

Saint Whyte and Saint Reyne.

BY HUGH NORRIS.

IN the course of this day's ramble (Aug. 19th) we have travelled along a road, two spots on which are thus noted by the old Chronicler, William of Wycestre, in the latter part of the 15th century:—

“Sancta Whyte, Candida, virgo, jacet apud Ecclesiam Whytechurch per . . . miliaria de Cherde, et dedicatur die Pentecosten.

“Sancta Regina, id est Reyn, virgo in Ecclesia prope Crok gyn in Comitatu Somersetiæ.”¹

These sentences are generally held to indicate chapels or cells, or it may be shrines, dedicated to the above Saints, and situated on the main road between Crewkerne and Chard, either on or near to the spots we now recognise as “Serraine” or “St. Reyne” Hill and “White Down,” where a fair is held annually on Monday and Tuesday in Whitsun week.

But notwithstanding the apparently tangible evidence of the chronicler's truthfulness afforded by the undoubted existence of such places as St. Reyne Hill near Crewkerne, and White Down not far from Chard, such an amount of sceptical discussion has of late years arisen regarding the status of the two Saints thus commemorated, that it may not be deemed time altogether wasted, if an enquiry be instituted as to what is really recorded of their history.

¹ *Chronicle*, Nasmyth's ed. 1778, pp. 90-91.

ST. REYNE.

Of St. Reyne we get full and unmistakeable accounts. Of St. Whyte, whom William of Wyrcestre's words would apparently warrant our connecting with White Down, although a good deal has been written about her, there seems to exist in some minds, considerable doubt as to whether there was ever really such a Saint at all. Moreover if she can be spotted, one cannot exactly determine whether whilst in the flesh, St. Whyte was actually a man or a woman; seeing, as will presently be shown, the name is at one time recorded as belonging to a person of the one, and at another time to a person of the other sex.

Matters, however, are altogether different with regard to St. Reyne, who in Roman Hagiology, is commemorated as "St. Regina," on the 7th day of September, and whose emblems according to Husenbeth are (or were) somewhat numerous in different churches on the continent:—

1st. As recorded by *Callot*, she is depicted in a boiling cauldron with torches applied to her naked body.

2nd. As bound to a cross, with torches applied to her sides. (*Der Heiligen Leb.*)

3rd. In prison, chained and praying, with a dove on a luminous cross appearing to her. (*Bilder Legende.*)

4th. With a lamb or sheep about her. (*Ikonographie.*)

5th. Scourged with rods; a dove flying towards her. (*Weyer.*)

6th. The same with a crown. (*Cahier.*)

7th. Fountains on the place of her martyrdom. (Husenbeth's "*Emblems.*")

With such a record, one cannot but admit that St. Regina or St. Reyne was an authorised and undoubted Saint in the Roman Kalendar.

She is said by an anonymous author in the *Acta Sanctorum* to have been the only daughter of a man named Clemens, and to have been born in a place called Alexia in the Duchy of

Burgundy, somewhere about the third century of our era; but of her earlier years one has failed to find any recorded notice.

Alban Butler simply tells us that "after undergoing many cruel torments, she was beheaded for the faith at Aliza, formerly a large town called Alexia famous for the siege which Cæsar laid to it, but now a small village in the diocese of Autun in Burgundy. Her martyrdom happened either in the persecution of Decius in A.D. 251, or under Maximian Herculeus in A.D. 286, as some Martyrologies mention. She is honoured in many Martyrologies. Her relics are kept with great devotion in the neighbouring Abbey of Flavigni, a league distant, whither they were translated in A.D. 864, and where they have been rendered famous by miracles and pilgrimages, of which a history is published by two monks of that Abbey." (*Lives of Saints, etc.*, vol. ix, p. 68.)

A good deal of the above corresponds with accounts given at greater length in the *Acta Sanctorum*,² which devotes many of its folio pages to notices of this Saint by various writers, as well as to discussions on what should be regarded as reliable, and what as fabulous in the legends relating to herself, her sufferings and her martyrdom.

According to this authority, she was born at Alesia, once a city in the old Duchy of Burgundy, which was celebrated in the history of a former age as having been destroyed by Julius Cæsar; and it was here also that in the 3rd century, she obtained the crown of martyrdom under Olibrius proconsul in the reign of the Emperor Maximian.

The harrowing details of her sufferings are such as are calculated even at this distance of time to excite feelings of horror and compassion in the bosoms of the least sensitive among us.

The capital sentence—which according to one authority seems to have been beheading, according to another drowning

² Published in Rome and Paris by Victor Palme, in 1867.

(“*suffocatio in aquis*”)—was only carried out after imprisonment,—scourging in public with rods,—suspension on the “*equuleus*,” or little horse (a torture of great severity)—the most shameful exposure of her unprotected person to the rude gaze of a ribald multitude—and lastly, by subjecting her tender limbs and body to the agony of burning by means of lighted torches continuously applied to the surfaces thereof.

Amid all these terrors, her biographers have recorded that her confidence in God and her faith in Christ were never shaken for a moment.

It is added also, that her pure spirit having ascended to Heaven whilst her truncated body remained on earth, many remarkable miracles were wrought at the place of its sepulture.

This spot, we learn from the Geography of Michael Brandianus, is known as the plain of St. Reyne or the fane of *S^{ta} Regina*, and is distant but a league from the Abbey of Flavigny, whither her remains were subsequently translated in the latter half of the 9th century.

From another writer quoted in the *Acta Sanctorum*, we gather that there was a second *Sancta Regina*, whose martyrdom took place in the 5th century; but inasmuch as her existence is rather surmised or hinted at than expressly asserted, we can hardly be accused of doing her an injustice if we dismiss her altogether from our present consideration.

ST. WHYTE.

Of St. Whyte, whose day is commemorated in the Roman Kalendar on the 20th of September and whose name is Latinised into “*S^{ta} Candida*,” little is known. Her identity seems from the first to have been surrounded by a curious haze, so to speak, which precludes us from arriving at anything very definite regarding her history.

Alban Butler does not mention her.

In the *Acta Sanctorum* we read that the memory of *S^{ta} Candida* is set forth at the present day in the Roman Martyr-

ology in these words:—"Saint Candida, virgin and Martyr, suffered martyrdom at Carthagera under the Emperor Maximian (*i.e.* in the 4th century), her whole body being covered with lacerated wounds produced by scourging."

Little seems to have been recorded of her career by any Hagiologist. Galesinius indeed says that her name appears in the Breviary and tables of the Church at Cordova; but even this assertion has been met by contradiction at the hands of others.

Joannes Tamayas Salazar tells us that in the Spanish Martyrology, she is commemorated together with Susanna and Martha (whoever these may be), but the learned Editor of the *Acta* confesses that he knows little or nothing more of her, than that (as remarked above) she was worshipped in the Cathedral of Cordova in Spain³

According to Callot, quoted by Husenbeth, her effigies in the Churches represent the Saint being scourged at a stake.⁴

But if we have such scant information as to the *existence* of St. White among the older writers, we are not wanting in discussions about her *non-existence* in more recent times. Curiously enough, William of Wyrcestre himself in one place⁵ speaks of "*Sanctus Whytus et Sanctus Ranus* (male Saints) in ecclesiâ, capellæ super planum prope Crokehorn in comitatu Somersetiæ, secundum relatione Tatershale," and in the passages at the head of this article, he subsequently mentions *Sancta Regina* and *Sancta Whyte*, Candida, in the feminine gender.

Our late valued associate, Mr. Thomas Kerslake, discussed matters connected with St. Whyte at some length, in a pamphlet privately printed not long before his death in 1890, entitled *Saint Richard the King of Englishmen*. In this pamphlet he has remarked on the occurrence of other dedications

³ *Acta Sanctorum*, Sept. 7th, Ed. Victor Palme, 1867, folio.

⁴ *Emblems of Saints*, Ed. by Jessopp, Norwich, 1882, 8vo.

⁵ *Op. cit.* p. 163.

to names which he seeks to identify with both these Saints, viz., St. White and St. Reyne, in apparent connection with each other in quite a different part of the county.

According to Collinson,⁶ three miles south of Bristol, on the Wells road, there is a parish called Whitchurch; three miles south-west of Bristol, in the adjoining parish of Long Ashton, is to be found a spot called St. Rayne's Cross. Mr. Kerslake, apparently believing that there is something more than mere accident in these reduplicated associations, has surmised that in both instances they may be held to commemorate two of Archbishop Boniface's followers and fellow workers. Boniface, "the Apostle of Germany," in his foreign diocese introduced among his faithful coadjutors many old friends from his native Wessex. Amid these were to be found Witta, whom he created Bishop of Buraburg, and Reginfred, who became Bishop of Cologne.

When Boniface and his fifty-two followers were massacred on Whitsun-eve, near the city of Utrecht, during his missionary expedition into Friesland in the year 755, many, if not most, of his fellow sufferers were said to have been his own countrymen, and on the arrival of the news of his death in England, a general synod convened by Cuthbert Archbishop of Canterbury, decreed that he and his cohort (as his companions were called) should have their martyrdoms solemnly celebrated annually, throughout the Church of England.⁷

Mr. Kerslake adds that "Witta, the first Bishop of Buraburg, commonly called St. White, sometimes also Witan, Witto, Wizo, Vitus, Albinus, Candidus, etc., and Reginfred, Bishop of Cologne, seem to be colleagues also in English memory."⁸

These ecclesiastics moreover, derive an additional association

⁶ Vol. ii, pp. 304 and 442.

⁷ *Councils*, Haddan and Stubbs, vol. iii, p. 391; *Concilia*, Spelman, vol. i, p. 239.

⁸ *St. Richard*, p. 68.

from having been consecrated to the episcopal function on the same day in A.D. 742.⁹

Having noted so much, and observing that William of Wyrcestre speaks in one place of "*Sanctus Ranus, Abbas*," (whose day, by the bye, was kept on the 8th of March), and in another of "*Sancta Regina*;"—in one place of "*Sanctus Whytus*," and in another of "*Sancta Whyte, Candida, Virgo*,"—our author seems to me to have drawn the inference that the spots on Windwhistle of which we have been speaking, were originally consecrated to Saint Ranus, *alias* Saint Reginfred; and to Saint Witta *alias* Saint Weyt or Whyte, or Vitus, and that *S^{ta} Regina* and *S^{ta} Candida*, *as we know them*, are simply intruders who have no business there whatever.

He also alludes, as others have done before him, to the fact that the low-lying land on the north side of Windwhistle Hill is unusually clustered with place-names, of which 'White' is a constituent, *e.g.* "*White Parish*" (which seems to be a mistake as regards this county), *White Cross*, *Whitestaunton*, and *White Lackington*," to which may be added *Whitehall*, *Whitefield*, and to the south-west also *Whitegate*, near Leigh House. In some of these localities it has been remarked that the chalk formation crops out (as on Warren Hill) near the surface, and so may have suggested the prefix in its immediate neighbourhood; but such is manifestly not the fact in all, or even in the majority of cases, so that this theory fails to be of much value in any argument *pro* or *con*.

After referring to possible objections to the above reasoning, Mr. Kerslake proceeds to say that "This uncertainty cannot however extend to *Whitchurch Canonicorum* some seven or eight miles to the south, of which the present dedication is that suspicious usurper, 'Holy Cross,' perhaps an infection from the neighbouring post-Norman Montacute. He also refers to the tradition of St. White and her Well at *Whitchurch*, as

⁹ *Baronius*, A.D. 742, xv.

still surviving; adding "this would appear to be the Ecclesia near Chard of William Worcester, and distinct from his 'capella super planum' on White Down, which is about eight miles north of it."¹⁰

One question, however, arising out of Mr. Kerslake's theory, may suggest itself, and that is, whether it is possible that this district might have been connected with the former career of Saint Witta, *alias* Saint Whyte of Buraburg? Whether in fact, he may not have been a South Somerset man, and thus commemorated in the folk-lore, or rather place-lore of his own county. This is a question by the bye which Mr. Kerslake does not ask, but which I would submit, is worthy of being asked by those who have any leaning towards his hypothesis.

Again, Precentor Edmund Venables of Lincoln would seek to ignore *our* St. Whyte altogether, and he refers to that passage in Bede's *Ecclesiastical History*, which, speaking of Whitherne or 'Candida Casa' in Galloway, says—"The place — is generally called the White House, because (St. Ninian) there built a church of stone, which was not usual among the Britons,"¹¹ whose churches, it may be noted like the *Vetusta Ecclesia* of the Blessed Virgin Mary at Glastonbury, were generally constructed of a less conspicuous material known by the folk-name of 'wattle and daub.'

St. Ninian's Church, erected in the 6th century, was certainly not dedicated to St. Whyte or St^a Candida but to St. Martin; for we are especially told this in the *Anglo-Saxon Chronicle*, under the year 565.

The day of St. Whyte is, as has already been stated, the 20th of September, but William of Wyrcestre truly tells us that her chapel, near Chard, held its festival on the day of Pentecost, or Whitsun-Sunday.

There is a well-known fair held on White Down annually

¹⁰ *St. Richard*, p. 70.

¹¹ Bohn's Ed., by Giles, p. 114. *Notes and Queries*, s. 6, v. 455.

on Whitsun-Monday and Whitsun-Tuesday, and from a former paper in our *Proceedings*,¹² "The Genealogy of the Somerset Family of Meriet" by Mr. Greenfield, we learn that the said fair was chartered as far back as the year 1361.

This appears from an Inquisition held at Montacute on June 6th, 44th Edward III, the object of which was to determine whether, and how far "a certain fair newly set up at *Saint Wyte* (not White Down or White Church), and held yearly from the Feast of Pentecost in 1361" until the above date (1370), had prejudiced the fair of "Lopene," which lasted from the Feast of Pentecost till the morrow of the Holy Trinity, and was held by one Gilbert Talbot directly of the King. The issue of this Inquisition is not given, but we may reasonably presume that it was not adverse to "Saint Wyte," seeing that her fair is one of the fixtures of our county almanacs in this present 19th century. Mr. Pulman (*Book of the Axe*) says that, according to local tradition, the present Church of Cricket St. Thomas (hard by White Down) was originally a domestic chapel,¹³ and that the parish Church at the latter place was accidentally destroyed by fire.

As to the connection between the dedications of our churches and our country wakes, fairs, and revels, Pope Gregory the Great's letter to Archbishop Mellitus, as given in Bede's *Ecclesiastical History*,¹⁴ proves that they had a common origin. Brand specially tells us that Pope Gregory's letter was the origin of country wakes.¹⁵

Mr. Kerslake, in support of his theory referred to above, mentions the following fact which he gathers from *Notes and Queries* for May 17th 1890, in which Professor Attwell gives an interesting description of an annual festival on *Whitsun-Tuesday*, at a place called Echternach or Epternach (in

¹² Vol. xxviii, p. 142.

¹³ 4th Ed., p. 387. This can hardly have been the case, but it is here noticed for the sake of the tradition.

¹⁴ Book i, ch. 30.

¹⁵ *Pop. Ants.*, Bohn's ed., vol. ii, p. 1. See also, on this subject, *Ibid.*, p. 268.

Germany). "It appears to be a singular dancing procession of ten or fifteen thousand people to the shrine of St. Willebrord," (a native, by the bye, of Ripon, in Yorkshire). The mission of St. Boniface was a succession to, and more active extension of, that of St. Willebrord; and for three years Boniface was adjutant of Willebrord, who founded a monastery at Epternach, and was buried there. The festival, however, is not in his honour, but in honour of *St. Weit*, or *St. Vitus*, who, Mr. Kerslake contends, is our countryman St. Witta beforementioned, and to whom, possibly belongs the association with his name (perhaps from some reputed miraculous cure) of the troublesome disease known as "*St. Vitus's Dance*." ¹⁶

The sports at White Down, which at the beginning of this century included dancing, as related by Mr. Greenfield, must not be connected in our minds with St. Vitus's festival, because it was common sixty or seventy years ago, for the local gentry to take part in such 'fun,' at our older chartered fairs.

Whitchurch Canonorum near Charmouth, in the neighbouring county of Dorset, is that which Mr. Kerslake evidently assigns as William of Wyrcestre's White Church near Chard, but which he states is quite distinct from the chapel spoken of by that chronicler as "*Sanctus Whyte*" in conjunction with "*Sanctus Ranus*," on the table land near Crewkerne. William's exact words, literally translated, are as follows:—"St. White lies at Whyte Church, about . . . miles from Chard;" and if we take each dot as meaning one unit, then we have an approximately close guess at the correct distance, viz., three miles between the two places.

Whitchurch Canonorum is one of the largest, and possibly one of the oldest parishes in its own county. It is mentioned under the name of "*Witan-cercian*" (or White Church), in the will of King Alfred (who died in 901), as part and parcel of his possessions in the west which he bequeaths to his youngest

¹⁶ *St. Richard*, etc., p. 71.

son Ethelward; and it should be remarked that the King makes no reference to *St. Whyte*, but that he simply calls the parish "White Church." It was at a later date surnamed so to speak, "*Canonicorum*," because its rectory was appropriated to the Canons of Sarum and Wells.

A moiety of the manor, under the name of 'Whete circe,' was granted to the Church of Wells by King Edward the Confessor in the 11th century, and not long afterwards we find it spelt 'Wit cerce,' in the *Domesday Survey*.

Hutchinson quotes a deed of gift of the advowson of this church, executed between the years 1231 and 1239 by Geoffry de Mandeville, in favour of Joceline Bishop of Bath, in which these words are used:—"Noverit universitas vestra, me divine pietatis intuita, dedisse et concessisse Deo, et Beate Virgini, et *Sainte Wite*, et Ecclesie de White Church, in puram et perpetuam eleemosynam, totam terram de Bere, simul cum bosco, etc."¹⁷

At the first blush, one would almost conceive that Winterbourne Whitchurch, not far from the Abbey of Cerne, was meant, seeing that that place is close to Bere Regis and Bere Wood; but the De Mandevilles were Lords of Marshwood, which included the Hundred of Whitchurch *Canonicorum*, and apparently had no connection whatever with Winterbourne. As if to add to any confusion already existing between the two places, the same writer tells us that about the year 1250 by King Henry III, and again in 1309 by King Edward II, a market and fair were granted to Whitchurch *Canonicorum* under the designation of "*Album Monasterium*," or the White Minster. Now this was the very name given to Winterbourne Whitchurch in the same county in order to distinguish between the two places. Hutchins, moreover, explains that Winterbourne Whitchurch "derives its distinctive appellation from the colour of its Church when

¹⁷ *History of Dorset*, Vol. ii, Ed. 3, p. 270.

newly built, or from the chalky hills near it," etc.; and as if in corroboration of this, he affirms that it was called in olden times 'Winterbourne Blaunchminster.'¹⁸

Concerning the fair just mentioned, it appears that as a fair for horses and merchandise it collapsed more than a century ago. To it succeeded a two-days' feast or revel, held on the spot of unenclosed ground reserved for the older fair, its chief feature being the hospitable dispensation of big apple-pies made in large flat dishes, each holding from half a bushel to a bushel of fruit. This has also downgraded in the present day to one gingerbread stall, set up for a couple of days, accompanied by dancing and hard drinking at the public-houses for a week.

The date of Whitchurch fair is at present fixed curiously and with evident care for the convenience of neighbouring villages; a liberty which was not unfrequently taken with such fixtures. It is held on the first Monday after Morecombe-lake Feast, which occurs on the Monday after Chideock Feast, which takes place on the Monday succeeding the 11th of September. Presuming then that as fairs were often originally held on a Sunday, and that Chideock Feast was formerly on or about September 11th, Whitchurch Fair would be a fortnight later; a date sufficiently near St. White's day to afford some countenance to the idea that its original date might have coincided with her festival, viz. Sept. 20th.

Hutchins¹⁹ says of the Church, "It is dedicated to *St. Whyte*, or *Candida*, afterwards to the *Holy Cross*;" knowledge of this latter fact being derived from the circumstance that Roger Beaufiz or Bovis, Vicar thereof in 1452, ordered his body to be buried "in the Church of the *Holy Cross* here." In the face of this assertion however, it seems singular that nearly a century after, viz. in 1531, one Robert Pike of Stanton St. Gabriel (a chapelry in the same parish), desires that his body

¹⁸ Vol. ii, 3rd Ed., p. 196 *et seq.*

¹⁹ Vol. ii, Ed. 3, p. 266.

may be buried "in a tomb in the chancel of *St. White's Church* here." It may interest some to know that there is, or was not long since, to be seen on a Mandeville tomb (*circa* 1400) in this Church, some scroll work on which the words "*Candida . . . candidiorque*" alone could be deciphered. This was probably a punning allusion to the last resting place of the occupant.

The only explanation of these apparent contradictions that seems to offer itself, is the possibility that the early Saxon Church at "Witan-cercian" may have been re-dedicated to St. Whyte (or *S^{ta} Candida*) in deference to popular opinion, whatever its original dedication may have been, or else that a shrine in her honour may have been there set up in connection with her wonder-working well,²⁰ the popularity of which had caused it to overshadow any other or previous dedication of the parish Church.

Mr. Kerslake, who quotes Hutchins almost as freely as the writer has done, says, "the truth is, the early dedications of Churches were often groups of names, of which one became sometimes by mere usage the *distinctive*, and therefore the *popular or fixed name*, such as we call *the* dedication; the *foci* of the dedications being the chief altars, etc." of which he instances more than one example. The impression of the writer's boyhood days, that the fine old tower of Whitchurch Canonicorum was then used as a landmark by the fishing population of West Bay, has been confirmed by recently instituted enquiry, and knowing with what tenacity old customs and old traditions are clung to by seafaring people, one can hardly doubt that such has been the case from time immemorial, seeing that when viewed from the water, the holy pile must ever have stood out as a conspicuous object against its darker background of hill and foliage.

To sum up what has been said, William of Worcester seems

²⁰ Coker.

to have jotted down what he had been told by others (not having visited this neighbourhood himself), viz. that in the 15th century there were two shrines or chapels on Wind-whistle Hill, the one dedicated to St^a Regina or St. Reyne, the other to a Saint then recognized as St^a Candida or St. Whyte, having however previously recorded that St^{us} Whytus and St^{us} Ranus stood "super planum prope Crokehorn."

The question that now presents itself is, who and what were these two holy persons?

Mr. Kerslake wishes us to believe that the two chapels in question commemorate the canonization of two of his Wessex friends, the German bishops and fellow martyrs St. Reginfred of Cologne, and St. Vitus or St. Weit of Buraburg; the latter a holy man with many *aliases*.

But he does not *attempt* to identify St. Reginfred with St^{us} Ranus, and he does not *succeed* in identifying his 8th century St. Vitus with our 4th century St^a Candida.

On the other hand, in face of the foregoing copious extracts from the *Acta Sanctorum* and other collateral authorities, no one is likely to dispute the existence in early ages of the Church, of such a Saint as St^a Regina, whose name would pass by a natural and easy transition, at a later date, into the Norman-French St. Reyne.

Precentor Venables dealing only with St. White, believes that St^a Candida was an invention of later days in order to adapt an early and somewhat obscure Saint, known by that name in the Roman Kalendar, to a Church popularly and universally recognised as "Hwit-cerce," or "White Church," guided to this view by the venerable Bede's note on Whitherne, or "Candida Casa," the so-called 'Columban' Church, founded by St. Ninian in the Scottish county of Galloway, about the year 565 of our era, and dedicated by him to St. Martin.

The *Acta Sanctorum* and other standard sources of information certainly identify St. Reyne with St^a Regina, and

St. Whyte with S^{ta} Candida ; although in the latter case we have not been able entirely to dispel the obscurity that we are bound to admit, surrounds her history and her name.

The writer's opinion on this vexed question is that, whilst giving in his adhesion to the *ipsissima verba* of William of Worcester with which this paper was commenced, he agrees with Canon Venables as to the probably spurious origin of S^{ta} Candida in the instance before us. He conceives that in the discrepancies hanging over the two Dorsetshire Whitchurches ; in the almost certainty that Whitchurch Canonicorum was noticed for the prominence of its contrast with its surroundings, in times gone by ; in the probability that Winterbourne Whitchurch owes its cognomen to a similar cause, and to the fact that a peculiar distinctness would attach to a Church standing on Whitedown, a height at least 500 feet above the surrounding country, one may find very much to confirm the conviction of the learned precentor, and very little to contradict it.

Taking the case of Whitchurch Canonicorum as a strong argument in favour of this theory, it would not be hard to find many other instances in which the Church has followed popular instincts in dealing with popular convictions, even to an extent as great as that of superseding a dedication to the Holy Cross by a re-dedication to St. Whyte, or *vice versâ*.

Granted that such may have occurred at Whitchurch Canonicorum, there does not appear to be any very great difficulty in giving credence to the supposition that in the case of a Church, which tradition states to have once existed on White Down a dedication should have taken place in the name of St. Whyte, an almost forgotten Saint in the Roman Kalendar, under somewhat similar circumstances. And here the writer desires to express his dissent from Mr. Kerslake's opinion that the "Ecclesia Whyte Church" near Chard, whose dedication was celebrated at Whitsuntide, and Whitchurch Canonicorum near Charmouth, are one and the same place.

He believes that no dispassionate enquirer can doubt the identity of the two Saints—*S^{tus} Whytus*, and *S^{tus} Ranus*, whose chapels were ‘*super planum prope Crokehorn*,’ with ‘*Sancta Whyte apud Ecclesiam Whytechurch per . . . milliaria de Cherde*,’ and ‘*Sancta Regina in Ecclesia prope Crockgyn in Comitatu Somersetiæ*!’

Personally then, he would receive in all its integrity, the statement of the old Bristol Antiquary with which he set out, viz., that St. Reyne was worshipped in the 15th century in a Church (or chapel or cell) near Crewkerne, and that St. Whyte had a home a few miles from Chard, ‘*apud Ecclesiam Whytechurch*,’ (possibly a parish Church,) where her votaries annually held special services in her honour, ‘*die Pentecosten*’; an indirect corroboration of this being afforded at the present day by the fair which has been held in Whitsun week, in that immediate neighbourhood, for upwards of five hundred years.
