited power over it. (5) In the next place, we find that this hospital had already subsisted a long time, (6) when John de Pontiffara

(1) Vol. 1, p. 212. (2) Ibid. p. 237.

(3) Truffel's MSS. Wavel's Hist. vol. 11, p. 8.

(4) Report to Court of Augment. Append. to Wavel's Hist. n. 111.—This writer being master of Magdalen hospital, and having such documents belonging to it as then existed, in his possession, we presume that his account, as far as relates to this subject, may be depended upon.

(5) Wavel. R. G. Vetusta Monum. vol. 111.

(6) "Per longa tempora." Regist. Pontiffara.

became

became bishop of Winchester, in 1280, which expression will hardly admit of a shorter duration than a century. This computation carries back the establishment in question to the end of the 12th century, at which time Richard Toclyve governed the fee. But what will perhaps be considered as of greater weight, than any thing that has yet been advanced on this head, is, that the architecture of the church, whilst it subsisted, exactly corresponded with that period, namely, it was of the ornamented Saxon kind, (1) mixed with the first rudiments of the Gothic, one feature of which was, arches of the most acute angle. (2) On the other hand, we are acquainted with the history, and particularly with the public works of piety and charity of the predecessors of the above-mentioned prelate, viz. Henry de Blois, William Giffard, and Walkelin, as also with those of his successors, Godfrey de Lucy, Peter de Rupibus, &c. whereas all that we are informed of concerning Toclyve is, that he proved an exemplary prelate, (3) and that his charity at first led him to the improvement and augmentation of the hospital of St. Cross, but that afterwards it was diverted into some other channel. (4) Whoever considers with attention the several arguments which are here brought together, will have little difficulty in admitting, that bishop Toclyve was that founder of St. Mary Magdalen's Hospital, who has hitherto been sought for in vain. We may even form a probable conjecture, concerning the particular occasion of his founding it. Richard Toclyve, or of Ilvescester, archdeacon of Poitiers, before his promotion to the episcopacy, was particularly active in the persecution which the courtiers joined with their prince in carrying on against St. Thomas Becket. The tragical death of the latter brought about that union of sentiments which he could never effect in his life time. Hence all those who had been active in opposing the martyred primate, were now forward to give public marks of their repentance; and thus we may suppose, that the hospital of St. Mary

(1) See the engravings of the same in Vet. Monum. also the porch of the said church, in our plate of St. Peter's chapel. (2) Plates 1 and 2, vol. 111. Vet. Mon.

(3) See Annales Wint. also epitaph in cathed. "Præfulis egregii."

(4) Lowth's Life of W. W. p. 78.

Magdalen, who was the patroness of penitents, was founded by our said prelate, in atonement for his particular guilt, and the scandal which he had given on the above-mentioned occasion. In confirmation of this opinion, we may observe that the history of this event was painted on the walls of this chapel, which painting was still visible ten years ago. (1)

The foundation of this charitable establishment being thus elucidated, its remaining history may be comprised in a few words. The indefatigable Wykeham, whose eyes were open upon every part of his pastoral charge, took no less pains in redressing the abuses, which had crept into the administration of this charity, than he did with respect to that of St. Cross. In the time of his successor, Beaufort, it was distinguished by having the great Waynflete, afterwards bishop of the see, for its master, who has not improbably been supposed to have been determined in the choice of the title and patroness of his magnificent foundation of Magdalen College, Oxford, by his attachment to this his little charge of the same name at Winchester. (2) In the last Henry's reign, a strict scrutiny was made into the revenues of this, as well as of other hospitals, but it fared better than most of them, having the good fortune to escape suppression. It was, however, so much fleeced, either in that or the following reign, that whereas formerly it afforded an ample support to nine poor persons, it has since that time yielded a mere pittance towards the maintenance of eight. (3) In the reign of Charles I, it suffered much from the marauding of the royal troops, who were stationed in Winchester and the adjoining country. But the most fatal stroke that it had yet suffered was in the reign of Charles II, when the brethren were obliged to resign the hospital, for the purpose of converting it into a place of confinement for Dutch prisoners of war. (4) None of its masters or other friends, after that period, having had the spirit to fit it up again, in order to answer its original purpose, or even to keep it in repair, as a tenement for the indi-

(1) See plate 3, vol. 111, *Vetust. Monum. B.*

(2) *Wavel*, vol. 11, p. 178.

(3) So much is admitted by this master, after all the elaborate calculations on the subject.

(4) *Vol. 1*, p. 427.

viduals who occasionally rented it, this ancient fabric became a prey to ruin. Hence, in the year 1788, a commission was procured by the late master for pulling it down, at which time the materials of it were sold to certain builders of the city. In consequence of this measure, nothing remains at the present moment on the spot to attest the existence of this venerable monument, except the naked pillars and arches described above. (1) On the more elevated part of the hill, adjoining to the site of this hospital, is held Magdalen Fair, on the festival of St. Mary Magdalen. (2) This is at present by far the most considerable of all the fairs held in the neighbourhood of Winchester, though no mention of it has been discovered in ancient records. (3) It seems to have arisen and increased at the expense of the celebrated fair of St. Giles's-hill, concerning which so much has been said:

From this said hill, at the distance of two miles beyond the ruins of Magdalen hospital, is seen the forest of *Hanepinges*, now called *Hampege*. We have mentioned the adventure of bishop Walkelin, in cutting down all the trees that then grew in it for building his cathedral. (4) About three miles eastward from thence, and within a mile of New Alresford, is Tichborne-house, part of which is supposed to be more ancient than the Conquest. This is the seat of a family still more ancient than the event in question, and is supposed to derive its name from the river, near the head of which the said mansion-house stands. (5) At an equal distance from us, on the next road, being that which leads to Portsmouth, a little to the right, is the ancient episcopal manor-house of Marwell, the name of which has frequently occurred in the course of this work. (6) Portsmouth itself is comparatively a modern town, probably not much

(1) During the time that the present volume has been in the press, even these pillars and arches have been taken down. (2) Viz. Old Style.

(3) This hospital, about the reign of Edward III, enjoyed certain perquisites from the fair of St. Giles's-hill, but no mention is made of any fair held before its own doors on Magdalen-hill. Hence we may presume that it is not of a very ancient date. See MS. Harleian. Vet. Mon. (4) See vol. 1, p. 194, 195.

(5) Tichborne, quasi de Itchin-bourne, or of the Itchin river.

(6) Vol. 1, p. 276, 328, 345, &c.

more ancient than the reign of king John, at which period our munificent prelate, Peter de Rupibus, founded a celebrated hospital there, called God's-house, which, with most other charitable institutions of the like nature, was dissolved and swallowed up by the insatiable avarice of the irreligious tyrant, Henry VIII. The ancient port of the *Great Harbour*, as Ptolemy calls that of Portsmouth, (1) was the Roman station of Portchester, where the remains of a venerable castle are still seen, which even now answer an important public use. The said castle, indeed, is not by any means of an antiquity so high as that which the vulgar ascribe to it, who say that it was built by Julius Cæsar; still, however, it is sufficiently ancient to render it an interesting object to the curious antiquary, being indisputably the work of William the Conqueror. Behind the mountain, adjoining to that on which we stand, and which derives its name from St. Catherine, so often mentioned above, and another ridge of mountains in the same direction, at the distance of 15 miles from our present station, and upon an arm of the sea, (the real *Antona* of the Romans, (2)) are to be seen the magnificent and beautiful ruins of Letley, (3) vulgarly called Netley-abbey. This was founded by our Henry of Winchester, for Cistercian monks, in honour of his patron, St. Edward the Confessor, on which account it was frequently termed Edwardstow. (4) Here the well informed antiquary traces the silent cloister, the simple kitchen, the frugal refectory, (5) the awful chapter house, the holy sacristy, and the solemn and magnificent church; whilst the ordinary spectator is forced to admit that justice has never yet been done, either by the pencil or the pen, to the mere scenery of the ruins, or to the situation of *Pleasant Place*. The charms of this can only be equalled by those of its parent

(1) Μέγασ Λιμὴν. cap. III. *Portus Magnus*. Ricard. Corinensis. Iter. xv.

(2) See vol. I, p. 21.

(3) *Abbatia de Læto Loco*. Dugdale. Harpsfield, &c.

(4) Ibid.—The arms of St. Edward, as they were supposed to be, consisting of a cross flory and four martlets, are to be seen amongst the ruins.

(5) See the verses of the monk of St. Alban's, on the original abstemiousness of the Cistercians. Vol. I, p. 206.

abbey, emphatically called *Beautiful Place*, (1) which lie in the same direction on the other side of the Antona water. Having traversed five miles of black and dreary heath, which seems to reach without end in every direction, the curious traveller who visits Beaulieu, descends at once into a lovely vale, enclosed with lofty trees, covered with rich verdure, and watered by a flowing river, the whole of which seem to be the effect of magic. In the most enchanting part of this scene, stands the ancient abbey. He will see, in the first place, the outward gate of the sanctuary, to which the brave but unfortunate Margaret of Anjou, (2) the venturesome impostor, Perkin Warbeck, and other fugitive victims of the laws, fled, with breathless haste, for safety. He will next come to the abbot's house, where fugitives of distinction were entertained, with its turrets, moats, and other fortifications in miniature, as perfect, and, in as good condition, as when it was first built. After this he will enter and survey the spacious and noble refectory, now the parish church, rich with innumerable ornaments and monuments of former ages. Finally, he will trace in the splendid remains of the cloisters, chapter-house, and church, the chief effort, if not of the piety, at least of the taste and magnificence, of the unfortunate king John. In the same direction, but nearer home, at Northam and in the parish of St. Mary's, is the site of the ancient Clausentum, or port of the Anton. (3) At the head of this æstuary, five miles further up the country, is the Vadum Arundinis, or Reedford, (4) now, from the bridge there constructed, called *Redbridge*. Near to this was an ancient monastery, founded soon after the conversion of the West Saxons, of which St. Cymbert was abbot in the reign of Ceadwalla. (5) It seems to be the same which, in the following century, was called Nutcell, now Nursling, where the great St. Boniface, the apostle of Germany, was instructed and became a monk. (6) The intermediate station between Clausentum and our city, was called *Ad Lapidem*, (7) now Stoneham. At a still less distance lies Brambridge,

(1) *Abbatia De Bello Loco*, or of *Beaulieu*.

(2) Vol. 1, p. 308.

(3) Vol. 1, p. 22, 23.

(4) Bede Ecc. Hist. l. iv, c. 16.

(5) *Ibid.*

(6) Butler's Lives of Saints, June 5.

(7) Antoninus, Iter. xv. Bede, ut supra.

the

the ancient feat of the noble family of Wells, now the property of Walter Smyth, esq.; also the pleasant village of Twyford, once, as we have observed, (1) a chosen retreat of the Druids. On the next road, leading south-west, is the village of Hurfely, where stood the episcopal manor of Merden, often mentioned in this work, which, in the last century, became the property and chief residence of the ex-protector, Richard Cromwell and his family, in the church of which they are all interred. (2) Further on is the town of Rumsfey, which owes its being to the royal nunnery, founded there by Edward the Elder, and enlarged by king Edgar, who buried his eldest son Edmund Clyto, (3) in the noble and capacious church which still subsists there. It was celebrated for the birth and sanctity of its abbeesses, amongst whom were the faints Merwenna, Elwina, Elfreda, and Christina. Another of these abbeesses, the daughter of king Stephen, by name Mary, renouncing the vows which she had made, married Matthew, brother of the count of Flanders. In the end she returned to her monastery at Rumsfey and died in peace. The adjoining road, which lies north west, goes first through Stockbridge, where the brave Robert, earl of Gloucester, in covering the retreat of his half-sister, the empress Maud, was taken prisoner by the forces of king Stephen. Further on, in one direction, are the mounds and grafts of Old Sarum, and the beautiful Gothic cathedral of modern Salisbury, and, in another, the mystic temple of Stonehenge, and the monuments of the beautiful Elfrida's contrition for her crimes, at Amesbury and Wherwell. The remaining road, which stretches due north, leads, at the distance of near thirty miles, to the empty and desolate walls of Vindomium, or Silchester, the city of the Segontiaci, the obscure history of the final catastrophe of which, we trust, has at length been in part elucidated. (4)

But it is time to descend from our aerial situation, on the summit of St. Giles's-hill, and to return from our ideal survey of distant antiquities,

(1) Vol. I, p. 10.

(2) Vol. I, p. 418.

(3) "Ann. DCCCCLXXI. Hoc anno deceffit Eadmundus Clito ejusque corpus jacet apud Rumsfeyge." Chron. Sax.

(4) Vol. I, p. 64.

which

which the view from thence of the respective roads leading to them, naturally suggested, in order to finish our actual survey of the Soke of Winchester.

Returning by the upper end of St. John's-street, we are there on a spot which was formerly called *Bubby's* (1) now *Bub's Cross*. This was probably a great calvaire or crucifix, which, from such a situation, must have been visible from most parts of the city. Having descended, by a steep passage, called *Redhouse-lane*, (2) to the foot of the hill, we find ourselves at the upper end of *Water-lane*, whence a hasty glance at the glades, lawns, and streams, half open to the view, and half hidden by branching elms and poplars, which compose the pleasure grounds of *East-gate-house*, will convince the spectator that it is not without reason we have before spoken of their *Elysian beauty*. (3) Proceeding northward, we see a row of small new-built cottages. These were erected by the late master of *Magdalen-hospital*, for the brethren of that ancient charity, at the time when he took down their proper dwelling. In digging for the foundations of these, in the year 1789, the workmen broke into a range of Roman sepulchres. Nine of them were opened, in all of which human bones were found, and five of the number contained urns of black pottery, exceedingly well shaped and tempered, one of them being fluted and the rest plain. Out of one of the sepulchres was taken a true Roman fibula, (4) a coin, apparently of Augustus Cæsar, and some other antiques. (5) At the termination of *Water-lane* is *Waley-street*, (6) improperly called *Welsh-street*, (7) conducting to the village of *Winnal*, of which, indeed, it is generally considered as a part. In the said village, which is now small and inconsiderable, but which once was ennobled by the high-born knight who derived his title from it, (8) is a small but ancient church, dedicated to St. Martin. At the point where *Waley-street* and *Water-*

(1) Survey of the Soke, MS.

(2) Godson's Map of Winchester.

(3) P. 197.

(4) Such as are to be met with in the plates of Grevius and Mountfaucon.

(5) See the plate, with a letter from the writer, addressed to R. G. S. A. D. published in *Vetusta Monumenta*, vol. III.

(6) Survey of Soke.

(7) Godson's Map.

(8) See above, p. 75.

lane meet, is a passage over the river, and the remains of a postern, improperly called *Dun-gate* or *Durn-gate*. (1) The real ancient name of it is *Bourn-gate*, (2) or River-gate, very properly so called, as it is nearly surrounded by the different branches of the Itchin. Having here entered again into the precincts of the city, we see on our left hand the inclosure walls, first of the Dominicans, and near to them of the Franciscans, the latter of which are still in tolerably good preservation. On our right hand, as we proceed, we have all the way the north wall of the city, consisting chiefly of flint stone and hard mortar, and being most probably of Saxon workmanship. At certain distances we discover the traces and ruins of the turrets made to strengthen it, and in some places the wall retains its full height, being crenated or embattled, and having copings of free stone. These, with the turrets, were probably added by the Normans, soon after the Conquest. Behind this wall is the mead anciently the *Hydemede* or *Denemarch*, (3) the place of combat between the Danish champion, Colbrand, and our Saxon hero, Guy of Warwick, a detailed account of which has been already given. (4) In the wall itself is a stone on which a representation of this combat was said to have been visible a few years ago. This wall of the city joins the west wall at the Hermit's Tower, which we have already surveyed. In viewing the said walls at this their junction, we are enabled to form an idea of the ancient shape of the city, as it was reduced into form by the Romans, being that of their camps, a parallelogram, with the corners rounded off. (5)

(1) So called in the MS. Survey.

(2) "The 6th gate is betwixt north gate and est gate, no great thing, but as a postern gate, namid *Bourne gate*."

(3) Rudb. Hist. Maj. l. III, c. VIII.

(4) Vol. I, p. 146, et deinceps.

(5) See *Military Remains in Britain*, by Gen. Le Roy. Fol. Sump. Soc. Ant.

CHAP. X.

North Gate.—Reflections on the Destruction of the City Fortifications.—Ancient Churches in this Quarter.—History of the Foundation of the New Minster.—Royal Personages there interred.—Nature of its first Institute.—Reformed by St. Ethelwold and King Edgar.—Imprudent Conduct of one of its Abbots, and fatal Consequences of the same.—Simony of another Abbot and of his Son.—Inconveniencies experienced at New Minster.—Removal of the Abbey to Hyde.—Account of the burning of it in the Civil War of King Stephen's Reign.—Rebuilt and attains to great Eminence under Henry II.—Remaining History of the Abbey, down to its Dissolution.—Behaviour of Salcot, its last Abbot.—Men of Note whom this Abbey has produced.—List of its Abbots.—Disposal of its Property by Henry VIII.—The Ereclion of a Bridewell on the Site of the Church.—Antiques discovered on digging for its Foundations.—Ruins of the Abbey existing at present.

WE have now extended our survey over the whole city and suburbs of Winchester, with the exception of the northern suburb. This contains the remains of one celebrated religious establishment, deserving of our particular notice, and which will form the chief subject of this concluding chapter. In order to view this, we proceed through one of those hideous gaps, where, until of late, stood a city gate, constituting at once its ornament and defence. Strange it is that men who make profession of consulting the dignity and embellishment of Winchester, reduced as it is to the mere skeleton of its former state, should pretend to effect this by destroying its principal structures, and the honourable marks of its distinction, as an ancient city. We have been assured that these fortifications,

such as they were, more than once stopped the fury of a riotous populace from gaining possession of the city. (1) Whether this has or has not been the case in past times, we evidently see that they might possibly answer that important purpose on a future occasion. Whilst our military gates are demolished on one hand, we see that the adjoining fosses are filled up on the other. This appears, in particular, by looking into that on our right hand in the present situation, where a quantity of earth has been thrown in, to form a flower garden, whilst that on the left hand has suffered no other change, except from the slow hand of time, since, as we have remarked, (2) it made part of the stews that surrounded the royal palace at this corner of the city. Adjoining to the North-gate, in the inside, was the church of *All Hallows*, and on the outside that of *St. Mary's*. In an adjoining lane, which leads to Whitchurch, now called Swan-lane, seems to have been the church of *St. Nicholas in the Fishery*. (3) A considerable way down Hyde-street, on the west side of it, is a very celebrated Grammar-school, under the conduct of the Rev. Mr. Richards. The house and garden here contain certain erections and decorations of the reign of Elizabeth or James I; but about the year 1779, in digging for a cellar, some curiosities of a much higher antiquity were discovered, namely, a range of Roman sepulchres, similar to those described above, but much more numerous, containing urns both well shaped and of an excellent composition. (4)

At a small distance, on the opposite side of the way, stood the venerable structure, from which this street received its name, viz. Hyde-Abbey. The founder of this establishment, in its former situation, was the Great Alfred. He had already built a convent for monks at Athelingay, the place of his retreat, whilst the Danish tyranny prevailed throughout this part of the kingdom, and another at Shaftesbury for nuns, of which his

(1) Warton's History, p. 21. Waver's History, vol. 11, p. 89, 90.

(2) Above, p. 177. (3) S. Nicholai infra Pisces.

(4) Twelve of these were presented to the late Gustavus Brander, esq. One of them, in our possession, is engraved in the Miscellaneous Plate, vol. 1.

daughter

daughter Ethelgiva became abbess. (1) He had also assisted his religious queen, Eanfwitha or Alfwitha, in erecting and endowing her abbey of St. Mary in this city, whither she retired upon his death; still, however, this pious monarch meditated another greater work of this kind, namely, a royal monastery, in this his capital city, which might serve as a burying place for himself and his family, and where the accustomed rites of religion might for ever be performed for them. He only lived to begin this great work, which was finished by his son and successor, Edward the Elder, in 903, (1) two years after the death of the former, when it was solemnly dedicated by archbishop Plegmund, in honour of the Holy Trinity, the Blessed Virgin, and St. Peter and St. Paul. (3) The great promoter of this establishment, who afterwards was acknowledged as the holy patron of it, was St. Grimbald, originally a monk of St. Bertin's monastery in Artois, but who had been brought into England by Alfred, in order to assist him in founding his University of Oxford, where he became the first professor of the Holy Scriptures. (4) Having, in his old age, resigned this employment, and being desirous of returning to his own monastery of St. Bertin's, he was detained by the offer that was made to him of the New Monastery, at Winchester, to be regulated and governed in the manner he should think best. (5) He did not long retain his superiority here, closing his pious life with a most holy and edifying death (6) in 904. He was buried in the coffin which, as a memento of mortality, he had caused to be made for himself, whilst he taught divinity at Oxford, and had brought with him to Winchester, when he came to reside here. (7)

The site of this **Neuan Gyngtre**, or New Monastery, as it was called, occupied the whole north side of the **Ealden Gyngtre**, or Old Monastery, as the cathedral was henceforward named, with some portions of ground

(1) Will. Malm. De Pontif. l. ii.

(2) "Construxit Alfredus Novum Monasterium, & hoc sonat quod incæpit fundare." Rudb. Hist. l. iii, c. vi. Chron. Sax. an. 903.

(3) Lib. de Hide, cited by Harpsfield and Creffy. (4) Ibid. Spelman. Vit. Alfredi.

(5) Annal. Wint. (6) Annales de Hyde, ap. Creffy. (7) Ibid.

to the east of it. (1) So high was the value of ground in this part of the city at the time we are speaking of, and so intent was king Edward on completing the pious task imposed upon him by his father, that, in order to obtain a space sufficient for some of the offices belonging to it, he actually paid the astonishing sum, as it was then considered, of a mark of gold for every foot of land that he purchased. (2) This worthy son of Alfred was not less bountiful in endowing, than he had been in building the New Monastery. By a charter, signed at Hampton, he settled upon it the manors of Hyde and Anne, (3) together with great privileges and exemptions. He afterwards gave to it the manors of Stratton, Micheldever, Popham, &c. in this neighbourhood. (4) Other great men likewise signalized themselves by different presents which they made to it on the occasion of its dedication. Amongst these none was more acceptable to St. Grimbald than the relics of St. Jodocus, (5) which certain people of Picardy, who sought a refuge in this country from the fury of the Danes, then carrying slaughter and devastation through their own country, brought along with them. Most of our succeeding princes became benefactors to this monastery, as Athelstan, Edmund, Edred, Edwy, Edgar, Etheldred, St. Edward, and Canute. (6) The last mentioned of these bestowed upon it a large cross of silver and gold, adorned with precious stones, which probably had not its equal in value in the whole kingdom, and which was thought to be worth its entire yearly revenue. (7)

In conformity with the directions of the original founder, Alfred, as soon as the New Monastery was completed, his remains were translated hither from the cathedral, where they had been buried in the interim. (8)

(1) Rudb. Hist. Maj. l. III, c. VII. (2) Will. Malm. De Pontif. l. II. Rudb.

(3) Viz. Abbot's Ann. Lib. de Hyde. (4) Rudb.

(5) This Jodocus was the son of a British prince in the 7th century, who renouncing his worldly inheritance, led a solitary life at a place on the coast of Picardy, which from him was afterwards called Villers St. Josse. Butler's Lives of Saints.

(6) Rudb. Hist. Maj. Dugdale, Monastic.

(7) Rudb. Camden. Truffel.—This was an exaggerated account. The cross when melted contained only 30 marks of gold and 500 of silver. Annales Wint.

(8) Afferius. Will. Malm. De Reg.

In this same monastery were interred Alfred's pious queen Alswitha, though she had died at St. Mary's convent, of which she was abbess; (1) his youngest son, Ethelward, who devoted himself to a studious life, and resided chiefly at Oxford; (2) Edward the Elder himself; Alfred, a son of the last mentioned, who died in his nonage; Elfleda and Ethelhilda, two of his daughters, the former of whom was abbess of Romsey, the latter led an exemplary life in the world; (3) king Edwy, and, in short, the aforesaid St. Grimbald. It is plain, from the uncommon number of stone coffins and other marks of distinction found in the graves that were lately opened amongst the ruins of Hyde-abbey, that the above-mentioned formed a small part of the illustrious personages who had been buried in this monastery, in one or other of its situations.

It had been the intention of St. Grimbald, who was himself a monk, to fill this noble monastery with persons of his own profession, but the difficulty of finding a sufficient number of monks for this purpose, (4) after the horrible slaughter which the Danes had lately made of them in most parts of the kingdom, joined to the solicitations of many clergy, illustrious for their birth and merits, who, though not of the monastic institute, were desirous of living and studying under the directions of so renowned a master and guide as our saint, induced him to establish it as a convent of canon regulars, instead of monks. (5) We are told, however, that in the course of a few weeks he returned to his original design, and was actually employed in taking measures to introduce the rule of St. Benedict into his house, when he was carried off by his last sickness. (6) In short, the establishment continued to be that of canon regulars during the space of 60 years, and we may fairly conclude that it for some time flourished in regular discipline and piety, as well as in learning, from its

(1) *Annales de Hyde*, ap. Creffy.

(2) Rudb.

(3) *Will. Malm.*

(4) *Affer. Vit. Alf.* See vol. 1, p. 134.

(5) The donation of Micheldever, for the refectory of the religious brethren of the *New Monastery*, made by Edward the Elder, plainly shews that these canons at first lived in common, and of course were a species of religious.

(6) *Annales de Hyde*, ap. Creffy. *Ecc. Hist.* l. xxx.

producing such eminent and holy men as our prelates St. Frithstan and St. Brinstan certainly were; when, at length, it became the scene of the greatest irregularities and dissolution, chiefly, we may suppose, during the profligate reign of the young king Edwy. The canons, who by this time were become mere seculars, neglected the care of the church and the performance of the divine office, which it was their particular institute to celebrate. This they left to be performed by inferior clergymen, whom they hired at an easy rate for the purpose, living themselves out of the monastery, and spending the greatest part of its revenues at a distance from it. (1) What gave still greater scandal, they openly trampled on their vows of celibacy, contracting illicit marriages, and, by the same rule, turning away the women with whom they cohabited, and taking others, as their inclinations prompted them. (2) Our zealous prelate, St. Ethelwold, supported by the authority of the great king Edgar, endeavoured to remedy these disorders, without absolutely changing the institute of the place. He began by dismissing the non-resident canons, and bestowing their prebends on the clergy who had hitherto supplied their places; but these, becoming rich and independent, were soon found to be worse than their predecessors. (3) In conclusion, the civil and ecclesiastical

(1) "Clerici illi, nomine tenus Canonici, frequentationem chori, labores vigiliarum et ministerium altaris vicariis suis utcunque sustentatis relinquentes, et ab ecclesie conspectu, ne dicam Dei, plerumque absentes septennis, quidquid de prebendis percipiebant locis et modis sibi placitis absumebant." *Annales Wint. an. 959. Ang. Sac. vol. 1, p. 289.*

(2) "Repudiantes uxores, quas illicite duxerant et alias accipientes." *Rudborne, Hist. Maj. l. III, c. XII.*

(3) "Rex Edgarus ista considerans et dolens tam divites elemosynas, collatas ecclesie, non in ecclesia nec in ministris ecclesie nec in pauperibus expendi, mandavit traſonibus sæpe confuluit per episcopum eorum Athelwoldum et per Dunstanum archiepiscopum, ut bona ecclesie non sine causa percipientes, in ecclesia perpetuam facerent stationem. Canonicis mandata regis et monita surdã aure transeuntibus, et nolentibus singulis pro annuo canone 1000 librarum auri, vel per annum, esse claustralibus, rex instans proposito, & malens per canonicos quam per aliud genus arctioris religionis administrari negotium, ablatas quibusdam eorum prebendas contulit vicariis, quos viderat in ecclesia perstantes assidue. Sed et illi promoti in canonicatum, vicarios sibi facientes, facti sunt similes vel vagaciores & seculariores prioribus." *Annales Wint. an. 959.*

authority

authority both joining in the measure, the constitution of this establishment underwent an alteration; all the canons, who refused to take the cowl and submit to monastic discipline, being dismissed, and their places supplied by a colony of monks from Abingdon, as had been done in the cathedral priory the year before. (1) Over these was placed, in quality of abbot, a man of great merit and talents, Athelgar or Algar, who was afterwards successively promoted to the sees of Selsea and of Canterbury.

For the space of an entire century, after its subjection to the rule of St. Benedict, the New Minster affords little or no materials for history, the best proof that the rule was well observed in it, and that the monks, intent on their spiritual advancement, took no part in the great political events, which, during that period, convulsed the kingdom. Unfortunately this was not the case under Alwyn, the eighth who had succeeded to the office of abbot since St. Grimbald. Being of noble Saxon blood, and uncle to king Harold, he could not submit that his country should fall under the Norman yoke, and his nephew be dispossessed of a crown, which he considered as his right. Hence, not content with the proper arms of his profession, prayers, tears, and arguments, he, with twelve of his monks, had recourse to the material sword, (2) all of whom paid, with their lives, the price of their temerity and profaneness, in the fatal *Vale of Sanglac*. (3) This behaviour so enraged the Conqueror, that he treated the New Minster with more than his usual tyranny, seizing upon all its estates, which he either reserved for his own use, or bestowed upon the officers of his army, (4) and keeping the abbey itself in his hands for a long time, without allowing a new abbot to be chosen. (5) Amongst other property of these monks, he alienated, what they could least spare, namely part of their narrow inclosure, which, we have seen, had been

(1) *Annales Wint.* an. 959. *Rudb. Chron. Sax.* (2) *Monasticon*.

(3) The field of Hastings, so called by the Conqueror in his last testament, on account of the quantity of blood there shed.

(4) *Hist. Maj.* l. v, c. 1.

(5) *Monasticon*.

purchased at so high a price. (1) On this situation, being the north west end of the present church-yard, including the Square, he erected a new palace, or probably enlarged that which the West Saxon kings had heretofore occupied near it. (2) Having gratified himself in this point, and his resentment being at the end of three years appeased, he permitted the monks to proceed to the election of a superior, when the choice fell upon Wulfric. He likewise restored part of the confiscated abbey lands, and gave other possessions in exchange for the remaining part of them. (3)

The anger of the first William, however, was not more injurious to this establishment than was the avarice of the second William. During the whole of this unprincipled reign, the New Minster was in the hands of the king's wicked agent, Ralph Passefabere, who either sacrilegiously received the rents of it, for his master's use, or simoniacally sold them to the highest bidder. For the space of seven of these years the oppressed monks were forced to yield obedience to the unworthy Robert de Losinga, in quality of their abbot, his son Herbert, bishop of Norwich, having purchased this dignity of the corrupt minister, by way of a provision for his father. This scandalous transaction gave occasion to the following severe satire, which is here inserted at length, in vindication both of the learning and morality of the age, inasmuch as it proves the general indignation which such proceedings then occasioned:—

*Surgit in ecclesia monstrum, genitore Losinga,
Simonidum secla, canonum virtute resecla,
Petre nimis tardus. nam Simon ad ardua tendit : (4)
Si præsens esses non Simon ad alta volaret.
Proh Dolor ! ecclesiæ nummis venduntur, et ære
Filius est Præsul, pater abbas, Simon uterque. (5)*

(1) Doomsday Book.—In Clere habet abbatia S. Petri unam ecclesiam et 1111 hidas et unam acram terræ, hanc dedit ecclesiæ Willhelmus rex pro exambio terræ in qua domus regis est in civitate. See also Petcham hundred. Also Chartam de Inspex. ap. Dugdale.

(2) Girald. Camb. Cop. Tergem. (3) Codex Winton. ut supra. Chart. de Inspex.

(4) This censure is levelled at the pope for not casting down the new Simon, bishop Herbert, from his ill-gotten dignities.

(5) Mat. Westmonast. an. 1094.—*A new monster arises in the church, of which Losinga is the parent,*

At length, in Henry Beauclerk, this abbey found a true friend and protector. Upon his accession to the throne a regular abbot was chosen, and as the Old Minster or priory of St. Swithun, by the zealous endeavours of its superiors, Simon and Godfrey, had then attained to a high reputation for piety and monastic discipline, a monk from thence, by name Hugh, (1) was chosen to restore the same in the New Minster, where a great relaxation must unavoidably have taken place, under the circumstances of the late reign. It is probable also, that the fabric of the monastery had been equally neglected. Add to this, that we are now speaking of a period when almost all the great religious establishments were intent upon enlarging and improving their churches and monasteries, under the direction of Norman architects. There was not, however, sufficient space for any great works of this nature in the confined enclosure of New Minster. Hence, however strongly the attachment of the monks must necessarily have been to the walls and soil, which had been given them by the great Alfred, and had been sanctified by the residence of the holy Grimbold, yet they began to look out for a new and more extensive situation, to which they might remove their monastery. Other considerations, still more cogent, concurred to render the measure advisable and even necessary. The castle, having been built by the Conqueror, on an elevated situation, at the west end of the city, in order to increase its strength, ditches were dug of such a depth as to admit a branch of the river to flow round it. This occasioned the flowing of a stream of water from thence through the heart of the city, which fettered and stagnated round the New Minster, rendering its situation exceedingly unwholesome. (2) This was an inconveniency of a later date,

parent, the sect of Simon, which flourishes, in defiance of the church laws. Peter, thou art inactive whilst Simon is raising himself to the clouds! If thou wert here, Simon would soon be again dashed to the earth. Alas! the church becomes the prey of gold, whilst we see that money can make the son a bishop and the father an abbot, each of them being a Simon.

(1) Monasticon.

(2) Camden's Britannia, Hampshire. Truffel's MSS.—Malmesbury, comparing the new abbey with the old, says of it, "fanius incolitur, liberius insignitur." De Reg. et De Pontif.

but another very material one had subsisted ever since the foundation of the abbey. Its church had been built parallel with the cathedral, and stood so near to it, that the voices and organs of the two choirs mutually confounded and interrupted each other. (1) For all these reasons it became the general wish of both monasteries, and of the bishop himself, who was William Giffard, that the later of these foundations might remove to some other place. The king concurring in the same opinion, a magnificent church and monastery were erected, chiefly at his expence, in Hyde-meadow, and, as the situation was low and near the springs, a thick coating of clay was spread over the whole surface of earth that was built upon. (2) This work being completed, the monks of New Minster left the situation which they had now occupied for more than two centuries, and marched in solemn procession to their new abbey, carrying with them not only the relics of the saints, (3) but also the remains of the illustrious personages that had rested in their old church, which they deposited in the new one, now erected for them at Hyde. This event took place in 1110. (4) The situation that had been abandoned, was surrendered into the king's hands, who transferred it to the bishop, for the benefit of the cathedral monastery, (5) to which it had originally belonged. In return, the king, amongst other benefactions to the new abbey of Hyde, granted three additional days for the continuance of the fair on St. Giles's-hill, the profits of which were to be paid to it by the bishop. (6) The king settled and confirmed the rights and privileges of this establishment in other particulars, amongst which one regards the procession, that the two monasteries had been accustomed to make in common to the church of St. James above the castle. This matter seemed then of so much importance, as to be a subject of regulation in a royal charter, in the manner that has been related above. (7)

The abbey thus founded and protected, no doubt the members of it

(1) Will. Malm. *ibid.*

(2) This was discovered at the building of the Bridewell.

(3) Leland's *Itin.* vol. 111, p. 102.

(4) *Annal. Wint. ad dict. an.*

(5) *Cart. ap. Dugdale.*

(6) *Ibid.*

(7) *Ibid.*

flattered themselves with the prospect of long continued peace and security. This, however, was not granted them; for in the very next reign, that dreadful civil war breaking out between the empress and king Stephen, which spent its first and most destructive fury upon our city, this royal abbey was burnt to the ground, by the party of the latter, the fire which then consumed it having been enkindled at the north-gate. (1) This destructive measure has generally been ascribed to bishop De Blois, on account of his attempting soon after to get this abbey suppressed by the pope, and a bishop's seat, which should be one of the suffragan bishoprics to his intended metropolitanical see of Winchester, erected in its stead. (2) After all, it does not appear that the bishop was otherwise the author of this or of the other conflagrations, in which so many churches and monasteries, as well as private houses, perished, except in as much as he contributed by his ungracious behaviour towards the empress, to re-ignite the civil war, and by his admitting into his castle of Wolvesey a general of William of Ipres's disposition, whose usual method of besieging a place was to set fire to it. (3) It is even supposed that the bishop was not in Winchester when this and St. Mary's abbey were burnt down, but rather at his castle of Waltham. (4) It is certain, however, that this prelate seized upon the gold and silver of the great cross given to the new minster by Canute, when it was melted in the flames which consumed the abbey, but with what particular views we are not informed, and it is also certain that a canonical process was instituted against him, on this and on other accounts, by its abbot, Hugh, who was aided in his cause by the talents

(1) Truffel's MSS.

(2) "Ipse (Henricus Blefensis) exegit apud papam quod de episcopatu Wintoniensi archiepiscopatum faceret, & de abbacia de Hida episcopatum." *Annal. Wint. an. 1143.*—"Huic Henrico episcopo Lucius papa pallium misit, A. D. 1142, volens apud Wyntoniam archiepiscopum constituere, & secundum Angliæ primatem, & septem ei episcopos, qui olim ad regnum Westfaxonum pertinebant, additâ natâ legacia." *Hist. Wint. Epitome. Ang. Sac. vol. 1, p. 285.*

(3) "Fautores Henrici episcopi ecclesiam sanctimonialium Wintoniæ & de Werewella & ecclesiam de Hida incenderunt." *Annal. Wint. an. 1146.* See vol. 1, p. 214.

(4) Truffel's MSS.

and

and influence of the great St. Bernard. (1) In whatever manner this controversy was decided, it is clear that the church and abbey of Hyde were rebuilt with increased magnificence in the reign of Henry II, and that it soon became one of the most distinguished abbeys in the kingdom. Hence its superior was one of the twenty-four abbots who, as soon as parliaments began to be held, were summoned to attend them in the upper house. (2)

The remaining history of Hyde-abbey, down to its suppression, as far as we have been enabled to collect it, may be related in a few words. We find it occasionally visited by the diocesan bishops as well as by the archbishops and popes legates, (3) one of whom, Otho, A.D. 1267, in leaving the church, inflicted an interdict upon it, which continued during the space of four weeks, on account of a certain quarrel between his servants and those of the abbey. (4) We have, in the *Monasticon*, a receipt for a quantity of church plate, which Edward III extorted from this, amongst other monasteries under the title of a loan, in order to enable him to carry on his expensive wars on the continent. (5) Our illustrious Wykeham, by his last will, gave a rich cup of silver, plated with gold, of the value of 10*l.* to the abbot, and certain sums of money to the other members of Hyde, with the obligation of praying for the repose of his soul. (6) A bequest of this nature from such a person, seems to plead in favour of the regularity and piety of those to whom it was made, at the time we are speaking of. His successor, cardinal Beaufort, left the sum of 200*l.* for repairing the abbey. (7) This seems to argue that the fabric of the house was in a very bad condition, as it is certain that a great quantity of work could then be executed for such a sum; as likewise, that its finances were not comparatively so great as we might have expected, since they stood in need of being helped out by this foreign aid.

(1) *Annal. Wint.* ad an. 1149, 1151.

(2) *Monastic. &c.*

(3) *Annal. Wint. et Wigorn.*

(4) *Ibid.* ad. an. 1247.

(5) In *Append.*

(6) *Testam. W. W.* ap. Lowth.

(7) *Vetust. Mon.* vol. 111.

At length, in an age of domineering impiety, the establishment and resting place of the deliverer of England, and the founder of its constitution, became a prey to sacrilegious avarice, and its revenues, instead of invigorating the surrounding country, and supporting the general cause of literature and piety, now impoverished the peasantry, in order to swell the pride of two or three worthless courtiers. The king's vicar-general in *spiritual matters*, Cromwell, had certainly no cause to complain of the intractableness of the abbot of Hyde, whose name was Salcot, alias Capon, or to tamper with any of the private monks, to become his agents in effecting a surrender of the common property, as the last named was himself a base time-serving courtier, who made the views and passions of a wicked prince the only rule of his conduct. He had been exceedingly industrious in engaging the University of Cambridge, of which he was a member, to declare the lawfulness of Henry's putting away his queen, and marrying again. (1) In return for this service, he had been promoted to the see of Bangor, which he was allowed to hold, *in commendam*, with the abbey of Hyde. (2) On the other hand, as Henry, whilst he executed Catholics as traitors, burnt the Protestants as heretics, Dr. Capon had no objection to become his agent also in these scenes of blood; accordingly we find him the most forward in bringing the Protestants of Windsor to the stake, and expressing his desire of pursuing the same measures throughout the kingdom. (3) In a word, this last abbot of Hyde not only signed, on his own part, a formal surrender of the abbey to the commissioners, but also, by the advantages which his situation gave him, procured the signatures of his community, consisting of twenty-one monks, without mentioning novices and servants, to the said instrument. (4) In reward of this conduct, he was, the next year, promoted to the vacant see of Salisbury. (5) Concerning this transaction, the learned Protestant, (6) from whom we have borrowed a great part of the history of Dr. Capon, has the following remark: "What wonder that in a depraved age surrenders should be so

(1) Stephen's Monast. vol. 11, p. 502.

(2) Ibid.

(3) Fox's Acts and Monum.

(4) Monastic. p. 503.

(5) Ibid.

(6) Stephens.

universal, when the betrayers of their trust, the sacrilegious Judas's, were made bishops, and those who had the conscience and courage to assert the rights of the church, that is the possessions given to God, were sure to be rewarded with a halter." (1)

The men of note belonging to this monastery, whose names we have been able to collect, are, St. Grimbald the first superior; St. Brinstan and St. Frithstan, successive bishops of Winchester; Athelgar, archbishop of Canterbury; Brithwold and Brithmar, the former bishop of Winchester, the latter of Lichfield; Walter, who, from being sub-prior of Hyde, was promoted to be prior of the cathedral of Bath, which monastery he reformed to the utmost strictness of the Benedictine rule. (2) Being a man of great piety, and desirous of greater solitude and perfection, he betook himself to a convent of Carthusians, which, however, he was afterwards induced to quit, and to return to his former charge, by the persuasion of one of his friends, a monk of Hyde-abbey, who happened to find him there. He died at the monastery of Wherwell, whither he had gone upon some business, in 1198, but was conveyed to Bath for interment. (3) Finally, in the 13th century, we meet with one John, a learned and pious monk of Hyde-abbey, who left behind him a book of homilies and other works. (4) We do not agree with those writers, who make the learned monk Thomas Rudborne, in the 15th century, a member of this community, (5) since it seems certain from his own works, independently of other arguments, that he belonged to St. Swithun's priory.

We are unacquainted with the superiors of New Minster who succeeded St. Grimbald, but we have a regular list of those who governed it since it became a Benedictine abbey.

(1) Viz. the abbots of Glaffenbury, Colchester, Reading, &c.

(2) "Postquam monachos monastico ordine ad unguem informaverat." *Annal. Wint.* ad. an. 1198.

(3) *Ibid.*

(4) *Monastic.*

(5) *Pitfius, &c.*

Abbots of New Minster.

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| <p>1. Athelgar, afterwards bishop of Selfey and archbishop of Canterbury, was appointed abbot of New Minster by its reformer, St. Ethelwold, in 964.</p> <p>2. Alfius was elected to succeed him in 978.</p> <p>3. Brightwold succeeded the latter in 995, and seems to have been raised to the episcopal chair of this city.</p> <p>4. In 1008 Brithmar was chosen abbot, who afterwards became bishop of Lichfield,</p> <p>5. Alnothus, an. 1021.</p> <p>6. Alwynus, an. 1025.</p> <p>7. Alfnotus, an. 1057.</p> <p>8. Alwynus II, an. 1063, the uncle of</p> | <p>Harold, killed at the battle of Hastings.</p> <p>9. Wulfric, an. 1069.</p> <p>10. Rewelanus succeeded Wulfric, and was deposed in 1071.</p> <p>11. Radulphus died in 1087, when Rufus's minister having sold the abbey,</p> <p>12. Robert de Lofinga was intruded into it as abbot, by the authority of the wicked Ralph Passelabere.</p> <p>13. Hugh, a monk of St. Swithun's, canonically chosen.</p> <p>14. Galfridus, elected in 1106. In his time New Minster, in the cathedral church-yard, was abandoned, in consequence of which his successors are to be denominated</p> |
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Abbots of Hyde.

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| <p>15. Osbert, an. 1124.</p> <p>16. Hugh of Lens, said to have been appointed abbot by bishop De Blois in 1135. He was deposed in 1149.</p> <p>17. Salidus, died in 1171.</p> <p>18. Thomas, who had been prior of Monacute, resigned in 1180.</p> <p>19. John Suthil, a prior of the order of Cluny, died in 1222.</p> <p>20. Walter de Aston, deceased in 1249.</p> <p>21. Roger de St. Waleric, ob. 1263.</p> <p>22. William de Wigornia, ob. 1282.</p> <p>23. Robert de Popham, ob. 1292.</p> <p>24. Simon de Caninges, ob. 1304.</p> <p>25. Geoffry de Feringes, resigned 1317.</p> | <p>26. William de Odiam, an. 1319.</p> <p>27. Walter de Fyfyhyde.</p> <p>28. Thomas Piethy.</p> <p>29. John Eynesam, ob. 1394.</p> <p>30. John Letcombe.</p> <p>31. John London, ob. 1413.</p> <p>32. Nicholas Strode.</p> <p>33. Thomas Bromele.</p> <p>34. Henry Bonville.</p> <p>35. Thomas Wyrcester.</p> <p>36. Thomas Forte. 37. Richard Hall.</p> <p>38. John Salcot, alias Capon, became abbot of Hyde about the year 1528, which he surrendered, in the manner described above, in April 1538. (1)</p> |
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(1) *Monasticon*, vol. II.

Upon the dissolution of Hyde-abbey, many of its best estates, particularly the manors of Micheldever and Stratton, were obtained by Henry lord Wriothesley, afterwards earl of Southampton, from whose family they passed by marriage to that of the Russels, which was already gorged with church property. The site of the church and monastery was granted to Richard Bethel, after the term of a lease made to the aforesaid lord Wriothesley. (1) What the intent of that lease was we may easily judge, namely, that he might have leisure to dispose of whatever was saleable upon the premises. In conformity with this plan, he was in such haste to pull down this magnificent fabric, that Leland, when he visited the city a very few years after, spoke of the abbey as of a fabric that had existed, but then existed no longer. (2) In Camden's time the ruins of it were still magnificent; (3) but the author of the *Monasticon* complains that, when he wrote, the very ruins of it had perished. (4) It is plain that on the destruction of the church, at the time above-mentioned, the tombs of the illustrious dead, which it contained, were broken into, since we are assured that two little tables of lead, inscribed with the names of Alfred and his son Edward, were found in the monument which contained their remains. (5) What became of these we are not informed; most likely they were left amongst the ruins; as to shew any particular respect to them in the reign we are speaking of, would have been equivalent to condemning the suppression of the abbey, which was founded to be their mausoleum.

The present age being unhappily no less distinguished (such is the state of its morals) for the erection of gaols and bridewells, than many past ages have been for the building of churches and monasteries, amongst other sacred spots that have been chosen for these receptacles of guilt, (6)

(1) Collier, *Ecc. Hist.* vol. 11.

(2) "In this suburbe floode the great abbay of Hyde, and hath yet a parochie chirche." *Itin.* vol. 111, p. 102.

(3) *Britannia, Hampshire.*

(4) Vol. 11, p. 502.

(5) Leland, *ut supra.*

(6) A gaol has also been erected upon the ruins of the famous abbey of Reading, the foundation and chosen burial place of Henry I.

has been the exact site of the most sacred part of Hyde-abbey, namely, the church and choir. Thus miscreants couch amidst the ashes of our Alfreds and Edwards; and where once religious silence and contemplation was only interrupted by the bell of regular observance and the chanting of devotion, now alone resound the clank of the captive's chain, and the oaths of the profligate. In digging for the foundations of that mournful edifice, at almost every stroke of the mattock or spade some ancient sepulchre or other was violated, the venerable contents of which were treated with marked indignity. (1) On this occasion a great number of stone coffins, of the form that is represented in our title page, were dug up, with a variety of other curious articles, such as chalices, patens, rings, buckles, (2) the leather of shoes and boots, velvet and gold lace, belonging to chasubles and other vestments, as also the crook rims and joints of a beautiful crozier, double gilt.

Nothing now remains of this magnificent edifice, once judged worthy to form a cathedral, except some ruinous out-houses, and a large barn, once probably the abbot's hall, which seems to bespeak the workmanship of the 12th century. The adjoining gate-way, with the flat arch and a canopy, supported by the busts of Alfred and Edward, is probably of a later date by three centuries. The parish church of St. Bartholomew indeed remains, the greater part of which shews an antiquity as high as the first foundation of the abbey, whilst the addition that appears to have been made to it so lately as the reign of Henry VII, is quite in ruins. This church never formed part of the abbey itself, but, like the parish church of St. Swithun with respect to the cathedral, was intended for the benefit of the servants and other lay persons belonging to the monastery. From the said church there is a causeway, upon the bank of the stream, that passed through the abbey, which retains the name of the Monks Walk, and conducts to their possessions at *Wordie*, (3) now called

(1) The writer of this was in some degree witness to the scene which he describes.

(2) See engravings of some of these articles in our Miscellaneous Plate, vol. 1.

(3) Cart. de Infpex.

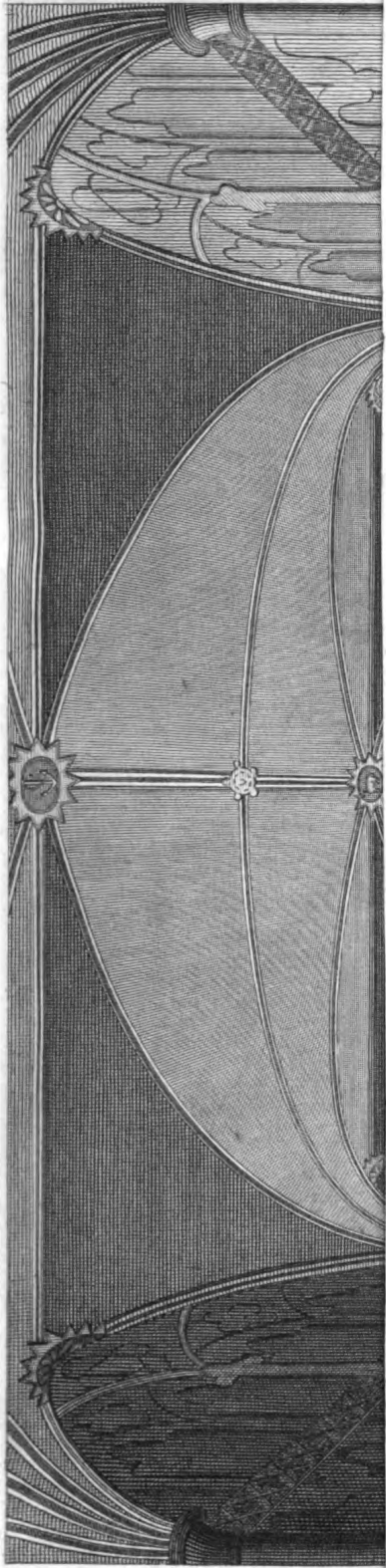
Worthly,

Worthy. We must add that many capitals of columns, busts, and other ornaments, that have been dug out of the ruins here, are to be seen in different parts of the city, and particularly at the bridewell itself, where there are also two stone coffins. But the most remarkable curiosity of this nature was taken out of the ruins above 40 years ago, and placed in a wall in St. Peter's-street, being an inscription in pure Saxon characters, containing the name of ALFRED, and the date DCCCLXXXI. (1) This demonstrates the error of those persons who suppose it to have been the foundation stone of the New Minster, which was not begun to be built until about 20 years later. Most likely, upon the removal of the abbey to Hyde, this inscription was placed under a bust of the immortal Alfred, to commemorate its original founder.

(1) See our Miscellaneous Plate, vol. 1.—These characters were in use so late as the reign of Henry II, as appears by the Chronicle of the abbey of Peterborough, usually called the Saxon Chronicle. The stone itself is now in the possession of Henry Howard, esq. of Corby Castle.

THE END.

SUPPLEMENT.





SUPPLEMENT.



Occasion of this Supplement.—Origin of the present Name of St. Peter's House and Street.—The general Style of St. Peter's Chapel.—The ancient Portico of Magdalen Church.—Druidical Altar and other Antiques.—General View of the Chapel on the Outside.—Survey of the Porch adjoining to it.—Description of the Altar-piece, Tabernacle, and other Ornaments within the Sanctuary.—General View of the Body of the Chapel within.—Description of the Windows, and Paintings opposite to them.—Devices and Inscriptions under the Gallery.—Ornaments and Inscriptions at the Bottom of the Chapel.—Painted Window over the Door.—The Gallery.—Bosses in the Centre of the Ceiling.—The Sacristy.

THOUGH the chapel of St. Peter has no title to a separate and detailed description, either for its antiquity or its importance, yet as many of its ornaments are illustrative of different antiquities relating to this city, and as such a one is frequently called for by strangers, we have been induced to annex it to the present survey, by way of supplement, which those persons who are desirous of information on this subject may consult, whilst others, who judge it to be unworthy of their notice, may pass it over, and here take their leave of us as their guide.

Returning from Hyde-abbey by the North-gate, we are at no great distance from St. Peter's-street, in which the aforesaid chapel is situated, and through which is the shortest road into the centre of the city. We have said that this street was anciently called Fleshmonger-street, from the shambles that were there situated, and we are led to believe that it retained this name until the time of the great plague in 1667, soon after which a worthy and religious man, Roger Corham, esq. having built a house on the site of the ancient church of St. Peter de Macello, in the

centre of the street, affixed a stone in the front of it, with the following inscription, which is still visible there:—THIS IS ST. PETER'S-STREET. The same circumstance has occasioned the house itself, ever since, to be called ST. PETER'S-HOUSE. From the time of this house being erected, except during a few stormy intervals, there has always been a Catholic chapel, either in the house itself, or in a detached building situated in the garden behind it. Considerable sums had been expended in altering this building, in order to render it more commodious for the purposes of a chapel, particularly in the years 1759 and 1784; nevertheless it was still so inconvenient, and at the same time so insecure, that it became necessary, in 1792, to take it down to the foundation and rebuild it. This measure being resolved upon, instead of following the modern style of building churches and chapels, which are in general square chambers, with small fashioned windows and fashionable decorations, hardly to be distinguished, when the altars and benches are removed, from common assembly-rooms, it was concluded upon to imitate the models in this kind which have been left us by our religious ancestors, who applied themselves with such ardour and unrivalled success to the cultivation and perfection of ecclesiastical architecture. If the present chapel of St. Peter really has the effect of producing a certain degree of those pleasing and awful sensations, which many persons say they feel in entering into it, the merit is entirely due to the inventors of the Gothic style of building, and of its corresponding decorations in the middle ages, which have been as closely followed in the present oratory, as the limited finances of the persons concerned in it would permit. The general idea of the fabric having been formed upon the spot, was afterwards reduced into order by an artist in London, who is, beyond all dispute, the most conversant in this style of architecture of any man in the kingdom. (1) It would be unjust, however, to mention the name of that architect, without declaring that the many defects,

(1) This must be admitted by those who have seen Mr. Carter's drawings of various cathedrals, and his works in general. Amongst these it is proper to notice his various plans, sections, and elevations of Exeter cathedral, which were last year so superbly engraved for the Society of Antiquaries.

which

which an adept in the art will discern in the present work, have all been occasioned by a departure from his drawings. This has sometimes happened through the inattention of the workmen, and at other times from motives of œconomy.

The object first claiming our attention is the Saxon portal, which stands at the entrance of the walk conducting to the chapel. This is an exceedingly good specimen of the Saxon style, the mouldings undercut and pillars with their capitals and bases being exceedingly bold, and both well designed and well wrought, without either those fanciful or clumsy ornaments, which sometimes encumber Saxon columns and arches. Its chief merit, however, is, that it is a genuine antique, having been removed hither, by piecemeal, from the church of St. Magdalen's hospital, upon the hill, where it was the western doorway, when that venerable fabric was devoted to destruction, and its materials exposed to sale. We have already stated (1) the strong grounds there are for ascribing the foundation in question to bishop Tocklyve, in the 12th century, as a reparation of the scandal which he had given by joining in the persecution of St. Thomas Becket, with which period its architecture, as we have remarked, admirably agrees. (2) In conformity with this idea, the following inscription is cut upon a stone over the centre of the arch, alluding to the date of its first erection, on Magdalen-hill, and to that of its second position in the place which it now occupies:—

D. O. M.

ÆDIFICAT: MCLXXIV
 REÆDIFICAT: A. D. MDCCXCII. (3)

Amongst the few records that subsist of the charitable institution above-mentioned, we have omitted to notice one relating to a transaction which

(1) See above, p. 202, &c.

(2) Ibid.

(3) *To the Gracious and Supreme Deity.*

<i>Built</i>		1174.
<i>Rebuilt</i>	<i>in the year of Christ</i>	1792.

N. B. There being a necessity on such an occasion of mentioning some one year, we have fixed upon that put down above, as the most probable date of the said work.

took place, when the illustrious Waynflete was its master, and which seems to prove that there existed some sort of relation between the hospital and the church of St. Peter de Macello, now St. Peter's-house. The said master claiming a certain pension in favor of the hospital from one Alice, the widow of Peter Caperygh, the dispute concerning it was adjusted at the last mentioned church. (1) Whether the relation in question did or not exist, yet certain it is, that the spot on which St. Mary Magdalen's-hospital recovered its just rights, at the beginning of the 15th century, at the conclusion of the 18th, preserves the only part of it, which is now subsisting.

Having passed the portal, we see fixed in the wall, on our right hand, certain capitals and bosses of groins, collected from the ruins of Hyde-abbey, representing foliage and different animals, which are curious for their execution and grotesque designs, also a bust from the fortifications of the ancient castle. Underneath these is now placed the Druidical stone, which is particularly described in our former volume, (2) and of which a small engraving is exhibited in the present volume. (3) In vindication of the antiquity and use assigned to this article, it may be proper to state, in a few words, the following particulars:—This stone, which is nearly of the weight of two tons, and others much larger than it, which lie in different parts of the city and its neighbourhood, particularly in the river at Twyford, must have been brought hither from Bagshot-heath, a distance of 30 miles, (for there are none found in the earth nearer to the city) for some very important purpose. They are equally unfit for carving and for building, and they could answer no civil or religious purpose, that we can discover, to the Romans, the Saxons, the Danes, or the Normans. On the other hand, we know that such huge unwrought stones, mystically arranged, formed the temples and the altars of the British Druids, and we may be assured that our *Caer Gwent*, being one of the chief cities, both amongst the Celtic and the Belgic Britons, was not destitute of such essential parts of their religion. We have not, indeed, such good

(1) MS. Hospit. penes Wavel, the late master.

(2) Vol. 1, p. 10, note.

(3) In the title page.

grounds for deciding to which of the particular Druidical rites this stone was subservient, as we have for believing that it belonged to them in general. It might have been a Cromlech, or altar stone; an augurial Logan, or rocking stone; or, finally, a sanctifying Tolmen, though we are inclined to believe it to have been of the first mentioned kind, (1) and that the hole, into which the cavities on the surface discharge themselves, was intended to retain a certain quantity of human blood, that issued from the unhappy victim, and which was used for different purposes of religion and augury. The sight of this bloody monument of Pagan superstition near the peaceful and consoling oratory of the true God, serves, by the contrast, to recommend and endear the latter to the thoughtful Christian.

Proceeding a few steps along the gravel walk, we have the whole extent of the chapel in view, being a light Gothic building, coated with stucco, resembling free stone, with mullioned windows, shelving buttresses, a parapet with open quatrefoils and crocketed pinnacles, terminating in gilt crosses. The corbels of the canopies, over the several windows, consist of the busts of kings, queens, and bishops, with their respective emblems, and the frieze is distinctively charged with those of St. Peter, in whose name the chapel is dedicated, viz. with nets, fishes, a crook, sheep, a sword with a human ear upon it, a cock, chains, a scourge, and an inverted cross; besides a chalice, patin, mitre, and the initials of his name. The total length of the chapel, on the outside, is 75 feet, its height, to the top of the cornice, 24 feet, and to the summit of the pinnacles, 35 feet. The windows are twelve feet high and four feet six inches broad.

We first advance to the porch, which, like the body of the chapel, is in the Gothic style, being flanked with buttresses and ornamented with pinnacles, quatrefoils, &c. the whole being surmounted with a niche,

(1) We are induced to adopt this opinion from the appearance of the surface, though otherwise we must own that this stone very much resembles, in its general shape, a Tolmen, in Constantine parish, in Cornwall, of which Borlase has given us a plate, n. XIII. See his *Antiquities of that County*.

containing

containing a small statue of St. Peter, holding his keys. Below this are placed his Majesty's arms, with the following inscription:—

ANNO XXXIII GEORGI. M. B. F. et H. REGIS, &c. FÆLICIS, CASTI, INTEGRITATIS VINDICIS, PATRIS PATRIÆ. (1)

In the three compartments of the parapet is the following triple injunction of the aforefaid apottle:—*Fear God. Honour the King. Love your Brethren.* I Peter, c. II. We find the inside of the porch vaulted with highly pitched arches, the butments of which rest on the capitals of four slender pillars. On the boss, in the centre of the groin, is painted, in light and shade, the mystical ladder of Jacob, with the following inscription round it:—*This is no other than the House of God, and the Gate of Heaven.* Genes. c. XXVIII. Within the porch, on the right hand wall, we find the marble tablet with the inscription, originally erected by the emigrant French clergy, in their chapel at the King's House, which we have inserted above. (2) Upon the said house being given up to the military, the most noble the marquis of Buckingham, who had generously defrayed the expence of the tablet, committed the preservation of it to the incumbent of St. Peter's chapel, who erected it where it is seen at present. Three other inscriptions are disposed under the curve of the aforefaid arches, viz. immediately within the porch:—*The place on which thou standest is holy ground.* Exod. c. III; and round the pointed head of the chapel door:—*Before prayer prepare thy soul.* Eccles. XXVIII. *My eye shall be open and my ears....attentive to ...him who shall pray in this place.* II Chronic. c. VII.

Entering into the chapel, the eye will be first caught by the figure of our Divine Saviour in glory, over the altar, with the law-giver Moses, and the chief of the prophets Elias, attending and adoring him, whilst the three chosen apostles, overcome with astonishment and dazzled with the light that proceeds from him, are prostrate on the ground in prayer.

(1) Erected in the 33d year of the reign of George III, king of Great Britain, France, and Ireland, &c. Happy, Temperate, the Assertor of Innocence, the Father of his Country.

(2) See p. 167.

This altar-piece, which is ten feet six inches high, and eight feet six inches wide, was painted by Mr. William Cave, senior, of this city, from a copy of Raphael's famous Transfiguration, which latter piece is allowed to be the first picture, in point of merit, extant. (1) The said altar-piece, is inclosed in a Gothic cinquefoil arch, supported by double pillars and flanked with elegant buttresses, which are surmounted with pinnacles that terminate in pomegranates. The canopy of the arch, springing from the said buttresses, tapers up to the crown of the vaulting, where it ends in a lily. In the open space, between the top of the arch and the point of the canopy, immediately over the head of our Saviour in the altar-piece, is a quatrefoil inscribed in a circle, containing a transparent painting upon glass of a Dove, which, by means of light that is let in upon it from behind, produces a surprising and pleasing effect. The whole of the work, within the buttresses, taken together, which is sixteen feet in height, and twelve in breadth, rests upon a row of small Gothic arches supported by corbels. The said wood work is painted white, but the mouldings and other ornaments are gilt.

The tabernacle, as it is now exclusively called, which stands in the centre of the altar, is peculiarly rich and elaborate, being a model of the west end of York Minster, but with such variations as the nature and use of a tabernacle require. The door, which, amongst other ornaments, is carved with the emblems of Christ's passion, unavoidably occupies the greatest part of the space between the towers; and the towers themselves, instead of windows, contain canopied niches, in which are placed gilt emblematical statues, namely those of Faith, Hope, the Love of God, and the Love of our Neighbour. Over the centre of the tabernacle is a well proportioned cross-flory, which is covered with stones of cut glass. This supports an ivory figure of Christ crucified, exceedingly well wrought. The steps for supporting the candlesticks, on each side of the tabernacle, are carved with two rows of Gothic fascia, and, like the tabernacle, presents no colour but white and gold.

(1) This was accordingly the first work of art which the French put into requisition, when they were enabled to give laws to Rome.

The

The altar itself is a Gothic table, supported by arches in the same style, being painted white with gilt mouldings. The front pannel, instead of an antependium, exhibits our Saviour taken from the cross, with his blessed mother, St. John, and St. Mary Magdalen, being copied from a celebrated picture of Dominichino, in the possession of lord Arundell. It is painted in chiaro oscuro, to represent carving, which seems to be executed in the native rock. The side pannels are painted in the same manner, one of which exhibits Mount Calvary with the three vacant crosses, the other the garden and sepulchre in which our Lord was buried. Near the altar, on both sides of it, are small tables, called Credences, which are copied from similar tables still existing in certain chantries in the cathedral of this city. The tables themselves are marble, but their pedestals are wood, painted white and gilt. Over the credences, but beneath the aforesaid corbels, are two emblematical devices, carved and gilt, which are well known to the pious. That on the gospel side represents a heart wounded by a spear, with three nails placed over it. The other, on the epistle side, exhibits a heart transfixed with a sword, which, as well as the former, is surrounded with rays of glory.

There is a door, rich with Gothic carvings, on each side of the altar; the canopies over the arched doorways are supported, at each end, by gilt cherubs. The doorway, on the right hand, conducts into the sacristy, that on the left into a passage, communicating with the sacristy on one hand, and the garden on the left, likewise with a flight of stairs, leading up into a private gallery, over the sacristy. In the spandrils of the said doorways are four shields, containing the emblems of the four evangelists, with a scroll, inscribed with the beginning of the gospel according to each of them. The first, on the gospel side, represents a winged man, for St. Matthew, with the words:—*The book of the generation of Jesus Christ.* The second a lion, for St. Mark, with the text:—*A voice of one crying in the desert.* The third shield, being on the epistle side, represents a bull, with the introduction of St. Luke:—*A certain priest named Zachary.* On the remaining shield is painted an eagle, with the
sublime

sublime opening of St. John's gospel:—*In the beginning was the word.* Over each of these figures is a label, inscribed with the word HOLY, in allusion to chap. iv, v. 8. of the Apocalypse. Over the canopies of the doors is a frieze and cornice, the former being charged with carved and gilt foliage and flowers. Above these is a range of closed Gothic arches, carved and gilt, in the centre of which are relieved canopies, under which are seen the figure of St. Peter, with his keys and inverted cross, on one side, and that of St. Paul, with his sword and book, on the other, painted in light and shade, to imitate sculpture. The next row higher up consists of inverted Gothic arches, with gilt mouldings, being a species of antique rail work, which is open, for the benefit of those persons who attend the divine service from the aforesaid private gallery. A grey silk curtain, however, of the general colour of the chapel, hangs before the said railing, and conceals such persons from the sight of the congregation.

Over this railing, on both sides, is a closed embattlement, carved and gilt, containing alternate niches and quatrefoils. In each of the former, is an angel in the act of adoration towards the altar, and in each of the latter some emblem of the blessed sacrament, as the tree of paradise, the paschal lamb, the ark of the covenant, the loaves of proposition, &c. In the centre, however, of this embattlement, on each side, rises a niche of a much larger size, containing the figure of a bishop, painted in light and shade, like those of the apostles underneath. That over St. Peter is intended for St. Swithun, the patron saint of the city and the joint patron of the chapel, whilst the other represents St. Birinus, the apostle of this country of the West Saxons, and another patron of the present chapel. We omitted to mention, that on a fascia immediately below the open rail-work, is painted, in small compartments, the most remarkable incidents in the histories of these two holy personages, once so famous in Winchester. To begin with the latter, we see St. Birinus on his knees before pope Honorius, who invests him with his commission of preaching the gospel to the idolatrous West Saxons. His mitre is placed near him,

and a clerk holds his pastoral crozier, whilst, in the back ground, is seen a distant view of St. Peter's church at Rome. In the second compartment, we behold this saint walking on the waves, with his crozier in his left hand, and holding his right hand up to his breast, in order to protect the sacred treasure, for the sake of recovering which he was enabled to perform this astonishing miracle, whilst the ship, from which he descended, is riding at a small distance. We have given, in a former part of the present work, a more particular account of this miracle, which was the first step towards the conversion of our Pagan ancestors, and of the authorities on which it rests. (1) The third scene is the baptism of King Egbert, the first Christian king of the West Saxons, by St. Birinus, whom King Egbert, the holy and powerful monarch of the Northumbrians, holds by the hand, in quality of god-father. Agreeably to the received opinion, this ceremony is represented as if performed at the present font in our cathedral, whilst certain attendant clergy are seen in the back ground enregistering this important event.

The corresponding fascia, on the gospel side, exhibits certain circumstances in the history of St. Swithun. In the first compartment, King Egbert, who had been himself a disciple of this saint, is delivering his favorite son, young Alfred, into his care at his house of Wolvesey, to be instructed and formed by him. In the back ground is represented the city bridge, built by our saint, and the scene of one of his miracles. The second division shews the solemn translation of St. Swithun's body, from his grave in the cathedral church-yard, where it had lain above a century, into the church, which event, we are assured by eye-witnesses of the highest credit, was followed by celestial prodigies. (2) In the back ground is seen the cathedral church. The last compartment represents the celebrated event of Queen Emma's deliverance from the fiery ordeal, which is said to have taken place in the cathedral of this city, and to

(1) Vol. I, p. 89, 90.

(2) The intelligent historian, William of Malmesbury, who wrote in the reign of Henry, declares, that he himself saw a man, whose eyes had been torn out, to whom the same were restored by the prayers of St. Swithun. *De Pontif. l. II.*

have been obtained by the prayers of St. Swithun, in honour of whom the same was dedicated. (1) The accused princess, blindfold and bare-footed, is conducted between two bishops over nine heated plough shares, whilst the surrounding multitude, and our prelate Alwin in particular, who was involved in the false accusation, are seen on their knees, praying devoutly for her deliverance from the fiery trial. The aforesaid fascia continuing on quite to the altar-piece, there is a small vacant space on each side, in which are exhibited two other scenes, that are celebrated in the history of this city. In one of them, we see the great Alfred at his prayers, with the burning taper before him, divided into twenty-four equal parts, by means of which he used to measure the stated times of his devotions and other exercises, (2) at a period when clocks were not invented. In the other, king Canute is placing his crown on the crucifix of the altar, in our cathedral, which scene took place after the memorable transaction at Southampton, of his commanding the waves not to approach his feet. (3)

The remaining upper part of the altar end is painted with Gothic ornaments, which terminate immediately under the arch of the vaulted ceiling in a fascia, which is inscribed in ornamental English letters, but in a faint shade, so as to blend with the embellishments in general, (4) the following texts of scripture:—

On one side, **TRULY THE LORD IS HERE!....HOW AWFUL IS THIS PLACE!** Gen. c. xxviii. On the other side, **HOLINESS, O LORD! BECOMETH THY HOUSE FOR EVER AND EVER.** Ps. xciii.

The several implements and ornaments within the sanctuary, as the pulpit, desk, chairs, stools, &c. likewise the rails, which inclose it, are all in the same style, and copied from originals of ancient date. The priest's chair is imitated from that in which the king is crowned at Westminster abbey, and the idea of the two gorgeous lamp pedestals, on each

(1) Rudb. Hist. Maj. l. iv, c. i. Annales Wint. an. 1043.

(2) Hist. Maj. Wint. l. iii, c. vi.

(3) Ibid. l. iv, c. i.

(4) This precaution is used in all the other numerous inscriptions throughout the chapel.

side of the sanctuary, is borrowed from the city cross, and other ancient erections of the same kind.

Turning ourselves round, we now take a general view of the body of the chapel. It is lighted by six large Gothic windows, the dimensions of which have been already given, each one containing three lights. They have canopies in the inside as well as on the outside, the former of which rest upon cherubs for brackets, and taper up to the height of three feet above the crown of the arch. Directly opposite to the windows are pictures painted on canvases in light and shade, of the same size and form as the windows, and with similar canopies, over which, to the number of twelve in all, are shields, containing the busts and emblems of the twelve apostles. Between the said windows and pictures, rise up tall columns, with plain capitals and bases. These are painted of a straw colour, whilst the body of the chapel is of a French grey cast. From each of the capitals spring five ribs; these support the ceiling, which is regularly vaulted, and the bosses at the intersections of the ribs, all along the centre of the ceiling, are painted and gilt in various sacred emblems. Near the upper end of the chapel hangs a lamp, richly sculptured, gilt and painted, with a number of angels supporting the several emblems of our Saviour's passion. At the lower end of it is a gallery, supported by light pointed arches and slender columns, and faced with Gothic railing of a different form from either of those kinds mentioned above.

To descend now to a more particular description of the objects in the body of the chapel, that which will first strike our sight is the glass in the windows, the mullions of which we have already surveyed from the outside. The said glass is ground, by which means it admits the light, but prevents any object from being seen through them. They are also richly painted, with alternate quatrefoils and croix patés, in yellow, blue, and ombre, on every pane, except those under the arches, which have their peculiar ornaments. But what is chiefly deserving of notice are the ovals, of which there are three in each window, containing the figures of the most renowned saints or kings, who heretofore flourished

in

in Winchester, with their names and the dates of their respective deaths, in the following order :—

In the first window, S. BIRINUS, APOST. A. D. 650. S. HEDDA, EP. A. D. 705. INA, REX, A. D. 727. In the second window, S. DANIEL, EP. A. D. 745. ETHELWULPHUS, REX, A. D. 856. S. SWITHUN, EP. A. D. 865. In the third window, ALFRED, REX, A. D. 900. S. ALSWITHA, REGINA, A. D. 904. S. GRIMBALD, ABB. A. D. 904. In the fourth window, S. BRINSTAN, EP. A. D. 934. S. ELPHEGUS, CALV. A. D. 946, being both in the same oval. S. EDBURGA, VIRGO, A. D. 960. S. ETHELWOLD, EP. A. D. 984. The remaining windows being cut off by the gallery, have other devices, which can only be seen from that situation.

Opposite the windows are the pictures, painted in chiaro oscuro, above-mentioned. The subjects of these pictures are selected for instruction, and at the bottom of them are Gothic work, and pannels containing passages of scripture, illustrative of these subjects, being painted in the English letter, as well as language, but in a faint shade, not to appear coarse. In certain triangular compartments within the canopies, on both sides of the chapel, are certain devices or initials that relate to the pictures. The first of these, which stands within the sanctuary, is the Salutation of the Blessed Virgin, being a copy from the altar-piece of the college chapel, in this city, by Le Moine, which once answered the same purpose in a church on the continent. There is, however, this difference, that the back ground here represents part of the present chapel. The text on the pannel beneath is, *Hail, full of grace, the Lord is with thee : blessed art thou amongst women.* St. Luke, c. 1, v. 28. The second piece is the Last Supper, copied from the design of Hans Holbein, but the back ground of it presents Gothic scenery, in which are introduced certain emblems of the Blessed Eucharist, with suitable inscriptions, viz. The sacrifice of Abraham, *Take thy only begotten son Isaac....and thou shalt offer him for a holocaust.* Gen. c. xxii, v. 2; the ark of the covenant, *They shall make me a sanctuary, and I will dwell in the midst of them.* Exod. c. xxv, v. 8;

v. 8; the Israelites gathering manna, *This is the bread which the Lord hath given you.* The general text of the picture, on the pannel beneath, is, *Take ye and eat, this is my body.* St. Mat. c. xxvi, v. 26. The third picture is after Pouffin, and exhibits our Lord giving the keys to St. Peter. In the back ground is St. Peter's church at Rome, and the present little chapel of St. Peter. The text below contains the warrant for this subject:—*Thou art Peter, (1) and upon this rock I will build my church, and the gates of Hell shall not prevail against it, and to thee I will give the keys of the kingdom of Heaven.* St. Mat. c. xvi, v. 18. The fourth painting presents the death of Ananias, from Raphael's Cartoon. The scene, however, is placed at the altar of the present chapel. The inscription is:—*Ananias, why hath Satan tempted thy heart, that thou shouldest lie to the Holy Ghost?.... Thou hast not lied to men, but to God.* Acts, c. v, v. 24. The fifth picture, which stands under the gallery, is that of our Saviour casting the buyers and sellers out of the temple; the back ground being the lower end of this chapel, designed as well as executed by Mr. Cave. The text on the pannel is:—*It is written that my house shall be called the house of prayer.* St. Mat. c. xxi, v. 13. The sixth compartment, containing a large back door, facing the principal door of the chapel, is ornamentally painted, but has no picture.

In the front of the gallery, beneath the Gothic railing, are shields, on which are emblazoned the arms or initials, with their respective mottos, of the following benefactors or friends to St. Peter's chapel:—The Right Hon. lord Arundell, Edward Sheldon Constable, esq. Thomas Stonor, esq. Thomas Weld, esq. James Wheble, esq. William Meader, merchant, and William Cave, painter. The spandrils of the aforefaid arches, under the gallery, afford spaces for shields, containing a great number of instructive religious devices and inscriptions, of which we shall here give a list.

I. A very curious ancient device, explaining the doctrine of the Blessed Trinity, (2) with the inscription, *Without faith it is impossible to please*

(1) Derived from the word Πετρα, signifying a rock.

(2) Amongst other places, this is seen on the curious monument of John Campden, in the church of St. Cross, and is copied and explained in Carter's Specimens of Ancient Sculpture, &c. God.

God. Heb. c. 11, v. 2. II. A fountain with five spouts, being an emblem of the wounds of Christ, *Ye shall draw water from the fountains of your Saviour.* Isai. c. xii, v. 3. III. An anchor, the sign of hope, *Thou savest them who hope in thee.* Pf. xvi. IV. A flaming heart, the emblem of charity, *The greatest of these is charity.* 1 Cor. c. xv, v. 5. V. The tree of knowledge, with the serpent twisted round it, presenting an apple, and a death's head lying at the bottom of it, *The wages of sin are death.* Rom. c. vi, v. 23. VI. A ship, with a cross at the mast head, and the word CATHOLIC inscribed on the ensign at the stern, *He taught from the ship that belonged to Simon.* St. Luke, c. v, v. 3. VII. A candlestick with seven branches, emblematic of the seven sacraments, *Behold a lamp with seven lights.* Zach. iv, v. 2. VIII. A sheep-pen, *There shall be one sheep-fold and one shepherd.* St. John, c. x, v. 9. IX. A boy blowing bubbles, together with jewels, crowns, and an extinguished candle, *Vanity of vanities, and all is vanity.* Ecclef. c. 1. X. A serpent, inclosing an hour-glass, with a sword, on one side, and a palm branch on the other, *These shall go to everlasting pains, but the just to life eternal.* St. Mat. c. 25, v. 11. XI. Death with his scythe, *Dust thou art, and into dust thou shalt return.* Gen. c. 1. XII. An angel sounding a trumpet, *The trumpet shall sound, and the dead shall arise.* 1 Cor. xv.

Besides these devices and inscriptions in front of the arches, there are others on the back part of them, which are visible to persons at the lower end of the chapel, whose faces are turned to the altar. Inscription in the first scroll, *He who eateth this bread, or drinketh the cup of the Lord unworthily, is guilty of the body and the blood of our Lord.* 1 Cor. c. 11. Scroll II. *Come eat my bread and drink my wine, which I have prepared for you.* Prov. c. 19.—Figure on the corresponding shield, a host and chalice, with wheat and grapes. Scroll III. *Behold, O Lord, and look upon the face of thy Christ.* Pf. LXXXIII. Scroll IV. *There hath stood one in the midst of you, whom you have not known.* St. John, c. 14. Scroll V. *My flesh is meat indeed, and my blood is drink indeed.*
St.

St. John, c. vi.—Corresponding emblem, a lamb lying upon an ancient altar. Scroll VI. *In every place there shall be sacrifice and a pure oblation.* Malac. c. i. Scroll VII. *This people honoureth me with their lips, but their heart is far from me.* Mal. c. i. Scroll VIII. *The prayer of him that humbleth himself shall pierce the clouds.* Eccl. c. xxxv. Scroll IX. *Let my prayer be directed as incense in thy sight.* Pf. cXL.—Corresponding device, an angel ministering at the altar of incense. Scroll X. *Let us go with confidence to the throne of mercy, that we may find grace.* Heb. Scroll XI. *I have chosen to be the least in thy house, rather than to dwell in the tabernacles of sinners.* Pf. LXXXIII. Scroll XII. *How lovely are thy tabernacles, O God of Hosts.* Pf. LXXXIII.—Corresponding emblem, a Christian altar.

At the extremity of the arcades, against the bottom wall, on the epistle side, is a picture, in light and shade, of one of the patron saint's miracles, namely, St. Peter's raising Tabitha to life, with the following words on the pannel, amidst the Gothic work below:—*Tabitha arise.* Acts, c. ix, v. 40. The center compartment is vacant, to receive recommendations of the deceased; it has, however, the following text of scripture:—*It is a holy and salutary thought to pray for the dead, that they may be loosed from their sins.* II Maccab. c. xii, v. 46. On the upper end of this compartment, which is to be seen over the gallery stairs, is painted a figure of death flying, and with his scythe mowing the surface of the world. At the end of the arcade, on the gospel side, is the martyrdom of the patron saint, on an inverted cross, with the following prophecy of our Saviour to him:—*When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee. This he said, signifying by what death he should glorify God.* St. John, c. xxi, v. 18, 19.

There is a niche in the wall, close to the principal entry into the chapel, in which stands the holy water vat, (1) with the following inscription on a twisted label over it:—*Wash me yet more from my iniquity, and cleanse me from my sin.* Pf. L. On each side of this are

(1) The holy water vat or kettle, so called in the inventories of ancient cathedrals.

small chests to receive money, viz. one for the relief of the poor, with this label, *He that hath mercy on the poor, lendeth to the Lord, and he will repay him.* Prov. c. cxix; the other for the repair of the chapel, with this text, *O Lord I have loved the beauty of thy house, and the place where thy glory dwelleth.* Pf. xxv.

The pointed window over the door, which consists of thirty pieces of glass, has so many different subjects painted on it, forming one general design, viz. the mutual relation of the old and the new law. The highest compartment contains the usual emblem of the Blessed Trinity, inscribed in a circle of rays. The next underneath represents the Divine Messiah at full length, resting on a cross, and in the attitude of preaching. In the compartments round these are angels and cherubims in adoration. On a large pane beneath are the tables of the law, surrounded with dark clouds and rays of lightning, with other objects of terror, viz. a scourge, a sword, and a death's head. On the corresponding pane, of the opposite side, is the book of the gospel, open at this passage: *In the beginning was the word, &c.* with the mystical dove shedding his rays from above, and a crown, an olive, and a palm branch. Near these are depicted the sacrifices of the old and of the new law, viz. a lamb burning on an ancient altar, on one hand, and a chalice and host upon a Christian altar, on the other; also the most illustrious personages belonging to the two covenants, there Moses, here the Blessed Virgin. The following ancient prophets are next seen in a row:—David, with an air of inspiration, writing his psalms, Solomon praying in the temple, Jonas escaping from the whale, and Elias fed by ravens. Opposite to these are, St. John the Baptist, St. Joseph, St. Peter in chains, and St. Paul preaching at Athens. The last series consists of the four greater prophets, Isaias, with the angel purifying his lips in the temple, Jeremy weeping amongst ruins, (1) Ezechiel contemplating the mystical wheel, and Daniel in the

(1) The ruins, amongst which the prophet sits, are copied from the church of St. Mary Magdalen on the Hill, as it appeared about seven years ago, the doorway of which forms the portico in St. Peter's-street, leading to the chapel. See *Vetust. Monum.* vol. III.

lions' den. Corresponding with these are the four evangelists, with their characteristical emblems. On the side of the old law is an hour glass, the mark of time; on that of the new, a serpent in a circle, the emblem of eternity. The whole painting of the said window is the work of Mr. James Cave, of this city.

We now ascend into the gallery, where we find a large organ, which once belonged to Handel. At present it is enclosed in a case of Gothic work. Over this, on a label winding under the arch of the ceiling, are the two following texts of scripture:—*I will sing praise to thee in the sight of thy angels: I will confess thy name in thy holy temple.* Pf. cxxxviii. *Praise the Lord with timbrel and the choir, praise him with strings and organs.* Pf. cxlix. The quatrefoil centre window, at the back of the gallery, consists of stained glass, of Mr. Eggington's manufactory, and contains the usual emblem of the Blessed Trinity. The other two end windows, consisting each of two lights, are Gothic, but wrought and painted in a different style from those in the body of the chapel. The four ovals which they contain, exhibit the four great doctors of the Latin church, St. Ambrose, St. Augustine, St. Jerom, and St. Gregory the Great. The emblems in one of the side windows are those of Faith, Hope, and Charity, in the other the initials and devices of the present Vicar Apostolic, the bishop of Centuriæ, of the present incumbent, and of the ingenious and indefatigable painter, Mr. Wm. Cave.

From the gallery we have an advantageous view of the luminous dove over the altar, likewise of a considerable number of the painted and gilt bosses, which occur wherever the ribs of the groining intersect each other. Those at the extremities, close to the walls on each side, contain chiefly the different implements of the sacred Passion, whilst those in the centre present a succession of the principal emblems of Christ himself, with suitable inscriptions in gilt Roman letters. The first of these, being that nearest to the altar, shews a pelican drawing blood from its own breast, with this inscription: O SACRUM CONVIVIUM. (1) The

(1) *O Sacred Banquet.* Ch. Off.

second exhibits a lamb, with the text: *ECCE AGNUS DEI.* (1) The next is the brazen serpent: *QUI ASPICIT VIVET.* (2) The fourth is a lion: *VICIT LEO.* (3) The fifth device is one very common on the tombs of the martyrs and other Christians, who were buried in the catacombs during the three first centuries, viz. a fish, with the Greek initials *ΙΧΘΥΣ.* (4) The last consists of the famous labarum of Constantine, being the figure of a cross, which appeared to him in the air, previously to his victory over the Pagan tyrant Maxentius, with the monogram of the name of Christ, and the Greek inscription around it, *ΣΗ ΤΟΥΤΩ ΝΙΚΑ.* (5) Descending from the gallery, on a Gothic pannel in the headway, the following text of scripture meets our eyes:—*Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and how strait the way that leadeth to life, and few there are that find it!* St. Mat. c. vii, v. 13, 14.

In the sacristy belonging to this chapel is kept an old proceffional cross, now newly painted, that, before the Reformation, belonged to the neighbouring parish church of Barton Stacey; likewise an ancient cope, &c. The arched window over the door leading into the garden is painted with wheat sheaves, vines, a host, and a chalice. The following texts occur on labels in the two lights of which it consists:—*I have chosen this place to myself for a house of sacrifice.* II Chron. c. vii. *There shall be sacrifice and a pure oblation.* Malach. c. i. Close to the door hangs a copy of the certificate of the consecration of this chapel and altar, of

(1) *Behold the lamb of God.* St. John, c. i.

(2) *He who looks thereon shall live.* Numb. c. xxi.

(3) *The lion hath conquered.* Apoc. c.

(4) The initials of the following five Greek words, *Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ,* which mean *Jesus Christ, Son of God, Saviour,* being put together make the word *ΙΧΘΥΣ,* which means *a fish.* This device, as we have stated, having been in frequent use before the time of Arius, alone suffices to condemn his impious novelty.

(5) *In this conquer.* Eusebius, in his *Life of Constantine,* declares that he heard this emperor attest, upon oath, the truth of this miraculous apparition.

which

which the following is an extract:—" A. D. 1792, die 5 Decembris. Ego Joannes episcopus Centuriensis consecravi ecclesiam et altare hoc, in honorem B. Mariæ Virginis et S. S. Petri apostoli, et Birini et Swithuni confessorum pontificum et reliquias S. S. martyrum Pii et Constantii et S. S. virginum et martyrum Severæ et Victoræ in eo inclusi, &c." (1)

(1) A. D. 1792, Dec. 5, I John, bishop of Centuriæ, consecrated this chapel and this altar, in honour of the Blessed Virgin Mary, St. Peter the apostle, and St. Birinus and St. Swithun, confessors and bishops; and I enclosed in the altar the relics of S. S. Pius and Constantius, martyrs, and of S. S. Severa and Victoria, virgins and martyrs, &c.

END OF THE SUPPLEMENT.

APPENDIX.

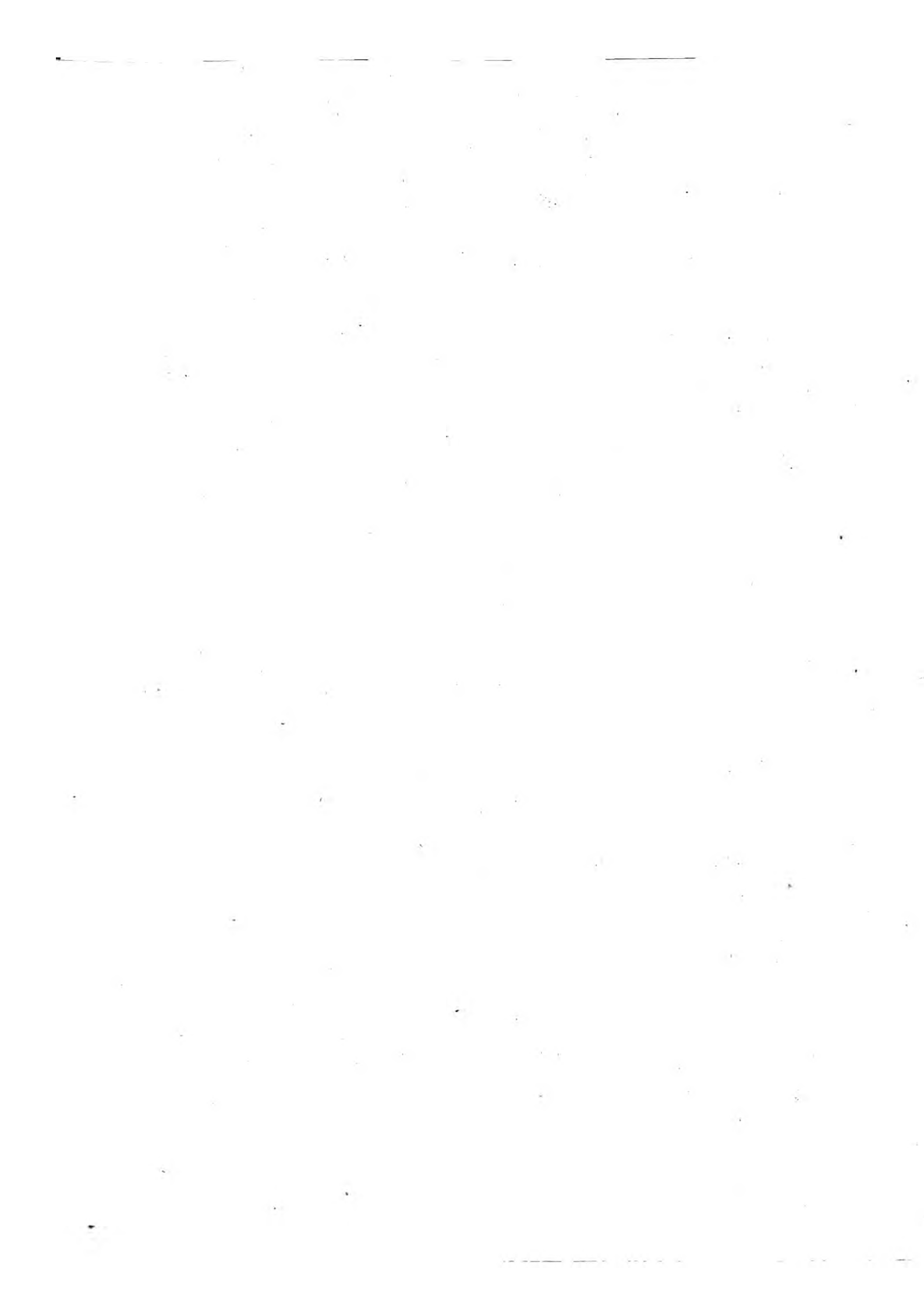


TABLE I.
Ancient Ichnography of the City of Winchester.

No.	
1	Cathedral.
2	Original grave and chapel of St. Swithun.
3	Church of St. Grimbald's abbey, alias New Minster.
4444	Offices and enclosure of ditto.
5555	Palace of William the Conqueror.
6666	Late enclosure of St. Swithun's priory.
7	Fortified entrance into the enclosure.
8	Charnel-house.
9	St. Mary's chapel belonging to ditto.
10	NORTH GATE OF THE PRIORY.
11	Buttery.
12	Cellarer's store-house.
13	Kitchen, with vestibule over it.
14	Scullery, with Refectory over it.
15	Cloisters.
16	NOVICIATE.
17 17	APARTMENTS FOR GUESTS.
18	Priors quarters.
19	Chapter-house.
20	Dark cloister.
21	INFIRMARY.
22	Brew-house.
23	Mill.
24	Infirmary garden.
25	Workshops for monks.
26	REFECTORY FOR POOR STRANGERS.
27 27	APARTMENTS FOR DITTO.
28	South gate of the priory.
29	King's-gate.
30	Parish church of St. Swithun.
31	College-street.
32	The nun's hospital.
33	The first tower and court of College.
34	Middle tower and second court.
35	Chapel.
36	Hall.
37	Cloisters and chapel.
38	La Carité.
39	Wolsey gates.
40	Passage from the bishop's castle to the cathedral.
41	Wolsey chapel.
42	Bishop Morley's palace (modern)
43	South-gate.
44	Drawbridge of the castle.
45	Keep of the castle.
46	Entrance into keep.
47	Wall connecting works of the city with the castle.
48	Chapel of St. Stephen, now County Hall.
49	King's-house.
50	Suburb of St. Valery.
51	Church and cemetery of St. Anastasia.
52	St. Mary's in the ditch.
53	West-gate.
54	St. Clement's.
55	All Hallows.
56	St. Mary Odes.
57	St. Margaret's.
58	St. Petrucus's, now St. Thomas's.
59	The Guild Hall.
60 a	St. Swithun's.
60 b	The duchess of Portsmouth's house (modern).
61	St. Peter's house and porch.
62	St. Peter's de Macello, now the chapel.
63	St. Martin's.
64	St. Michael's.
65	The Market Cross.
66	St. Laurence's.
67	Clobery-house, now the hospital.
68	St. Mary Kalendar's.

No.	
69	St. George's.
70	St. Maurice's.
71	The church and convent of the Franciscan friars.
72	The enclosure of ditto.
73	St. Ruel's, alias Rumbold's.
74	The Charnel-house and chapel of the Holy Trinity.
75	The abbey church of St. Mary.
76	Convent of the nuns.
77	Enclosure of ditto.
78	St. Peter's Colebrook.
79	St. Mary's of the Linen-web.
80	Hospital of St. John the Baptist, now St. John's-house.
81	Chapel of ditto.
82	Convent of the Dominicans.
83	Church of ditto.
84 84	Enclosure of ditto.
85	East-gate.
86	ST. PETER'S.
87	St. Peter's Chushul.
88	St. John's of the Mount.
89	St. Giles's-hill.
90	Bubby's-cross.
91	Bourne-gate, alias Durn-gate.
92	Place of combat between Guy and Colbrand.
93	All Hallows.
94	North-gate.
95	St. Mary's.
96	Hyde-abbey.
97	Church of ditto.
98 98	Abbot's house and out-buildings.
99	Palace of Henry the Second.
100	Blackbridge and Wharf.
101	St. Stephen's.
102	St. Elizabeth's college.

TABLE II.
Ichnography of the Environs of Winchester.

1	Winchester.
2	The Castle.
3	St. James's church and burying-ground.
4	Road to Rumsey.
5	Road to Old Sarum.
6	Pitt.
7	Oliver's Battery.
8	Church and cemetery of St. Anastasia.
9	Week.
10	Road to Stockbridge.
11	Road to Oxford.
12	Hyde-abbey.
13	St. Bartholomew's Hyde.
14	Road to Silchester and London.
15	Wordie, or Worthy.
16	Winal church and village.
17	St. Giles's hill and chapel.
18	St. Magdalen's hill and chapel, road to Alresford and London.
19	Easton.
20	Avington.
21	Wharf.
22	St. Catherine's hill and chapel.
23	Road to Wickham and Portsmouth.
24	St. Cross hospital.
25	Road to Southampton.
26	Twyford.
27	Church of St. Faith.

TABLE III.
Ichnography of the Cathedral Church.

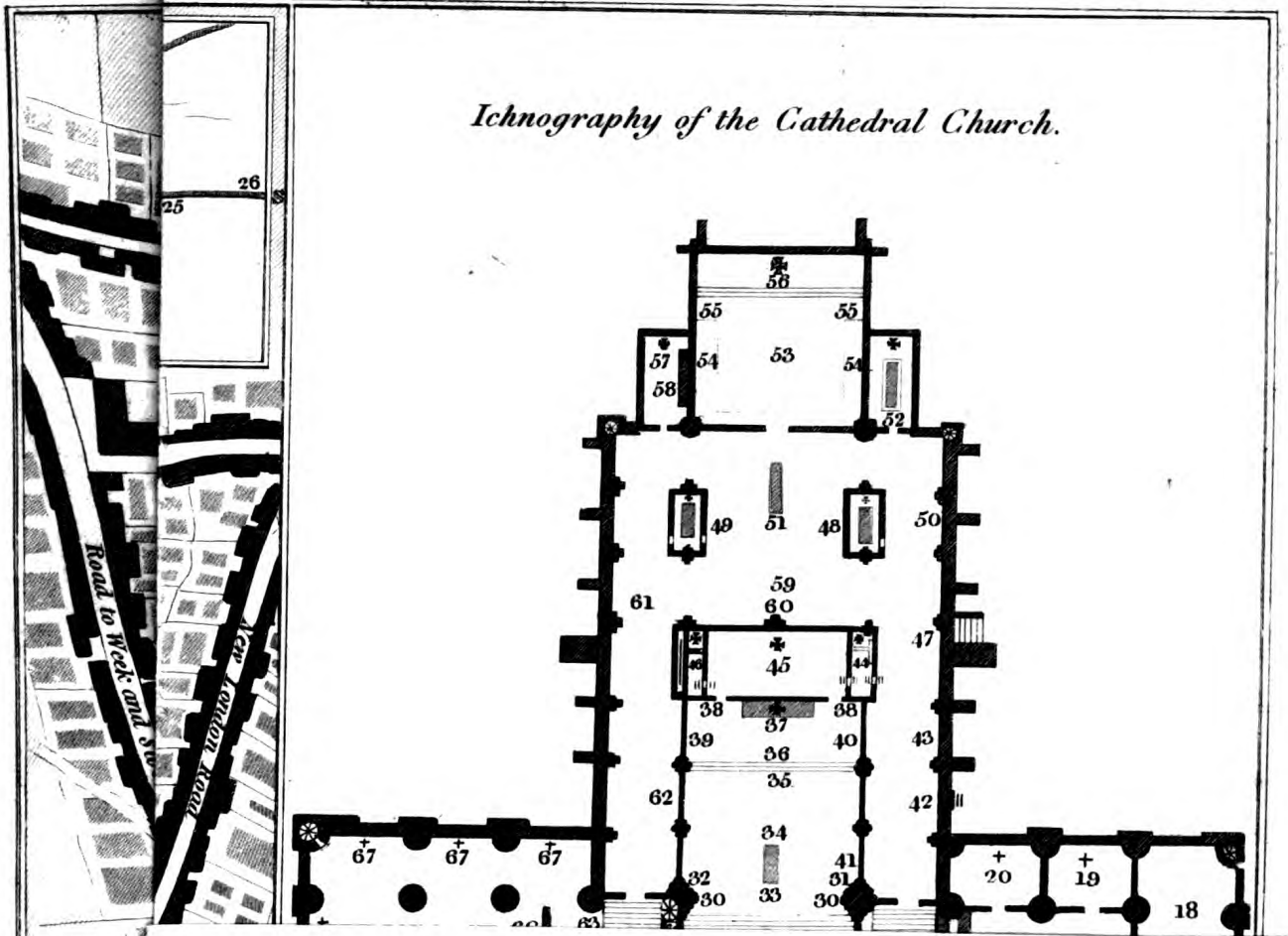
1	Portico of the nave.
2	Ditto of the side isles.
3	Door into west cloister.

No.	
4	Mural monument of bishop Cheyney.
5	Grave-stone of bishop Trimnel.
6	Tomb and chantry of William of Wykeham.
7	Tomb and statue of bishop Willis
8	Grave-stone of bishop Horne.
9	Ditto of prior Kingsmill.
10	Ditto of bishop Watson
11	Steps under the ancient rood-loft.
12	Bishop Edington's tomb and chantry.
13	Mural monument of lord Banbury.
14	Door into the east cloister.
15	Door into the sextry or sacristy.
16	Door out of the south transept.
17	Staircase into the monks dormitory.
18	Calefactory.
19	SILKSTEDE'S CHAPEL.
20	VENERABLE CHAPEL.
21	Stone coffin of Hugh Basing.
22	Ditto of another prior.
23	Steps up to the south-east isle.
24	Steps leading to the choir.
25	Sepulchre of bishop William Giffard.
26	Sepulchre of bishop Walkelin.
27	Monument of bishop Hoadley.
28	Grecian screen.
29	Entrance into the choir.
30	Norman pillars under the great tower.
31	Bishop's throne.
32	Pulpit of choir.
33	Tomb of William Rufus.
34	Sepulchre of bishop Woodlock.
35	Steps up to the sanctuary.
36	Sepulchre of bishop De Blois.
37	High altar.
38	Altar screen.
39	North partition wall, with mortuary chests, &c.
40	South partition wall, with ditto.
41	Door into south isle.
42	Entrance into crypts from the outside.
43	GRAVESTONE OF BISHOP COURTNEY.
44	Bishop Fox's chantry.
45	Capitular chapel.
46	Bishop Gardiner's chantry.
47	Door leading from the infirmary, &c.
48	Cardinal Beaufort's chantry.
49	Ditto of bishop Waynflete.
50	Monument of sir John Clobery.
51	Tomb of bishop De Lucy.
52	Bishop Langton's tomb and chantry.
53	Chapel of Blessed Virgin.
54	Stalls of ditto.
55	Ancient fresco paintings.
56	Sanctuary and altar.
57	ANGEL GUARDIAN CHAPEL.
58	Tomb of earl of Portland.
59	Sepulchre of prior Silkstede.
60	The Holy Hole.
61	North-east isle.
62	Sepulchre of Hardicanute.
63	Steps into north transept.
64	BUST OF BISHOP ETHELMAR.
65	Chapel of the Holy Sepulchre.
66	STONE COFFIN OF A CATHEDRAL PRIOR.
67	Altars.
68	Painting of St. Christopher, &c.
69	Enclosed chapels.
70	Monument and figure of a crusader.
71	Sepulchre of bishop Morley.
72	Sepulchral inscription on Col. Boles.
73	SEPULCHRE OF BISHOP DE RUPIBUS.
74	The ancient Font.
75	GALLERY FOR MINSTRELS.

N. B. The names in small capitals denote the situations or places which are settled by conjectural, not positive proofs.

Table I. WINCHESTER.

Table III.





APPENDIX.

APPENDIX, No. I.

Copy of the City Tables, which are suspended in the Public Rooms, at St. John's House. (1)

TABLE I.

CAERGUENT, by the Brittaines, VENTA BELGARU, (2) by the Romans, VINZANIOZER, (3) by the Saxons, WINTONIA, by the Latine Historians, WINCHESTER, by the Normans.

1st. This city was first built by Ludor Rouse Hudibras, (4) the son of Liel, (5) the son of Brute Greenchild, (6) the second (7) son of Elbranke the great grandchild (8) of the first Brute, 892 years before the birth of Christ, in the age of the world 2295 ; 99 years before the first building of Rome. (9) 2d.

(1) We shall here present a brief list of the principal errata in these tables, should the magistrates at any time think proper to rectify a public monument, which at present so much disgraces their city. We shall not, however, on this occasion, find fault with the history of Geoffry of Monmouth, which is here adopted, but rather endeavour to make the chronology of the tables really conformable to it. In like manner we shall leave such points untouched, the falsehood of which is grounded on probability, and not on demonstration. Finally, we shall not take notice of grammatical or orthographical faults that occur, except such as affect the sense, and such as are found in ancient names.

(2) Read *Belgarum*.

(3) Read *Wintanceaster*. See Chron. Sax. passim. Bede. Camden, Britannia, &c.

(4) Read *Rudbudibras*. See Mat. West. Rad. Dicet. (5) Read *Leyl*. Ibid.

(6) Read *Greenfield*. " Brutus cognomento *Viride Scutum*. Mat. West. Rad. Dicet.

(7) Dele *The second*.

(8) Read *who was son in the fourth degree*. According to Geoffry and his followers, this is the series of the first British kings:—Brutus I, Locrinus, Maddan, Mempritius, Ebranc, Leyr or Leyl, Rudhudibras, Bladud, &c.

(9) It seems plain from Matthew of Westminster, who may be considered as the chronologer and reformer of Geoffry of Monmouth, that Caergwent was built about the same time with the temple of Solomon, which event is now placed in the year of the world

3000,

2d. It was first environ'd with stone walls by Mulvutius (1) Dunwallo, Anno Mundi 3528.

3d. It was first trenched round and fortified with battlements by Guiderius, A. D. 179. (2)

4th. It was defaced by fire by Dorus the Dane in the Time of Constance, A. D. 315. (3)

5th. It was nigh consumed with fire by Hengist, Anno 462.

6th. It was rebuilt and again refortified by Aurelius Ambrose, Anno 470.

7th. It was enlarged, and a strong and stately castle adjoining to it by king Arthur, Anno Dni. 523. (4)

8th. It was made a bishop's see by king Rinigellus, (5) Anno Domino 636. (6)

9th. The Guild of Merchants here tempore king Ethelwald, Anno 96, (7) first confederate.

10th. The Hock Tide Merriments began here tempore king Etheldredi, Anno 979, (8) but being let fall were here first revived in Edward the Confessor's time, Anno 1043. (9)

11th. Doomday Book was collected and made here, Anno 1076. (10)

TABLE II.

12th. The Great Seal of England and the office of keeping thereof first agreed upon made and used in this city, Anno 1044.

3000, as that of the birth of Christ is in 4004, 750 years after the foundation of Rome. According to this computation we must reform the chronology of the tables in the following manner:—1004 years before the birth of Christ, in the year of the world 3000, and 254 years before the building of Rome. It is to be understood that we are here endeavouring to rectify the tables, so as to make them consistent with themselves; for in the outset of our history we have rejected the whole of this account as spurious. (1) Read *Mulmutius*.

(2) Read A. D. 44. Guiderius was cotemporary with the emperor Claudius.

(3) Read by *Porrus*, a Saxon, in the time of *Constance*, who of a monk was made emperor in the year 445. This account rests on the authority of *Truffel's MSS.*

(4) The whole of this account is erroneous, as we have proved vol. 1, p. 73, &c.

(5) Read *Kinegilfus*.

(6) It is not accurate that *Kinegils* made this city a bishop's see immediately upon his conversion, nor was it in his power, strictly speaking, to make it a bishopric at all. See vol. 1, p. 92, 97.

(7) Read 856. (8) Read 1002.

(9) Read 1042. The nation shook off the Danish yoke at the Death of *Hardicanute*, in 1041. *Chron. Sax.* (10) Read 1083. See *Mat. West. Rudb.*

13th. The first tryal of the nobility in criminal causes per pares was here, Anno 1077. (1)

14th. It was burnt and the guild hall with most of the records, Anno 1112.

15th. The first charter under the great seal of England was granted unto the citizens free of the guild of merchants in Winchester to be toll and custome free through all the king's dominions by H. the first, Anno 1113. (2)

16th. King John, Anno 1210, (3) granted the mint and exchange of money to be kept in this city, with many other priviledges.

17th. This king incorporates this city by the name of the Mayor and Burgeffes, and for 200 marks rent granted Jura Regalia in fee farm for ever.

18th. The liberty to have and use a Common Seal, granted them by Hen. the 2d. (4) Anno 1242.

19th. It gave title of Earle of Winchester to Saer de Rumfey, (5) Anno 8^o. Rin. (6) Johis.

20th. It gave the first precedent of punishment of one that wounded another in the presence of the Judge of Assize. Mag. E. 3d.

21st. It gave title of Marquis of Winchester to Wm. Lord Paulet, Earle of Wilts, Anno 5^o E. 6th and hath given place of Birth, Education, Baptism, Marriage, Micholgemots Gemots, Synods, National and Provincial, and Sepulchre to more Kings, Queens, Princes, Dukes, Earles, Barons, Bishops, and Mitred Prelates, before the year of our Lord 1230, than all the then cities of England together could do.

No. II.

The (SUPPOSED) Charter of Henry I. (7)

Henricus rex Angliæ, dux Normanniæ et Aquitaniæ, comes Andalusiæ, archiepiscopus, abbatibus comitibus, vicecomitibus, et omnibus fidelibus suis Francis et Anglis

(1) Read 1076. Chron. Sax. &c. (2) Read 1102. See vol. 1, p. 201.

(3) Read 1208. "In the ninth year of his reign." Truffel's MSS.

(4) Read *Henry III.* Henry II, at this date, had been dead above half a century.

(5) Read *Saer de Quincey.* (6) Read *Anno 13^o Regni.*

(7) We have thought it best to insert this charter exactly as it stands in Truffel's MSS. leaving the learned reader to form his own opinion concerning it. In the mean time we have said, vol. 1, p. 201, that for our own part we cannot receive it as a charter of Henry I,

Anglis et Ministris totius Angliæ et omnium portuum maris salutem. Præcipio quod cives mei Winton, de gilda mercatorum, cum omnibus rebus suis sint quieti de omni thelonio, passagio, et consuetudine. Et nullus super hoc eos disturbet, neque injuriam neque contumeliam eis faciat super foris facturam meam, his testibus. Tho. Cantuarien. Rich. London. Gil. Winton, &c.

No. III.

Charter of King Richard I to the City of Winchester. (1)

Richardus Dei gratia rex Angliæ, dux Normanniæ, &c. archiepiscopis, episcopis abbatibus, comitibus, baronibus, justiciariis, vicecomitibus, ministris, et omnibus ballivis et fidelibus suis totius terræ suæ salutem. Sciatis nos concessisse civibus nostris Wintoniæ de gilda mercatoria, quod nullus eorum placitet extra muros civitatis Wintoniæ, de ullo placito præter placita de tenuris, exterioribus exceptis monetariis et ministris nostris. Concessimus etiam eis quod nullus eorum faciat duellum et quod de placitis ad coronam nostram pertinentibus, se possint difrationare secundum antiquam consuetudinem civitatis. Hæc etiam eis concessimus quod omnes cives Wintoniæ de gilda mercatoria, sint quieti de Theloneo et Lestagio & Pontagio in feria & extra et per portus maris, omnium terrarum nostrarum citra mare & ultra & quod nullus de misericordiæ pecunia judicetur nisi secundum antiquam legem civitatis, quam habuerunt tempore antecessorum nostrorum; & quod terras & tenuras suas, & vadimonia & debita omnia iuste habeant quicumque eis debeat; & de terris suis & tenuris, quæ infra urbem sunt, rectum eis teneatur secundum consuetudinem civitatis et de omnibus debitis suis, quæ accommodata fuerint apud Wintoniam, & de vadimoniis ibidem factis placita apud Wintoniam teneantur, & si quis in tota terra nostra Theloneum vel consuetudinem ab hominibus Wintoniæ de gilda mercatoria, ceperit, postquam ipse a recto defecerit, Vicecomes de Southampton, vel præpositus Wintoniæ Hamium inde apud Wintoniam capiat. Infuper etiam ad emendandum

on account of the title there ascribed to him, and of the names of the attesting bishops, which do not agree with the period in question. However, as it is certain that Trussel, who congratulates himself on the discovery of this charter amongst the city archives, was not a man capable of forging it, we may admit it to have been granted by Henry II, in the 9th year of his reign, when there actually were a Thomas of Canterbury and a Richard of London, provided we suppose that this author, who was a very indifferent critic, may have written *Andalusiæ* for *Andegaviæ*, and *Gil. Wint.* for *Hen. Wint.*

(1) Extant in Bohun's Collection of Debates, &c.

civitatem

civitatem eis concessimus quod omnes sint quieti & de Jereſgiene & de Scotteshale, ita quod si vicecomes noſter vel aliquis alius ballivus Sotthale faciat. Has prædictas conſuetudines eis concedimus & omnes, alias libertates & liberas conſuetudines quas habuerunt temporibus antecellorum noſtrorum quando meliores vel liberiores habuerunt, et ſi aliquæ conſuetudines injuſte levatæ fuerunt in guerra caſſatæ ſint. Quicumque petierint civitatem Wintoniæ cum mercatu ſuo de quocunque loco ſint ſive extranei ſive alii, veniant morentur & recedant, in ſalva pace noſtra, reddendo rectas conſuetudines, et nemo eos diſturbet ſuper hanc cartam noſtram. Quare volumus et firmiter præcipimus, quod ipſi & hæredes eorum hæc omnia prædicta hæreditaria habeant, & teneant de nobis, & hæredibus noſtris. Teſtibus Waltero Rothomagenſi archiepifcopo. R. Bathoniens. H. Coventrenſi epifcopi. S. Bertram. De Verdum Johanne Mareſcallo. W. Mareſcallo. Data per manum Johannis de Alencon, archidiaconi Lexoviæ vicecancellarii noſtri apud Nunancurt decimo quarto die martii, anno primo regni noſtri.

No. IV.

Charter of King John to the City of Winchester, granted in the Ninth Year of his Reign. (1)

Johes, Dei gratia, rex Angliæ, dux Normandiæ et Aquitan. comes Andegav : archiepifcopis &c. ſalutem. Sciatis nos conceſſiſſe et hac præſenti charta mea confirmaffe civibus noſtris Winton et hæredibus eorum, quod monetarium noſtrum et excambium noſtrum monetæ noſtræ in perpetuum ſint in civitate noſtra Winton, cum omnibus liberatibus ad monetarium noſtrum et excambium monetæ noſtræ &c. pertinentibus. Et quod habeant ſedem duorum molendinorum infra eandem civitatem apud Coytbury ad emendationem ejuſdem civitatis. Conceſſimus etiam eiſdem civibus noſtris et hæredibus ſuis in perpetuum quod nullus eorum per aliquem diſtringetur extra eandem civitatem, ad reddendum alicui aliquod debitum, unde non ſit capitalis debitor aut plegius. Et prætera conceſſimus, et charta noſtra confirmamus eiſdem civibus noſtris et hæredibus eorum, quod nullus eorum, qui fuerit de gilda mercatorum, placitetur extra muros ejuſdem civitatis, de ullo placito, præter placita de terminis exterioribus, exceptis monetariis et miniſtris noſtris. Conceſſimus etiam quod nullus eorum faciat duellum. Et quod de placito ad coronam noſtram pertinentibus diſfrationare poſſint, ſecundum antiquam conſuetudinem ejuſdem civitatis. Et quod omnes cives ejuſdem civitatis et hæredes eorum, de gilda mercatoria, quieti

(1) From Truffell's MSS.

fint de theolonio, laftagio, pontagio, et paffagio, tam infra feriam quam extra, et per omnes portus maris, omnium terrarum nostrarum, tam citra mare quam ultra. Et quod nullus de mifericordiæ pecunia ad judicetur, nifi fecundum antiquam legem ejufdem civitatis, quam habuerunt temporibus antecessorum nostrarum. Et quod terras suas et vadimonia et omnia debita fua jufte habeant quicunque ea debeat. Et de terris et rentis fuis quæ ultra urbam funt reatum eis teneatur, fecundum confuetudinem ejufdem civitatis. Et quod de omnibus debitis fuis et vadimoniis fuis factis placita apud Wintoniam teneantur. Si quis autem, in tota terra noftra, theolonium vel confuetudinem ab hominibus Wintoniæ de gilda mercatoria ceperit, poftquam ipfe de recto defecerit vicecomes Suthan! et præpofitus Winton nannium inde apud Winton capiant.

No. V.

King John's Charter, allowing certain Duties to be collected on the River Itchin, by the Bishop of Winchester. (1)

Johes Dei gratia Angliæ, &c. archiepifcopis, &c. falutem. Sciatis nos &c. conceffiffe Venerabili patri noftro Galfrido Winton et epifcopo fucefforibus fuis, quod pollint capere apud civitatem Winton, per ballivos fuos fubfcriptas confuetudines de rebus fubfcriptis venientibus Winton de mare vel defcendentibus ad mare per aquam de Itchyn, per trancheam quam dictus epifcopus fieri fecit: videlicet de coriis ficcis, de lafto duos denarios &c.

No. VI.

The Charter of Queen Elizabeth to the City of Winchester.

Know all men by thefe presents, that whereas the city of Winchester being an ancient city, and having for times out of mind been governed by a mayor, fix aldermen, two bailiffs, two coroners, two conftables, and other public officers; and whereas there have been as anciently divers lands, liberties, jurifdictions, and privileges granted to the faid citizens; and whereas the faid citizens have peaceably enjoyed divers franchises, freedoms, privileges, customs, immunities, and exemptions, whereof the memory of man is not to the contrary; and in confideration of our city of Winchester having been moft famous for the celebration of the nativities, coronations, fepulchres, and for the prefervation of other famous monuments of our progenitors, and now is fallen into great ruin, decay and poverty, and alfo at the

(1) From Truffell's MSS.

humble

humble petition of our faithful and well-beloved counsellor, Sir Thomas Walsingham, Knt. our principal secretary, and high-steward of our said city, we ordain, constitute, grant, and declare, that our said city of Winchester, shall be and remain for ever hereafter, a free city of itself, and that the citizens and inhabitants thereof, from henceforth and for ever shall be one body politic, incorporate by the name of mayor, bailiffs, and commonalty of the city of Winchester, by which name they shall remain in perpetual succession, with full power to receive and hold lands, tenements, liberties, privileges, &c. and that they, the said mayor, bailiffs and commonalty, may for ever have a common seal, to serve for the doing and executing their demises, grants, &c. which seal the said mayor, bailiffs, and commonalty, and their successors, shall and may at their own pleasure from time to time break, change, or new make, as to them shall seem most expedient. And further, by these presents, for us, our heirs and successors, we grant that from henceforth and for ever, there shall and may be in our city of Winchester aforesaid, one mayor, one recorder, six aldermen, one deputy recorder or town-clerk, two bailiffs, two coroners, and two constables, chosen of the elder and principal and more honest sort of inhabitants and citizens of the city; and that there shall and may be twenty-four persons of the said city, of the better, discreeter, and more honest sort, assisting or aiding to the mayor, who shall be called the Four and Twenty Men; and that every mayor of the said city, shall immediately after his election take a corporal oath in the guildhall of the said city, before the preceding mayor, and recorder, or his deputy; and that every recorder, alderman, bailiff, and every other of the corporation, shall, at the time of entering into their respective offices, take the same corporal oath in the guildhall aforesaid. And we hereby empower the said mayor, recorder, aldermen, bailiff, and commonalty, to depose, amove, or degrade any of their brethren, so often as they shall misbehave, or betray the trust reposed in them; and in the place of him or them so amoved or deposed, put out or deceased, the mayor, aldermen, commonalty, and assistants for the time being, shall and may, so often as need shall be, choose, make, and create one or more other or others of the honest and circumspect citizens of the said city, in the place or stead of him or them so departed or amoved. And further, we do for us, our heirs and successors, grant unto the said mayor and commonalty of the city of Winchester, and their successors, that from henceforth and for ever the mayor, recorder, and aldermen of the said city, shall and may be justices of us, our heirs and successors, for the preserving of the peace, and to hear and determine within the city aforesaid, and liberties of the same, as well in the presence of us,
our

our heirs and successors, as in our absence, all manner of murders, felonies, misprisions, riots, routs, oppressions, extorsions, forestalling, regrating, trespasses, and all other things whatsoever from time to time arising in the said city, which to the office of justice of the peace do or shall belong. And that the justices of the peace for the county of Southampton, shall not hereafter in any wise intermeddle within the said city, or liberties thereof, nor shall have or exercise any jurisdiction or authority concerning any causes, matters, or things whatsoever, arising or appertaining to the said city. And that the mayor, bailiffs, and commonalty of the said city shall have power to receive all fines, issues, redemptions, and amerciements before the said justices of the peace, within the said city, assessed, forfeited, or arising therein; and that it shall and may be lawful for the said mayor and commonalty to levy all such fines, issues, redemptions, &c. assessed, or to be assessed by the chamberlain of the said city, and applied to the use of the said mayor and commonalty, who have hereby full authority to put themselves into the prison possession of the same, without any account or other thing to us, our heirs and successors to be yielded, paid, or done for the same. And further we will, and by these presents confirm, that every mayor of the city of Winchester for the time being from henceforth and for ever, shall be Escheator for us, our heirs and successors, within the said city and precincts thereof; and that he the said mayor, have full power and authority to do and perform all singular things within the city, which to the office of Escheator shall or do belong. And further, the said mayor and commonalty shall have full authority to hold for us our heirs and successors, and in our name, a court of Record, in the Guildhall aforesaid, every Wednesday and Friday in every week, of all manner of pleas, complaints, and actions, covenants, contracts, &c. &c, arising or happening within the city aforesaid, and the same pleas, and complaints, and grievances, to hear and determine, and give judgment therein; and that all juries, pannels, inquisitions, attachments, &c. &c. touching or concerning the causes aforesaid, may be done and executed by the serjeants at mace, deputed and assigned by the mayor of the said city, according to the rule of law, and as heretofore in the said city hath been in like cases used; and further, that the said mayor and commonalty shall and may have to the use and behoof of the city, all manner of fines, amerciements, and profits, of or in the said court. And moreover, we have granted to the said mayor, bailiffs, and commonalty, full power and authority from henceforth and for ever, to hold in Guildhall of the said city, one court, called the Boroughmote court, to be kept twice in the year, in manner and form as hath been heretofore accustomed.

Also

Also Leets and Law-days, and Views of Frankpledge, of all and singular the inhabitants of the said city, to be kept every year all the days accustomed. And further of our abundant grace, we will and grant unto the said mayor and commonalty, and their successors, that they shall for ever have and hold, and shall be enabled to hold two markets every week, on Wednesday and Saturday; and three fairs annually, one to be holden on the feast-day of St. Edward, and on the eve and morrow of the same day; another on Monday and Tuesday in the first week of Lent; and a third, on the feast-day of St. Swithin, and on the eve and morrow of the same; together with a court of Pyepowder, to be there held during the time of the said fairs; and also with piccage, stallage, fines, amerciements, and all other profits arising from the said markets, fairs, and courts of pyepowder. And moreover we have hereby granted to the said mayor and commonalty, and their successors for ever, the goods, chattles, and effects of all felons, fugitives, and persons outlawed, tenants and re-
fiant, within the said city; and that it shall and may be lawful for them and their officers, without the let of us, our heirs, sheriffs, or others our bailiffs, to put themselves in seizure of the said chattles, and the same to receive for the use of the said mayor, and their successors. And for the better support of the said city, we grant unto the said mayor and commonalty, all fines for trespasses, and for all other offences whatsoever. And also all fines for licence to compound, and all amerciements, redemptions, issues, and forfeitures, a year and a day waste and spoil, and all things which to us, our heirs and successors, doth belong, of and concerning such year, day, and waste, and trespasses, without the let of us, our heirs and successors, or any of our justices, sheriffs, or other officers whatsoever. And also we will and grant unto the mayor and commonalty aforesaid, that from henceforth they shall and may have return of all writs and precepts of us, our heirs and successors, and the executing of the same, and the summoning of the Exchequer of us and our heirs within the said city, so as no sheriff, or others our bailiffs or ministers, shall at any time enter into the city or liberties aforesaid, to execute the same writs and summonses. And further we will and grant unto the said mayor and commonalty, that they, and all the inhabitants of the city of Winchester aforesaid, shall from henceforth be acquitted and discharged from the suit of the county and hundred courts, to the sheriffs belonging; and that they from henceforth shall be acquitted from all tolls, lastage, passage, pontage, piccage, stallage, murage, and charge, and such like duties and other customs whatsoever throughout our realm of England, as the citizens and inhabitants within the said city before this time hath been accustomed

to be acquitted and discharged from. And we have moreover granted, that none of them, nor any inhabitant or resident within the said city, or the liberties or precincts thereof, shall be put or impanelled with foreigners, or foreigners with them, in any assizes, juries, or inquisitions happening within the said city; but such assizes, juries or inquisitions, shall be made and taken only of the citizens themselves. And moreover we have granted and ordained, for us, our heirs and successors, that every mayor of the city of Winchester for the time being, shall and may be our clerk of the market within the said city, with full authority to do and execute all such things, as to the office of clerk of the market doth appertain, without any molestation from us, our heirs and successors, or any of our ministers or officers whatsoever. And further by these presents we grant unto the said mayor and commonalty, and their successors for ever, that they shall and may be enabled to make and have within the city and liberties aforesaid, assizes of bread, wine, and other victuals, and also all weights and measures whatsoever. And that they, for the better keeping the assizes aforesaid within the said city, shall and are hereby empowered to inflict and give such punishments to bakers and others breaking the said assize, as to them shall seem fitting viz. to draw such offenders upon hurdles through the streets, or to chastise them in any other manner, as is now used by the citizens of our city of London. We also grant unto the said mayor and commonalty, that our steward and marshal, and clerk of the market of us and our heirs, shall not from henceforth sit within the city, nor liberties thereof, nor exercise any authority; nor shall draw any of the inhabitants into any cause or suit without the city or liberties thereof, for any thing happening within the city, by any means whatsoever. And further of our more abundant grace, we will and grant unto the said mayor and commonalty, that from henceforth they shall and for ever may have full power and authority to take any recognizance of debts, and to make execution thereupon, according to the force of statute merchants of Acton Burnell, lately made; and that for ever hereafter there shall be a clerk within the said city, named and appointed by the mayor and commonalty, to serve for such recognizances and statutes, according to the said act; and that they have full power to take and record acknowledgments of charters, and all other writings concerning lands, tenements, rents, and hereditaments whatsoever within the said city, or suburbs thereof. And further we will and by these presents grant, for us, our heirs and successors, unto the said mayor, bailiffs, and commonalty, and their successors for ever, that they shall and may from time to time ordain, create, and establish a society, guild or fraternity of one master and wardens of every art,

art, mystery, and occupation used or occupied, or hereafter shall be used or occupied within the said city, and the suburbs thereof; and that they, with the assistance of the wardens of the said arts and mysteries, may make, constitute, ordain, and establish laws, constitutions, and ordinances for the public utility and profit, and for the better rule and regiment of our city of Winchester, and of the mysteries of the citizens and inhabitants of the same. And the said mayor and commonalty, so often as they shall make, ordain or establish such laws, constitutions, &c. may limit and appoint such like pains, punishments, and penalties, as shall seem to them to be requisite and necessary for observing of the said laws and constitutions, all which punishments may be inflicted and levied without the leave of us, our heirs and successors, so as the same be not contrary or repugnant to the laws of our realm of England. And moreover we ordain, that as well the mayor, recorder, aldermen, and bailiffs; as all and singular coroners, constables, chamberlains, and all other officers of the same city, shall always hereafter be chosen at the times, and in the like manner and form as they have been formerly chosen; so that if any coroner or other officer should die within the year, the commonalty for the time being, shall within twenty days after the death or displacing of any such officers, choose one or more of the well-disposed citizens of the said city, in the place of him or them so departed or removed. And further know ye, that in consideration that the mayor and commonalty of the said city of Winchester, and their successors, may be the better able to sustain the charges of the said city, and for the relief of the poor within the said city, we, of our own abundant grace, have granted and gave license unto the said mayor, bailiffs, and commonalty, as also to every citizen and inhabitant of the same city, that they and every of them shall and may hereafter freely use the faculty of and mysteries of making broad-cloths and kerseys, according to the measure, length, and weight as by our laws and statutes is ordained. And further of our said grace, and for the consideration aforesaid, we have granted and licensed unto all our subjects and liege people, and to all bodies politic and corporate, that they or any of them may be enable to give, grant, or sell, alien or devise any messuages, lands, rents, reversions, or any other possessions whatsoever, within the city of Winchester, and suburbs of the same, unto the mayor and commonalty thereof and their successors for ever. And also unto the said mayor, bailiffs, and commonalty, we grant special license by these preface, that they shall be hereafter enabled freely and lawfully to have, receive, and acquire for ever such messuages, lands, and tenements, rents, &c. of any of our subjects and liege people, and of any body politic or town corpo-

rate whatsoever, and that without any writ ad quod damnum, or prosecution of us, our heirs and successors. And we also give license unto all and every of our liege subjects to sell, and to the mayor and commonalty of our said city to purchase, unto them and their successors, any messuages, lands, rents, reversions, &c. of any of our subjects in the said city, county, or realm of England, without any writ or prosecution of us, our heirs or successors. And further of our own more ample grace, we will and grant, and by these presents, for us, our heirs and successors, ratify, confirm, and appoint unto the said mayor, bailiffs, and commonalty of our said city, and their successors for ever, all and singular the customs, liberties, privileges, franchises, immunities, exemptions, freedoms, and jurisdictions, to them and their predecessors heretofore granted by us, or any of our progenitors. And also all and singular customs, liberties, privileges, franchises, immunities, freedoms, exemptions, and jurisdictions, which the citizens, or mayor, bailiffs, and commonalty of the said city, or any or either of them, by any name or names, or by any incorporation, or by pretence of any incorporation whatsoever, they have had, held, or enjoyed, or ought to have, hold, or enjoy, by reason or pretence of any charter, grant, or letters patents, by us, or by Phillip and Mary, late king and queen of England, or by any other of our noble progenitors, kings of this our realm of England, heretofore in any wise made, granted, or confirmed; or any other lawful ways, customs, prescriptions, or titles heretofore used, had or accustomed, and in as ample manner and form, as if the same were in the premises especially and particularly specified and expressed; any act, statute, ordinance or restraint to the contrary in any wise notwithstanding. And we further give, grant and confirm unto the said mayor and commonalty all and singular messuages, cottages, lands, tenements, rents, reversions, houses, edifices, buildings, shops, cellars, follars, chambers, barns, stables, &c. &c. &c. and other hereditament, with the appurtenances within the city of Winchester, and Soke, in the county of Southampton, which were heretofore granted unto the said mayor, bailiffs and commonalty, to hold of us, our heirs and successors, for ever. And know ye, that whereas there is a certain hospital, with divers lands and tenements to the same pertaining and belonging, from time whereof no memory of man is to the contrary, founded in pure and perpetual alms, commonly called the Hospital of St. John the Baptist, wherein many poor people are relieved and provided for, as well in victuals as apparel, also with other necessaries, which Hospital, with the lands and tenements thereunto belonging, always was and yet is in the government or custody of the said mayor and commonalty.

monalty. And whereas also for the better relief and sustenance of the poor and feeble persons living in the said hospital, divers lands and tenements have been granted to the use of the said hospital, as well by one Richard Lamb as by others, the mayor and commonalty by sundry and special names, of which many debates and ambiguities have arisen, and do daily arise, because the name of the said hospital is somewhat obscure and uncertain, we, willing that all doubts, strifes and ambiguities should cease, and that the name of the said hospital hereafter may be certain, do found, establish and ordain, the said hospital of one keeper of lay brothers and sisters, and that the mayor, bailiffs, and commonalty of the said city of Winchester and their successors, shall and may be keepers of the said hospital, and that the said mayor and commonalty shall from henceforth be founders, called and incorporated by the same name, to be keepers of the hospital of St. John the Baptist of Winchester, and shall be so deemed and accounted in deed, in truth and in law. And that they and their successors, by the said name of mayor, bailiffs, and commonalty of the city of Winchester, keepers of the Hospital of St. John the Baptist, shall have perpetual succession, and be persons in law, able and capable to sue, and to be sued, to answer and to be answered in all manner of pleas and plaints real and personal whatever, and that they and their successors shall have a common seal of the said hospital for leases, grants, and other contracts of the said hospital. And moreover, of our special grace and favour, we grant, confirm and appropriate unto the said mayor and commonalty, all manors, messuages, tenements, woods, &c. &c. within the kingdom of England, which were heretofore given or granted in any wise for the relief and support of the said hospital; the mayor and commonalty allowing to every brother and sister of the said hospital such alms, relief, and allowance, as hath in times past been used to be given. And also we will for our heirs and successors, and do grant to the said brothers and sisters, and all other ministers and officers of the said hospital, that they shall be chosen, constituted, and governed by the mayor and commonalty aforesaid. And moreover we grant to the said mayor and commonalty, that this our present charter shall and may be in all singular matters of the same force and effect, as it should be if all things before mentioned had been more particularly specified and expressed, and that it shall be understood and adjudged for and on the behalves of the said mayor and commonalty and their successors, against us, our heirs and successors, as the same shall best be understood, notwithstanding any default herein whatsoever. And also of our more abundant grace, we have pardoned, released, and quit claimed all manner of actions, and

and suits, whatsoever, and all other abuses, forfeitures, usurpations, &c. &c. committed or done before the last day of June last, by the mayor, bailiffs, and commonalty of the said city; and that they shall and be thereof acquitted and discharged against us, our heirs and successors, being willing that they or any of them be not hindered or molested, or in any sort vexed by us, or our justices, sheriffs, or officers whatsoever. Provided always, that by this our present grant, the reverend father in God Thomas lord bishop of Winchester, or his successors bishops of Winchester, nor the cathedral church, nor any tenement, officer, or minister of the said bishop of Winchester, may not be damnified, molested, troubled, or in any sort wronged, under colour or pretence of this charter. And also we will and by these presents grant unto the said mayor and commonalty, that they shall and may have these our letters patents under our great seal of England, in due manner made and sealed, without any fine or fee great or small to us in any wise paid, yielded, or done for the same, for that express mention is not made in these presents of the true yearly value or certainty of the premises, or of any other gifts or grants heretofore made unto the said mayor, bailiffs, and commonalty, by us, or by any of our predecessors or progenitors, or any statute, act, provision, or restraint heretofore made or provided to the contrary thereof, or any other matter, cause, or thing whatsoever in any wise notwithstanding. In witness of all which we have caused these our letters to be made patents. Witness our-self at Westminster, the three and twentieth day of January, in the year of our Lord 1587, and in the thirtieth year of our reign.

No. VII.

A List of Churches and Chapels which existed in Winchester and its Suburbs about the Year 1300, extracted from the Litera Prioris et Conventus S. Swithuni, apud Registrum, Joannis de Pontissara.

1. Capella S. Egidii. On St. Giles's-hill.
2. Capella de Wylehall. The chapel of St. Martin at Wyneall.
3. Capella S. Catharinæ de Compton. The chapel on Catharine-hill.
4. S. Mariæ de Valle. Without West-gate, probably at Fullflood.
5. S. Anastasiæ extra Wynton. In the second field on the right hand of the Stockbridge road. (1)

(1) The site of this ancient church and church-yard is ascertained by title deeds. In the said spot many skeletons have been dug up.

6. S. Jacobi, de Albo Monasterio. The Catholic burying-ground, on the Rumfey road.
7. S. Fidei. In a field on the east side of the road leading to St. Crofs.
8. S. Crucis Wynton.
9. S. Stephani. Near Blackbridge, at the Wharf.
10. S. Michaelis extra Kingate. The parish church of St. Michael.
11. S. Petri extra Portam Aufralem.
12. S. Martini de Wode-frete. In a street near the Middle-brook.
13. S. Valerici. Without West-gate, near the obelisk.
14. S. Mariæ extra Portam Occidentalem ; called, p. 157, in Foffato. The ruined chapel without West-gate.
15. S. Clementis. At the junction of St. Clement's and Southgate-streets to the north.
16. S. Elphegi. In Calpe, now St. Thomas-street.
17. S. Petri de Macello. The Catholic chapel, in St. Peter's-street.
18. S. Salvatoris. In Burden-street.
19. S. Mauritii. The parish church of St. Maurice.
20. S. Michaelis. At the north-east end of St. Peter's-street.
21. S. Joannis de Edera. In Tanner's-street, now the Lower-brook.
22. S. Rowaldi, alias Rombaldi, alias Ruel. Between the Middle and the Lower-brooks.
23. S. Bonifacii. In Golde, now Southgate-street.
24. S. Mariæ in Tanner's-street.
25. S. Nicholai extra Kingefgate.
26. S. Mariæ de Linea Tela. To the east of the city gaol, facing St. John's-house.
27. S. Petroci. In Calpe-street, now St. Thomas's church.
28. S. Pincii.
29. S. Martini juxta Murum.
30. Omnium Sanctorum in Gold-street ; now Southgate-street.
31. S. Mariæ Magdalenæ juxta Wynton. The hospital on Magdalen-hill.
32. Domus S. Crucis extra Wynton. St. Crofs hospital.

Other Churches situated in the said City or Suburbs, mentioned in the aforesaid Register, fol. 157.

33. S. Petri extra Portam Orientalem.
34. S. Joannis super Montem. The present parish church of St. John.

35. Omnium Sanctorum in Vincis. Within North-gate to the west.
36. S. Martini in Vico Parishment-strete. In Parchment-street.
37. S. Petri de Albo Pane. Within West-gate to the north.
38. S. Mariæ de Kalender. In the High-street, opposite the Pent-house.
39. S. Margaritæ. In Jewry or Jail-street, just behind the Catholic chapel.
40. S. Pauli in Gar-strete.
41. All Hallows in Bukke-strete. Bucket-lane.
42. S. Georgii. In the street of that name.
43. S. Michaelis in Alward-strete.
44. S. Martini in Alward-strete.
45. S. Nicholai infra Pisces. Probably in Swan-lane.
46. S. Mariæ in Cemiterio. At the carny or bone-house to the west of the cathedral.
47. Omnium Sanctorum in Wode-strete. Near the Middle-brook.
48. S. Michaelis in Judaismo. In the Jewry, now Jail-street.
49. S. Mariæ in Gar-strete.
50. S. Swithuni supra Kingesgate. The parish church of that name.
51. S. Mariæ infra Gold-strete. Close within the South-gate.
52. S. Joannis de Hospitali. The present free-school of the boys.
53. S. Pancratii. In Wøngar-strete or the Middle-brook.
54. S. Swithuni in Mulward-strete.
55. S. Petri de Colebroke-strete.
56. S. Bartholomei. The parish church in Hyde-street.
57. Capella de Wyke. Probably the church of Week, then part of the suburbs.
58. S. Laurentii. The present parish church of that name.

*The Names of other Churches or Chapels, extracted from Bishop Orleton's Register,
about the Year 1340.*

59. S. Petri de Chushul. The present parish church of St. Peter's Cheesehill.
60. S. Gertrudis
61. S. Martini in Vico Carnificum. In Fleshmonger's or St. Peter's-street.
62. S. Laurentii de Parchement-strete.
63. B. Mariæ extra Portam Borealem.
64. S. Andreae in Gar-strete.
65. S. Nicholai de Golde-strete.

More

More Churches or Chapels, extracted from Wykeham's Register, about the Year 1390.

- 66. S. Swithuni in Vico Carnificum. St. Peter's-street.
- 67. S. Swithuni in Shulworth-strete. Upper Brooks.
- 68. S. Joannis de Porta Latinâ in Bukke-strete. Busket-lane.

Churches or Chapels which had fallen to Decay in 1452, distinct from those mentioned above, and therefore probably as ancient they.

- 69. S. Martin's in Mynster-strete.
- 70. S. Margarete's in Gar-strete.

Churches or Chapels, which are mentioned, by Trussel, as having fallen into Ruins, and which probably existed in the 14th Century.

- 71. S. Leonard's.
- 72. S. Barnaby's.
- 73. S. Dunstan's.
- 74. S. Gregory's.
- 75. S. Botolph's.
- 76. S. Magdalen's.
- 77. S. Martin's in the High-street.

Other Churches or Chapels which are known to have co-existed with those mentioned above.

- 78. The Episcopal Chapel of Wolvesey Palace.
- 79. The Chapel of S. Stephen within the City Castle. Now the County Hall.
- 80. The Chapel of S. Thomas within the Keep of the same.

Also the Churches or Chapels of the following religious Communities existed at the same Time with the above-mentioned.

- 81 The Ealden Mynster or Old Monastery. The cathedral church of S. Swithun, served by monks of the order of S. Benedict.
- 82. The Newan Mynster, or New Monastery. Hide-abbey. Monks of the same order.

83. The Nunna-Mynster, or Monastery of Nuns. St. Mary's-abbey. Benedictines. The Abbey.
84. The College of S. Mary, founded by W. of Wykeham.
85. The College of S. Elizabeth. In S. Stephen's mead, near the Wharf.
86. The Suftern Spital. The hospital of St. Swithun, in the south-west part of College-street.
87. The Collegiate Chapel of the Holy Trinity. At the carnary in the High-street, now the city jail.
88. The Franciscans, or Grey Friars. At the north-east end of the Middle-brook.
89. The Dominicans, or Black Friars. Within East-gate. Mr. Penton's house.
90. The Carmelites, or White Friars. In Kingsgate-street, near the college infirmary.
91. The Hermits, or Friars of St. Augustine. Without Southgate. Mr. R. Serle's house.
92. The Canons of the Order of the Holy Sepulchre. (1)

No. VIII.

A List of the Mayors of Winchester, from the first Institution of that Office, in the Year of our Lord 1184, down to the present Year. (2)

Florence de Lunn	1184	Peter de Flichtley		Nich. de Mullings	
Ditto	1185	Peter Lubin		Edward de Draper	
Ralph de Mullings		Ade de Cheriton	1195	Nich. Gabriell	
Philip Lubin		Roger de Long		Nich. de Exton	1205
Roger de Ingepen		Edward de Draper		John de Hockley	
Laurence de Lunn		John Gabriell		John de Lunn	
John le Croffe	1190	Ade de Cloiffe		Robert de Froyle	
Ditto		Ralph Francis	1200	John de Hockley	
Ditto		Philip Lubin		Jeffery de Ring	1210

(1) We learn from the *Monasticon*, vol. 1, p. 185, that a house of this order existed at Winchester. It is probable, however, from what is there said, that being greatly decayed, its possessions were transferred to the Trinitarian order.—N. B. In making out the above list from different registers, the utmost care has been taken, that the same church should not be mentioned twice. Hence all such have been omitted, as, by their titles or situations, are not clearly distinguished from others of the same name. This and other circumstances lead us to believe, that the number of churches and chapels was much greater than those here enumerated, especially before the destructive civil war in king Stephen's reign.

(2) Copied from the Catalogue extant at St. John's-house.

Edward

Edward de Draper		Jeffery Dalaroone		John Patchford	
John de Royle		Hugh le Croffe		Rich. le Devenish	
Jeffery att Lamden		Walter de Nicholas		J. de Mitcheldever	1315
Richard Fry		Hugh le Sparkford	1265	John Parnfold	
William Attbolme	1215	Ade de Froyle		Thomas le Mayne	
John de Mande		Marke de Draper		Laurence le Weeke	
Marke de Ring		Robert le Irenmonger		Thomas Smith	
Ade de Burnett		Nich. de King		Walter Chandlier	1320
Marke Dalaroone		Marke de Flichtley	1270	Rich. Chamberlain	
Ralph de Milner	1220	Ade de Exton		John Spragg	
Robert de Froyle		Richard Davenish		John Copping	
Thomas de Slayden		Jeffery de Froyle		John Browne	
Roger le Canacre		Math. de Bollenden		Nich. le Devenish	1325
John de Wareham		Roger de Long	1275	Robert Foller	
Will. de Mitcheldever	1225	Ralph Francis		Laurence le Fox	
John de Pelbar		Garret de Iffington		John le March	
Ralph le Spicer		Ralph de Hockley		Leonard Taylor	
John Terrill		William de Wodere		John le Grasse	1330
William Winsflud		Henry Jordan	1280	John de Nicholl	
Walter Chamberlain	1230	William de Parnfold		Nich. de Exton	
Stephen Tisteed		William de Nortley		John de Hockley	
John Blake		Nich. le Devenish		Ralph de Mullings	
Nich. de Exton		John Wickon		John Gabriell	1335
Walter de Laroone		Stephen le Weeke	1285	Robert de Farnfold	
Roger de Long	1235	Reynard Wigg		Ralph de Mullings	
Ade de Kilmeston		Ralph de Mullings		John Gabriell	
John le Sherfield		William le Mercer		Nich. le Devenish	
Florence le Grasse		William de Wareham		Ditto	1340
Laurence de Luce		John de Hannyton	1290	John Gabriell	
Garr. de Sparkford	1240	John Spragg		John Lumen Draper	
Ralph de Sheffield		Henry Whickby		Nich. de Exton	
Hugh le Weaver		Stephen Crane		Wil. de Mitcheldever	
Philip Lubin		Stephen att Lambden		William de Parnfold	1345
Thomas Attzard		Walter de Vayre	1295	Jeffery att Lamden	
Robert Attrooke	1245	Raynard Read		Wil. de Mitcheldever	
Roger de Winsflud		William de Mullings		John Ruffell	
Nich. de Devenish		Jerman Hardy		John de Nortley	
John Attbrad		John Clavell		Stephen de Fox	1350
Ralph Clavell		Raymond Wilson	1300	William de Winsflud	
Nich. de Sherfield	1250	Walter de Hill		Walter Chamberlain	
Jeffery de Wareham		Thomas Bickton		Nich. de Hannyton	
William Morraine		Thomas Jerman		John Wickley	
J. de Mitcheldever		Walter Bolt		Ralph Attchureh	1355
Roger de Winsflud		Ralph Francis	1305	Henry Read	
Will. le Harrington	1255	John de Hockley		Stephen Hayne	
Robert de Franfoide		Robert de Sherfield		Hugh le Crane	
Marke le Weaver		John de Exton		Ralph de Mullings	
John Ingepen		Robert de Farnfold		William Haselwood	1360
Garret Marleborough		Walter le Fox	1310	Thomas le Spicer	
Laurance de Blaine	1260	Ralph de Hannyton		Nich. de Hannyton	
Nich. Luben		John le Devenish		Stephen Hayne	

Richard

Richard Wigg		Thomas Veale	1415	John Bednam	
John Bickton	1365	William Esteed		John Terrill	
Hugh le Crane		John Jourdain		John Lacy	
William Jugg		John Attoke		John Pratt	
John Bett		Richard Bolt		William Blake	1470
Walter Boles		Richard Turnant	1420	John Jugg	
Hugh Crane	1370	Thomas Sutton		John Mitcheldever	
Ralph Ford		William Reafon		John Hayne	
Richard Wigg		John Veale		William Holt	
Richard le Frye		John Sumerford		Thomas Reafon	1475
John att Zerd		Ditto	1425	John Froyle	
William Jugg	1375	Walter Hoare		John Foster	
John Bett		Richard Turnant		John Collins	
John Devenith		John Blake		William Chandelier	
Jerman Fardy		John Bye		Thomas Thorne	1480
John Haywood		John West	1430	John Shelden	
Ditto	1380	William Sutton		John Brown	
Richard Frye		Thomas Froyle		Richard Bolt	
Richard Wigg		Richard de Warmburge		John Bramdine	
Robert Mayhew		Thomas Lacy		John Calcroft	1485
William Jugg		Robert Hooper	1435	Richard Butler	
John Blake	1385	Robert Hockley		Stephen Bramdens	
William Cattle		John Smith		Roger Wilde	
Walter Boles		William Hoar		Richard Bull	
Richard Clavell		John Clavell		Nicholas Biggs	1490
Richard Chamberlain		Robert Foster	1440	John Stratford	
Robert Attrooke	1390	William Goffe		John Gander	
William Mourym		Thomas Harvye		John Stocker	
William Wigg		Thomas Attrooke		Stephen Bramdeane	
William Jugg		William Bett		Simon Finch	1495
Robert Attrooke		John West	1445	John Beedle	
John Blake	1395	John Randye		John Calcroffe	
William Wigg		Thomas Holmes		John Wheeler	
William Bolter		Thomas Plaine		John Blake	
Gilbert Foster		Thomas Froyle		John Stratford	1500
Thomas Smith		Thomas Pool	1450	Richard Biggs	
Marke le Fayre	1400	William Ford		Thomas Colvill	
Ditto		William Attoake		Ditto	
Thomas Smith		Thomas Blake		John Gander	
Edward Pickard		John Woole		Walter Wood	1505
Marke le Fayre		Thomas Jordaine	1455	John Litchfield	
John Blake	1405	John Warner		John Bellingham	
Gilbert Foster		Gilbert Blake		John Butler	
William Bolt		John Spicer		John Bird	
William Wigg		John Attchurch		John Butler	1510
John Blake		John Wigg	1460	John Bellingham	
Marke le Fayre	1410	Philip Ring		Thomas Clarke	
John Bayley		John Gater		John Webb	
John Attoke		John Tanner		Adam Watts	
Marke le Fayre		William Chafe		Thomas Baker	1515
William West		Thomas Harvey	1465	Thomas Hayne	

John

John Butler		Richard Burton		William Budd	
William Jennings		John Skinner		Thomas Child	1620
John Bellingham		William Lane	1570	Edward White	
Thomas Webb	1520	Richard Bird		William Longland	
Thomas Baker		William Badger		Lancelott Thorpe	
Thomas Vincent		Stephen Ashton		John Truffell	
Peter Bird		William Laurance		John Lamphiere	1625
William Gryme		William Simonds	1575	Edward Cole	
John Laurance	1525	William Hall		Martin Yalden	
John Butler		Richard Bird		Thomas Godfon	
John Bellingham		William Bethell		Ralph Riggs	
Thomas Webb		Richard Cooke		William Longland	1630
Adam Watts		Ditto	1580	Christopher Huffey	
Walter Williamfon	1530	William Hudfon		Edward White	
Walter Chandelier		Anthony Bird		John Truffell	
John Laurance		John White		Martin Yaldes	
Thomas Lurkin		Richard Bird		Thomas Godfon	1635
John Skillicorne		William Symonds	1585	Ralph Riggs	
Robert Badger	1535	William Badger		Robert Toocker	
Thomas Vincent		Edward Cole		William Hancock	
John Hall		Charles Newbolt		Joseph Butler	
William Farrington		John Paice		Edward White	1640
John Godfrey		William Hodfon	1590	William Longland	
Edmund Foster	1540	Richard Cooke		Thomas Godfon	
John Skillicorne		John Luke		Richard Braxtone	
Robert Badger		John White		William Longland	
John Hall		William Beacham		Ralph Riggs	1645
Arthur Robbye		Richard Emery	1595	Robert Mathews	
Robert Hodfon	1545	William Symonds		Edward White	
Gilbert Laurance		William Badger		Joseph Butler	
Stephen Bedham		Edward Cole		Edmund Riggs	
William Laurance		Anthony Bird		Thomas Muspratt	1650
Edmund Foster		Charles Newbolt	1600	John Champion	
John Edmunds	1550	Richard Cooke		Edward Hooker	
Robert Hodfon		William Hodfon		William Harwood	
Robert Beathell		William Beachem		Edmund Riggs	
William Laurance		Richard Adderly		Nich. Purdue	1655
Ditto		John Luke	1605	Richard Dennett	
Robert Bethell	1555	George Pemerton		Thomas Muspratt	
John Edmunds		Simon Barkfdale		John Champion	
Giles White		Thomas Bedham		Edmund Fyfield	
William Godwin		Christopher Huffey		John Munday	1660
Richard Burton		William Budd	1610	James Guy	
John Skinner	1560	Thomas Child		John Colson	
Thomas Bath		Edward Cole		Benjamin Clarke	
Thomas Colly		Edward White		William Taylor	
William Lane		Richard Adderly		Nich. Purdue	1665
Robert Hodfon		Lancelott Thorpe	1615	Richard Dennett	
John White	1565	George Pemerton		Edmund Fyfield	
William Hall		Simon Barkfdale		Thomas Muspratt	
John Edmunds		Christopher Huffey		William Craddock	

William Smith	1670	Edward Hooker	1715	Henry Penton	1760
Thomas Wavell		Gilbert Wavell		His Grace Charles Duke	
Benjamin Clarke		Richard Gofnell	} 1717	of Bolton	
William Taylor		Gilbert Wavell		James Spearing	
Anthony Yalden		John Foyle		John Wool	
Godfon Penton	1675	Thomas Coward		Berrington King	
John Warner		Edward Hooker	1720	George Durnford	1765
Edmund Fyfield		John Foyle		James White	
William Craddock		Thomas Barfoote		N. P. Smith	
Thomas Wavell		Mathew Imber		George Durnford	
Benj. Clarke	} 1680	Thomas Barefoote		John Dyfon	
William Taylor		Thomas Godwin	1725	Henry Penton	1770
Thomas Coward		John Foyle		Sir Paulet St. John	
Anthony Yalden		Thomas Barefoote		William Knapp	
Godfon Penton		Robert Waldron		His Grace the Duke of	
John Warner		Mathew Imber		Chandos	
Ellis Mews	1685	William Spearing	1730	Thomas Waldron	} 1774
James Earle		William Waldron		His Grace the Duke of	
Thomas Wavell		Robert Waldron		Chandos	
Ditto		Samuel Smith		James Spearing	1775
Thomas Pink		William Waldron		Harry Green	
Matthew Imber	1690	William Spearing	1735	John Dofwell	
James Barfoote		Thomas Barefoote		James White	
John Purdue		Gilbert Wavell		George Durnford	
Richard Good		Jacob Gater		William Knapp	1780
Henry Sharpe		Thomas Barefotte		John Dofwell	
William Over	1695	John Gauntlett	1740	James White	
Godfon Penton		Thomas Waldron		George Durnford	
Thomas Cropp		William Waldron		His Grace the Duke of	
John Perdue, fen.		Thomas Barefoote		Chandos	
Richard Good		Thomas Waldron		Sir William Hillman	1785
Matthew Imber	1700	Samuel Smith	1745	Joseph Barker	
Henry Sharpe		William Olding		John Dofwell	
Thomas Cropp		William Waldron		James White	
John Blake		Jacob Gater		George Durnford	
David Wavell		Nich. Purdue Smith		George Earle	1790
John Penton	1705	Arthur Good	1750	Richard Gamon	
John Perdue, fen.		Harry Green, fen.		John N. Silver	
Richard Smith		Daniel Lathford		John Ridding	
John Soane		Thomas Waldron		Richard H. Lloyd	
Thomas Cropp		William Waldron		George Earle	1795
David Wavell	1710	Nich. Purdue Smith	1755	Richard H. Lloyd	
Robert Clarke		William Prior		John N. Silver	
Mathew Imber		James Spearing		John Mant	
Thomas Merriott		Berrington King		Sir Henry Paulet St. John	
John Blake		George Durnford		Mildmay	1799

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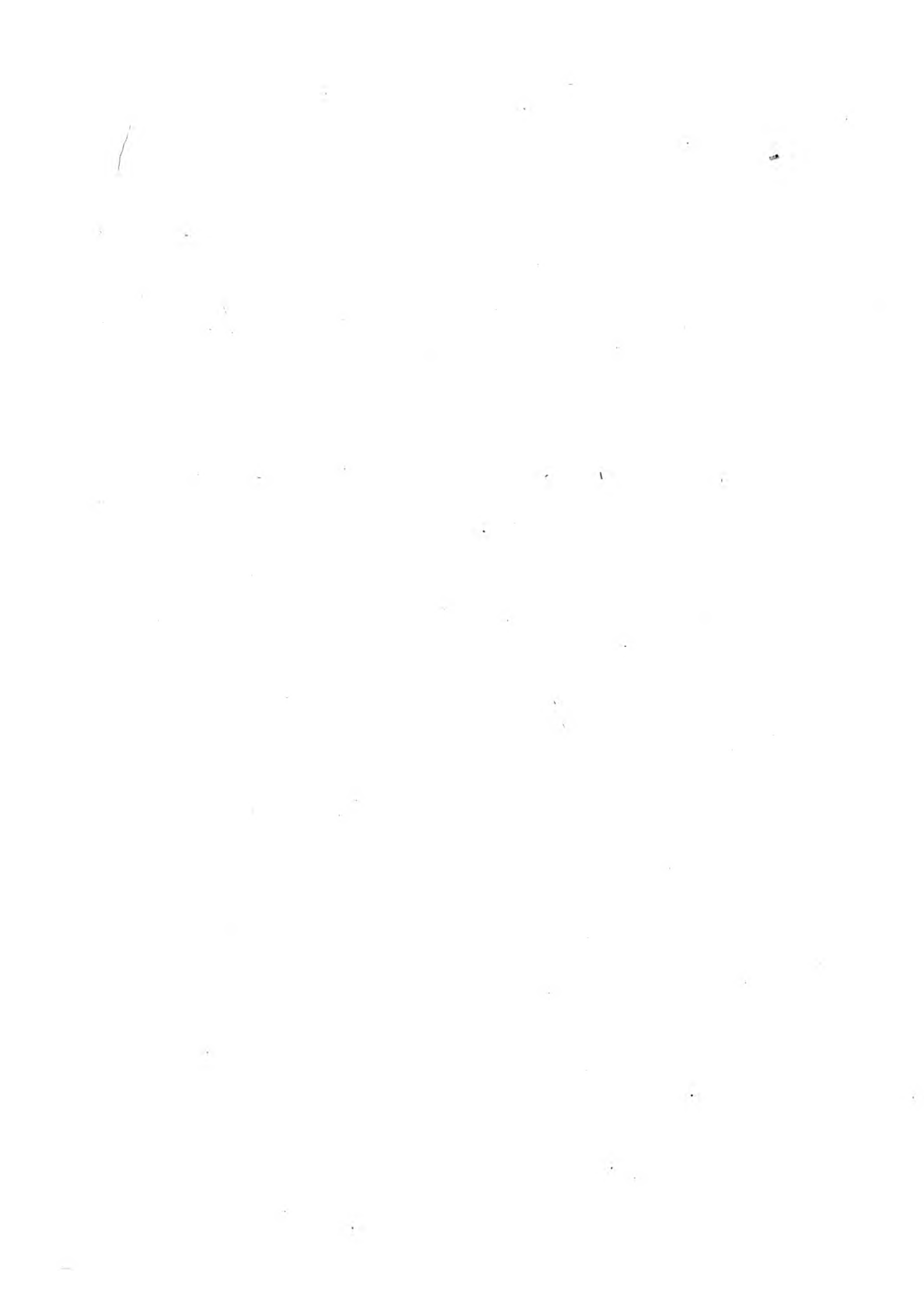


ERRATA.

Page 2, note 4, for 80 paces *long*, r. *broad*—p. 3, distinctly, for *ly*, r. *and*—p. 5, n. 2, coneret, r. conderet—p. 6, n. 4, fundada, r. fundanda—p. 10, n. 1, fedes, r. sedes—p. 14, n. 4, confratiam, r. confratriam—p. 22, l. ult. restections, r. reflections—p. 32, l. 3, ec, r. et—p. 48, n. 2, l. 2, and, r. of—p. 51, Ecclesiæ, r. a—p. 56, effect, r. defect—p. 57, n. 3, in both Greek words, v, r. v—p. 76, l. 24, chrims d. s—p. 81, n. 3, et, d. t—p. 90, l. 19, in the church to the said wing, r. into the church, the said wing—p. 91, l. antepenult, chaunted, d. u—p. 94, l. 19, cannons, d. n—p. 96, l. 5, kind, r. kinds; l. penult, cellarer, r. cellarers; note, *trabuerunt*, r. *b*—p. 99, n. for Discussion, r. Dissertation—p. 102, n. Hungary, r. *n*—p. 118, Thurbren, r. Thurbern—p. 127, l. 15, Tempo, r. Temple—p. 129, l. 15, add Dr. Rob. Lowth, bishop of London—p. 165, l. 7, d. that—p. 169, n. l. ult, d. also by—p. 170, l. 21, truncaled, r. *t*—p. 175, n. 1, l. 9, prelate, r. pietate; l. 12, milli, r. nulli; l. antepenult, add Tancred Stapleton—p. 204, n. 3, all *the*, r. all *bis*—p. 208, l. 21, grafts, r. graffs—p. 211, throughout chap. x, in running title, for THE SOKE, r. HYDE ABBEY—p. 227, l. 4, was, r. were—p. 239, l. 19, is, r. are—p. 240, l. 17, in, r. with—p. 247, Σ, r. E.

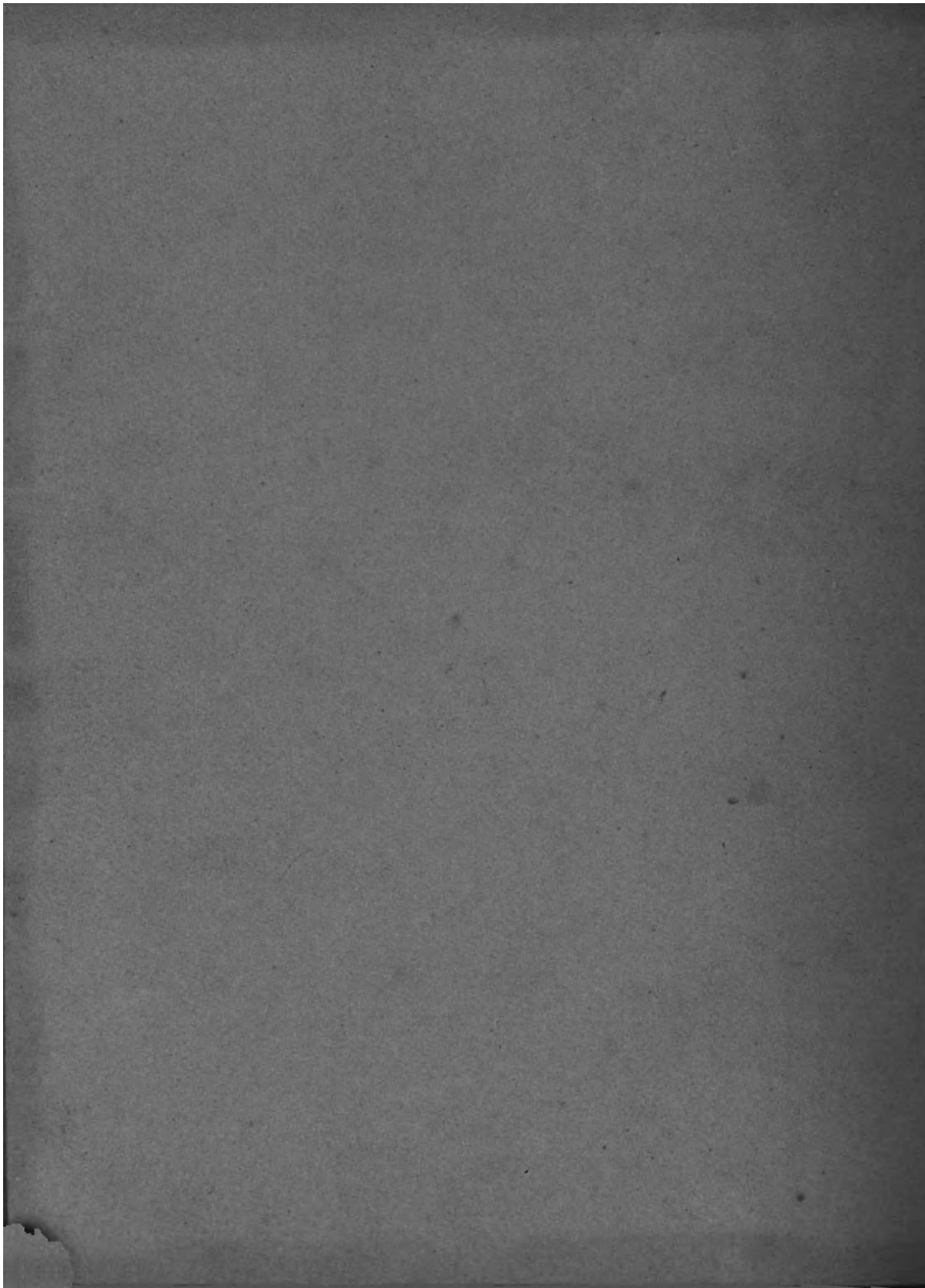
Additional Errata to Vol. I.

Page 167, l. 9, for 134, r. 164—p. 392, note, l. 23, for approving, r. removing.









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