

Wells Cathedral.

BY THE REV. CANON CHURCH, F.S.A.

IN a paper on Tuesday evening last, I brought forward documentary evidence that building was going on in this church in the latter half of the 12th century, under Bishop Reginald, 1174—1191, and in the early part of the 13th, under Bishop Jocelin, 1206—1242.

Now we find ourselves in that part of the church which contains architectural evidence of the work of those two periods. We see around us nave, transepts, three western bays of choir, and north porch, bearing marks of the 12th century architecture—plain, simple, massive in general character; columns with square abaci, and capitals, some rude and archaic, others of fanciful design and wild imagery, carrying us back to Norman work in Glastonbury, even to the Romanesque of North Italy; becoming more naturalistic in flowing sculptured foliage as we approach the west.

When we come to the West Front, we have architectural work of a different character, corresponding with the dated work at Salisbury and Lincoln of the 13th century, and with the time of Bishop Jocelin at Wells. There are several marks of difference of detail and of junction in the masonry, indicating different builders; but, speaking generally, we seem to have in the first section of this building a remarkable, if not unique, example of Transition work, between Norman and what is called Early-English; and in the West Front, Early-English in its best form.

The church at Jocelin's death occupied the present area of

nave, north porch, transepts, and three western bays of present choir; the three towers were carried up to the level of the roof of nave; the 'pulpitum,' or rood-screen was under the western arch of central tower; the choir under the tower, and eastward of it the presbytery, to the high altar at the square eastern end dedicated to St. Andrew. Before the high altar the Canons laid the body of Bishop Jocelin; choosing the most honourable place in the newly consecrated church for their own Bishop, who had established the supremacy of Wells—who had left his body to the church he loved so well—the first Bishop buried at Wells, and not Bath, for 150 years. Leland, in 1540-2, describes his tomb as in the middle of the choir ("tumba alta cum imag. ærea"). Godwin says that he was laid in a marble tomb; probably a stone coffin, with moulded slab of dark Purbeck marble, such as covers the grave of Bishop William 2nd of Bytton (d. 1274), in the south aisle of the choir. He also says that the tomb was 'monstrously defaced' in his time. No mention is made of it by later writers, and no man knew of his burial place until, on occasion of an opening of the pavement of the choir, in 1874, an ancient freestone coffin was found in the middle of the choir; the covering stone had been broken and the bones disturbed. The stone was renewed, and the name of Jocelin was then inscribed upon it—"Jocelinus de Welles Ep., 1242."

I pass on to the next period—the latter half of the 13th century. From 1242 to 1286, the Registers tell us little about the main fabric of the church. There appears to have been a cessation of work for more than forty years. What occasioned this stoppage in a time of such general activity? The Registers give us much detail of Chapter history which accounts for it. The Church, Bishop and Chapter, were heavily in debt.

Immediately on Joceline's death the jealousy of the rising greatness of Wells, and the legacy of the body of the Bishop to the church of Wells, had prompted an audacious attempt of the Chapter of Bath to set aside the constitution under which

Bishops Reginald and Jocelin had been elected by the two Chapters, and to snatch the royal sanction and papal confirmation for their own nominee to the see—without any consultation with the Chapter of Wells. The monks of Bath, acting with the promptitude and decision of a small community concentrated in one house, were first in the field, before the Wells Chapter had fathomed their purpose and collected the members of Chapter from around the diocese to deliberate and to act. Bath obtained their end by the royal sanction and papal confirmation of Roger, precentor of Sarum, a good man, who was their nominee. But the Pope made amends to Wells, by the decree that henceforth the dual elections by the two Chapters must be strictly carried out, and that the style of the see should be henceforward for ever, “Bath and Wells.”

We have record of the bills for this bit of legislation at the Courts of King and Pope. The expenses were enormous. Members of a thrifty Chapter, with scanty income, “*tenuis et insufficiens*,” may shudder at the reckless expenditure of the two rival Chapters in sending out their deputations to the great men in London, to the King at Bourdeaux, to the papal chancellery at Rome, to the Pope at Lyons, to contest the election. The Wells Chapter sent out Dean, Archdeacon, Sub-Dean, other Canons, authorizing them to contract loans with London, Florentine, and Roman merchants and money lenders, to ‘spend money freely’ and ‘to gain powerful friends.’ (R. i, ff. 93—98.)

But the Chapter of Wells was equal to the occasion. In 1245, the Chapter bind themselves to pay off a debt of 1,765 marcs, “for business in the Roman Court,” within five years, by mortgaging the common fund of the Chapter. (R. i, f. 97.) In 1248 they provide for “the intolerable debts of the Church,” now 2,600 marcs, by a further assessment of one-fifth on all prebends for seven years; the goods of all defaulters to be distrained, and the persons excommunicated.

We realize the greatness of the debt, when we attempt to

reduce the sums to modern value of money.¹ We realize the greatness of the resources of the Church, when we find that in 1263 the Bishop, William Bitton 2nd, thanks God that the Church was nearly relieved from the late burden of debt, and accordingly he makes over the sequestrations of vacant benefices to the fabric fund of the Chapter. (R. ii, f. 16 ; iii, f. 11.)

We may date from 1263 the preparations for further building. The common fund of the Chapter, the assessment on the prebends, the private gifts, and the endowments of private obits at favourite altars, were the local sources of recovery.

In 1286, we reach another stage. A general Chapter was then called by the Dean, Thomas Bytton, to "contribute to the finishing of the works now a long time begun, and to repair what needed reparation in the old works." Then the Canons bound themselves to give one-tenth of the proceeds of their prebends for five years, subject to penalty of half a marc for non-payment on the appointed day; the penalties of distraint and excommunication to follow. (R. i, f. 198 *in dors.*) Evidences are not wanting that these penalties were severely enforced.

The work was two-fold—repair and new structure. What were the works of repair at this time? One thing we know from Matt. Paris (*Hist. Angl.*, iii, 42), who reports what he had heard from Bishop William Bytton—himself not an eye-witness, but at Rome at the time—that, in 1248, an earthquake had shaken down either the vaulting, or a stone capping to the tower ("tholus lapideus magnæ quantitatis et ponderis"), which was being raised at that time upon or above the roof of the church ("qui in summitate ecclesiæ ad decorem ponebatur"). The earthquake was also felt in the disturbance of buttresses, and of the capitals of columns, rather than of their bases, or of the foundations of the church.

(1). *E.G.*—

1765 marcs = £1,176 13 4.

2600 marcs = £1,734 0 0, multiplied at least by 20, might give an approximate amount.

The repairs of injuries caused by the two-fold cause—the earthquake and the crashing in of the stone work through the roof—may well have been long a cause of expense to the Chapter, encumbered with debts. The particular parts that would be damaged by the falling of the “tholus” (if we understand by that the stone capping of the central tower) would be the roof of the transepts and nave. The damage done by the earthquake would be more general. But there is a difference observable in some of the capitals of the columns in the transepts, giving evidence of later date, which may have been the work of this time. The repairs certainly were considerable, and carried on for several years. For twelve years after this, in 1298 (R. i, f. 198 *in dors.*), there is still the same complaint ‘of the dangerous defects in the roof of the church,’ and another assessment is then made, of one-tenth, for five years, to carry out the repairs necessary.

But, beside repairs, other and new works were to be constructed in 1286—works long since begun—now to be completed, “jam diu incepta.” Professor Willis, following the evidence of the architecture, and the indications of the Registers, has pointed out that these ‘new works,’ the “nova structura,” must have been the Chapter house. The sustentation of the older work, and the ‘new construction’ of the Chapter house, were the works which were occupying the Bishops, the Deans and Canons, at the end of the century—works long planned and prepared, and partly executed within the century. The Church had thrown off the load of debt incurred by the litigation with Bath, and had been stirred up to fresh building by the enthusiasm and energy of such men, as Dean Edward de la Cnoll—like Jocelin, “a man of the soil,” a native of Cnoll in Wookey, who rose to be Dean, 1256—1284; and as the two Bishops, members of the Bytton family, from Bytton in the Avon valley, who had made themselves a home in Wells, and gave largely of their substance to the Church. The works were done by the munificence and powerful influence of

the statesmen-Bishops of the day. Robert Burnell, the first Edward's Chancellor; William de Marchia, another statesman, trained under Burnell in the King's service; and lastly, by one of her own sons, Walter de Haselshaw, brought up in the church of Wells, to be successively Canon, Dean, and finally Bishop—1303-8. These were the men famous in the congregation, and in the court of the King, who helped to enlarge and to adorn the church of Jocelin in the two generations which succeeded him.

Walter de Haselschaw has left his mark on the history of the church by the statutes he put out as Dean, at the closing years of the century, 1298. His statutes aim at enforcing a higher stage of ritual and greater order and reverence in the church. The desecration of the nave is denounced; it is not to be made a place of merchandise, of idle loiterers, and noisy talkers; and the duty of the sacristan to keep order there is enforced by warning of increased penalties. The Ordinale provided for the proper use of the nave in its stately ritual, according to which on each Sunday and festival the procession down the nave, of clergy, and vicars, and choristers, chanting litanies and singing hymns, was the prelude to the great service of the day.

CHAPELS AND ALTARS OF THE CHURCH.

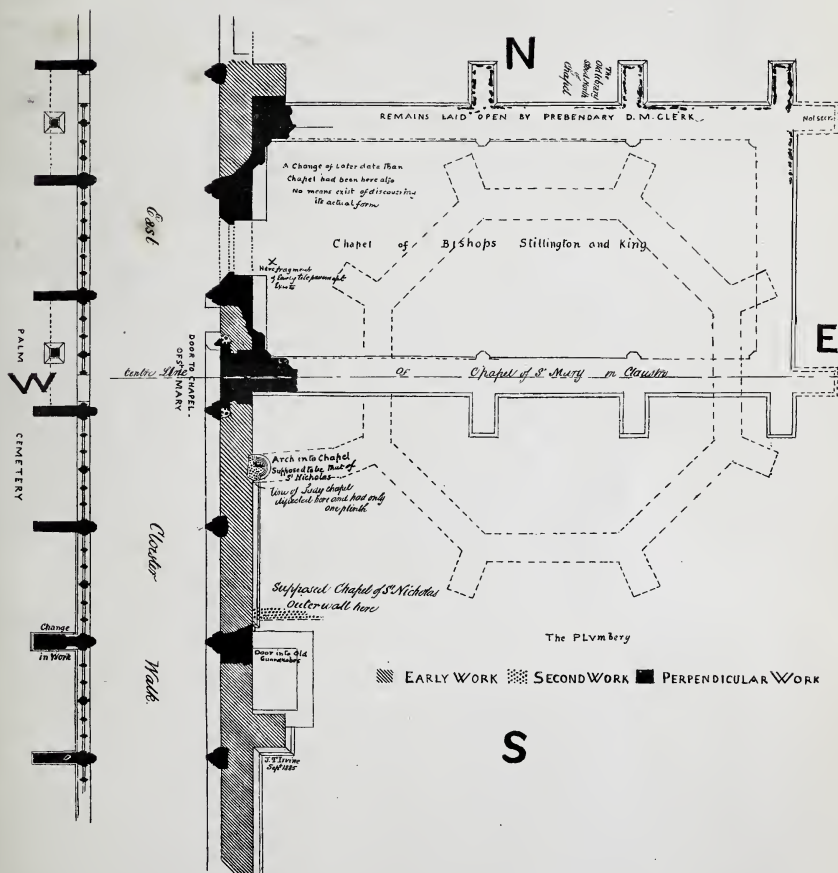
The Chapter Registers help us to form a more complete idea of the interior arrangement of the chapels and altars of the church at this time of the 13th century. The belief in the communion of saints, living and dead, and the desire for continued remembrance after death, and for the intercessions of the living, led practically to the endowment of chantries and obits, whereby not only the church was enriched, and the services of many priests provided for, but also attachment to the church of their fathers was greatly strengthened, as being the common home of the dead and the living.

We find mention at this time of the chapels of S. Calixtus,

and of S. Martin, "*juxta fontem*," both in the eastern aisle of the south transept. The one the burial place of Dean Peter, in 1237; in the latter the obits of Bishops Savaric and Jocelin were celebrated. Near to S. Martin's chapel stood, and still stands, the ancient font; sole relic of the church of Norman or pre-Norman times. Two chapels and altars of the Holy Cross were in different parts of the church at this time; one in the north transept, described later as 'near the door of the Chapter house;' the other 'near the ingress into the church, under the north-west tower.' The high altar was dedicated to S. Andrew. There was another altar of S. Andrew at 'the entrance to the choir,' in 1215. Obits were endowed at the altars—of S. Saviour, "*lately constructed*," in 1251; of S. Mary Magdalene, in 1263; of S. John the Baptist, in 1268. These two last altars probably stood in the north aisle of the choir, where two figures in the jewelled glass of the 14th century may mark the sites of these earlier altars. The altar of S. Edmund of Canterbury (canonized in 1246) stood, in 1269, in the nave, where now is the chantry of Treasurer Sugar, of later date. (R. i, f. 87.)

THE LADY CHAPEL "*BY THE CLOISTER*."

There is one chapel which deserves more particular notice, because it is so often named in the Registers of this time. The chapel of S. Mary, near the cloister—"capella B.M.V. *juxta claustrum*"—on the southern side of the church, "*in australi parte ecclesiæ*." Here was a chapel of immemorial antiquity, the ancient Lady chapel; a centre of general devotion; the favourite chapel of the great Bytton family, in the latter half of the 13th century. It may have been a relic of Bishop Gisa's building, which was spared by Bishop John, his successor, when he pulled down Gisa's cloister and refectory on this spot. Bishop Robert, in an inventory of the possessions of the church of Wells, in 1136, names the chapel of the Blessed Virgin, which Gisa had "endowed with a virgate



of land in Wotton" (R. i, f. 31). In an undated charter, belonging either to 1174 or 1196, two marcs are given to the repairs of the chapel of S. Mary here (R. i, f. 41 *in dors*).¹ When Savaric instituted, and Jocelin confirmed and endowed, the daily services before the altar of the Blessed Virgin, this was the Lady chapel. Certain it is that the chapel stood here in 1243, when the burial grounds were laid out. The cemetery of the Vicars is marked out as being 'behind the chapel of the Blessed Virgin near the cloister;' "*retro capellam B.M.V. juxta claustrum.*" (R. i, f. 64.) Here the Canons meet in Chapter, in 1244 (R. i, f. 97 *in dors*); here obits are endowed, in 1250, and it became, as it were, the family chapel of the Byttons from 1251. Bishop William Bytton 1st is buried here, and in 1271 his obit, and those of others of the family, were endowed with repeated gifts by Bishop William 2nd.² John de Bytton, brother of the first Bishop William, Provost of Combe, built an altar of S. Nicholas in the chapel, and instituted a chantry there for himself and the Bytton family (R. i, f. 22; R. iii, f. 124, under date 1276). Here one of the two obits instituted by Dean Godelee in 1330, before his death, was to be celebrated with special daily services (R. i, f. 179).

It is mentioned in Chapter Acts of the 14th century—in 1328 (*e.g.*, R. iii, f. 278)—as the meeting place of the clergy in 1379 (R. i, f. 274 *in dors*); in the licence to the vicar of the chantry, in 1389 (*e.g.*, R. i, f. 294, *in dors*). Here also was the Court of the Dean's official, where wills were proved, 1390—1403. (*Original Documents*, 512.) Here, by the side of the chapel, or perhaps out of its now dilapidated

(1). The only note of time in the charter is the second year after the coronation of the King "at Winchester"—either Henry, son of Henry II, in 1172, or Richard I, in 1194.

(2). R. i, f. 4. The ordinance appointing the obit in this chapel for Bishop William expressly says "*ubi corpus requiescit.*" Later tradition places his burial place in the eastern Lady Chapel. So Leland, Godwin, and Hearne, Preface to *Adam de Domerham*, p. 27. He must have been translated to the new Lady Chapel at some time. Bishop William 2nd was buried in the south aisle of the choir, 1274.

state, Bishop Stillington and Oliver King, in 1464, erected a new chapel, which is still called the Lady chapel; and here, in 1491, Bishop Stillington was buried. "That goodlie Lady Chapel in the cloister," Godwin says, "where Bishop Stillington was entombed; but rested not there long. Men who saw the building of his chapel and the celebration of his funeral there, saw also tomb and chapel destroyed, and the bones of the Bishop that built them turned out of the lead in which they were interred."¹

So we can trace the life of that first Lady chapel on the southern side of the church, from its beginning until the years of sacrilege, and the day of its complete and final overthrow, when, on June 20th, 1552, Bishop Barlow and the Chapter (Dean Turner was absent by dispensation) made a grant to Sir John Gates, the notorious spoiler of the Palace hall, "of that chapel by the cloister on the south side of the saide Cathedral Church, commonly called 'the Ladye Chapell,' with all the stones and stone-worke, lead, timber, glass, and iron, 'the soyle that the saide chapell standeth on only excepted,' on condition 'that he rydde the ground'" —not only of such stone, lead, etc., but—"of all rubble," and "make the ground fair and plane within the space of four years and a quarter next ensuing." (The original document is in the Cathedral Library, No. 773.)

Before those four years were completed, the spoiler's head was cut off, and he was laid in the dust. But the ground was made 'fair and plane,' and from that time let out for garden ground. Some years ago excavations were made, the site of the chapel laid bare, and foundations of an octagonal building, and also of a later building, running east from the present cloister wall, were seen; the bosses of the vaulting of this later Stillington chapel were found buried in the ground, and are now in the crypt of the Chapter house. The octagonal form of the building is unusual for a Lady chapel, and it has

(1). See Plans in this volume.

been suggested that it was not a chapel, but an early Chapter house. But the documents shew that the early Lady chapel stood here, and also on occasions served for the meeting place of the Chapter, before the great Chapter house was built. The octagonal form is common at Wells, both to the later Chapter house and to the later Lady chapel; and the form of this earlier Lady chapel may have given the suggestion for the form of the later chapel. The cloisters, in their present form, are of the 15th and 16th centuries. It is clear from the Ordinale prescribing the ritual of the church of Wells, that this chapel, and the cloister of the 13th century, probably of wood, were equally with nave and aisle scenes of processions on days of festival. An arch of Early-English date midway in the western walk of the cloister was the entrance from the town to the great south-western porch of the church, perhaps through an Early-English cloister. The area of the Canon's cemetery, now surrounded by the cloister, is marked by the southern wall, which fences it in. In 1286, Bishop Robert Burnell, the builder of the great hall of the Palace, obtained license from Edward I to raise an embattled wall round the cemetery and precincts of the church, "for the security and quiet of the Canons and ministers of the church, and of those who rest therein;" and that noble bulwark, the south wall of "the Palm churchyard," that fences in the cemetery, is a portion of his work at the close of the century.

We must go to the north side of the church, to the "new structure" that was rising there between 1286 and the end of the century, to see some more of his work in the earlier portions of the Chapter house.

THE CHAPTER HOUSE.

With the year 1286 we have a fresh starting point in the new buildings of the church.

(a) On March 15th, Bishop Robert received a charter from King Edward, giving him permission to raise an em-

battled wall with gates and posterns round the cemetery and the precincts of the houses of the Canons. The massive wall bounding the cemetery of the Canons, and forming the southern wall of the cloister, was one part of this work, executed under Bishop Robert. It is a question whether any of the walls of the "Liberty" belong to his time. It would rather appear that the work was only partially carried out now, from the renewal of this charter with the same title, and in the same words, to Bishop Ralph by Edward III, in 1341, but with the additional privilege then granted of embattling his own Palace, "*pro-cinctum domorum suarum.*"¹

(*b*) We have documentary evidence which establishes the building of the Chapter house about this time, that is, during the episcopates of Bishops Robert Burnell (1275—1292) and William de Marchia (1293—1302); and while Thomas Bitton (1284-92) and Walter Haselshaw (1293—1302) were Deans. The latter was afterwards Bishop, 1302-8.

On April 24th, Dean Thomas Bitton called a meeting of the Chapter, to raise contributions for the completion of "the new structure and for restoration of old work. (R. i, f. 198.) A great effort was now being made to raise money in behalf of the fabric, to meet "the urgent necessity" of finishing the work long time begun ("*tam diu incepta*"), and to repair and support the old parts. The Canons were required to pay a tenth of their prebends for five years. A fine of half a mark was fixed for non-payment at the given day, to be followed by excommunication and distraint on prebend. Receivers were appointed. Cases in which the fines were rigidly exacted and large sums came thereby to the fabric fund, are recorded in the Register.² Gifts were coming in, *e.g.*, William of Welington, a Canon at this time, gave forty marcs "for the urgent needs of the church," and for "the fabric of the Chapter

(1). R. ii, f. 18; Cf. Pat. 14th Edward III, p. 1, m. 13, 1341.

(2). R. i, f. 70; i, f. 125. Prebendaries fined in consequence of arrears. R. i, f. 122. A Vicar's stipend is deducted, until he pays a fine of £12 5s., which is given to the fabric.

house;" in return for which the Dean and Chapter endowed his obit with ten marcs annually after his death, in 1300. (R. iii, f. 284.)

The statutes of Dean Haselshaw give evidence of the existence of the Chapter house at the close of the century, and indicate interesting arrangements of the church in other particulars. They were read in Chapter, on the morrow of S. Matthias, 1298. Among directions relating to the behaviour of the Vicars in church, to the duties of the Sacristan to prevent trafficking or noise in the nave, to the singing in the choir, and the ordering of the services, the service for the dead, "placebo et dirige," is appointed to be said on the feasts of nine lections 'in the Chapter house, or in the Library,' "in capitulo vel in librario."

The Canons are again ordered to contribute one-tenth of their prebends for five years, for repairs in the roof of the church, which is in a dangerous state, "periculosos defectus existentes in tecto ecclesiæ Wellensis." (R. i, f. 215—219; Reynolds, p. 59.)

A Chapter house and a Library are mentioned here as now in existence. It may be questioned whether the words "in capitulo" necessarily mean *the place* of meeting of the Chapter, or necessarily imply that the present Chapter house was then their place of meeting. For we know that the Canons in earlier times met in different places—as in the Lady chapel near the cloister—for deliberation and business. But the architectural evidence combines with the notices in the records henceforward of the "domus capitularis," and with the general tradition as given by Godwin (p. 300), to fix the date of the building to the time of Bishop William de Marchia, between 1293—1302.

Accordingly Professor Willis, and, following him, Mr. Freeman, lay down that "the new structure" in 1286 can only be the Chapter house, which was then begun. The structure of the Chapter house consists of three parts—the crypt, the

staircase, and the upper room. Professor Willis considers that in 1286 the crypt or under-part was completed, in the same style as the under-part of the Palace. Mr. Freeman says that the staircase is in a style later than the church, and "contains in its windows some of the best examples of the earliest forms of Geometrical tracery." The Chapter house itself, with Geometrical tracery of a later type, and with details of more advanced style, is one of the best examples of a type which belongs to the end of the 13th century, of which Salisbury, Lichfield, Westminster, and Lincoln are also examples.

We may conclude, therefore, that the statutes of Dean Haselschaw were read at the convocation of the Canons assembled in the present Chapter house in February, 1298.

There is mention also in 1298 of

THE LIBRARY.

"Placebo" and "Dirige" were to be said "in capitulo vel in librario. Some indication of the character and position of this Library may be given in a Chapter Act of the preceding year, 1297, which regulated the opening and shutting of certain doors in the church.² It is ordered that (*a*) the great door of the church under the 'bell-tower towards the cloister,' "*magnum ostium ecclesiæ sub campanile versus claustrum*," by which I understand the great South-west door, the earliest approach from the town before the West doors were completed—was now to be kept shut, except on great occasions of procession into the cloisters; (*b*) another door, the door in the south transept, which led to the "*camera necessaria*" in the cloister ground, was to be kept open during the saying of matins every night, for obvious reasons; "*ostium versus capellam B.*

(1). *Proc. Brit. Archæol. Institute*, Bristol, 1851; Freeman's "*Cathedral Church of Wells*," p. 97.

(2). R. i, f. 126. Both these doors on either side of the choir are called "*de la Karole*;" words defined as a recess or chamber in the wall. Such recesses do exist in the northern and southern walls of the two transepts.

Virginis in claustro propter cameram necessariam.” (c) A third door on the other side of the choir, the door in the north transept, now to be seen at the foot of the Chapter stairs, was to be open from the first strike of matins, for admission into the choir. This door is said to be “on the side of the Library,” and it is ordered that it be shut during the day, to prevent the books being trodden upon by those coming in, “per extraneos,” and that laymen may not hear the secrets of the Chapter.

I conjecture from these notices that there was a door in the north transept, through which there was passage from the north of the church directly into the choir; that it was near the Chapter room, probably at the foot of the stairs; that the books were kept in the eastern aisle of the north transept; and that this door was kept open for the night and early morning services for convenience of the clergy and Vicars, but closed by day to the outside world for the reasons given. In this north transept aisle I put the first “librarium,” where the books were kept; and here, at the foot of the stairs, and within the church, “Placebo” and “Dirige” were to be said, when not said “in capitulo,” in the Chapter room above stairs.

There is interesting evidence that the Library consisted at this time of books of value, as well as the service books for the church. In 1291, acknowledgment is made by Dean Bitton and the Chapter, of books borrowed and returned by the Dean of Salisbury, on August 29th, 1291, viz., *Beda de Temporibus*, *Hugo de Sacramentis*; and at the same time the Dean of Salisbury had transmitted to the Chapter a legacy of books from a former Chancellor of Wells, John Strong, viz., *Augustin de Civitate Dei*, *Augustin's Epistles*, *Librum Johannis Damasceni*, *Speculum Gregorii*, in one volume, and other books of Augustin. (R. i, f. 16.)

Before leaving the Chapter house, a collateral evidence as to the date of this building may be observed in the coat of armorial bearings in the west window over the door of the Chapter room, belonging to the family of Mortimer. Roger

Mortimer had been the colleague of Robert Burnell in the Council of Regency in 1272.¹ A William Mortimer (de Mortuo Mari) appears in our Register (R. i, f. 115) as witness to a grant of land to Bishop Robert Burnell, in 1291. A Roger Mortimer (de Mortuo Mari) was a Canon contemporary with Dean Godelee and Bishop Drokenford, and afterwards Archdeacon of Wells, in 1338. (R. i, f. 201.) The arms of this family of such great political influence at this time, some of whom were thus connected with Wells, have a very natural place in the great work, to which doubtless they had contributed.

So now the end of the century had seen the works which had been long begun—"tam diu incepta"—brought to completion in the erection of the Chapter house.

The Chapter house was now completed: an octagonal building with a single pillar, branching out palm-like in the centre, and supporting the vaulting and its surrounding stalls; the "*domus capitularis*," where the assembled body of the Church—Bishop, Dean, and fifty Canons—were to take counsel together. Then, as Mr. Freeman says (*Cathedral Church*, p. 98), by the end of the 13th century "the church of Wells was at last finished. It still lacked much of that perfection of outline which now belongs to it, and which the next age was finally to give to it. The church itself, with its unfinished towers, must have had a dwarfed and stunted look from every point." 'The Lady chapel had not yet been reared, with its apse alike to contrast with the great window of the square presbytery above it, and to group in harmony with the more lofty Chapter house of its own form.' "The choir was still confined within the narrow space of the crossing under the central tower. The central lantern,—not yet driven to lean on ungainly props,—with the rich arcades of its upper stages still open to view, still rose in all the simple majesty of its four arches over the choir below." The presbytery lay within

(1). Stubbs's *C.H.*, ii, p. 107.

the three arches eastward of the tower, and the altar stood at the square ending of the older church; behind which was a procession path, and at this time, most likely, a small chapel of the Blessed Virgin.

“The church itself, though still lacking somewhat of ideal grace and finish, had been made perfect in all that was absolutely needful.”

The Chapter notices of the proceedings which resulted in the completion of the eastern Lady chapel in 1326, and the raising and danger of the central tower, 1328—1338, must be deferred.

