

Wells Cathedral.

BY THE REV. D. M. CLERK.

THE history of the noble edifice we are about to examine is intricate,—authentic records are not easily found or searched, and with the exception of the “*Liber Albus*” and the “*Liber Ruber*” (which the Dean and chapter have kindly placed at my command) I have only had the common authorities to guide me.

At the beginning of our task, the question arises, “When were the first ecclesiastical buildings erected at Wells?” and it is not easily answered. There are certain traditions concerning king *Ina* and, I may add, *Kenulph*, (there is a *reputed* charter of his in the *Liber Albus*) which must be set aside as wholly unworthy of notice. Proceeding on,—even to the beginning of the 10th century, we are puzzled by false documents of early date, which have led astray even the old chroniclers. The story of the Bull of Pope Formosus is probably familiar to all: it is difficult to understand it, but as “Roger of
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Wendover," "Ralph de Diceto," and above all the "Monk of Abingdon," (who wrote before the end of the 10th century,) mention the consecration of seven bishops in one day, I think the conclusion at which Wharton arrives in his note on the tract of the "Canon of Wells" in his "Anglia Sacra," is by far the most probable which can at this time be gleaned from history. It is this,—1st, That the Bull of Pope Formosus, placing the country of the West Saxons under an Interdict, (on account of the non-appointment of bishops,) is altogether false; a Bull professing to have been issued A.D. 904, 5, or 9, could not be his, for he died A.D. 996. 2ndly, That Edmund the Elder, and Plegmund, Archbishop of Canterbury, *did* hold a *Synod* A.D. 904 or 5. 3rdly, That it was there determined to found three new bishoprics in the kingdom of the West Saxons, to be taken out of the sees of Sherborne and Winchester. 4thly, That execution of the plan was deferred till the death of the prelates of those sees, (who were yet alive, and both of them men of renown, one of them being 'Asser,' the other 'Dinwolf') but that in the year 909 or 910, both Winchester and Sherborne becoming vacant, five bishops instead of two, were appointed in their room. These, with the bishops of Dorchester and Chichester, whose dioceses became vacant at the same time, made the seven.

Amongst the new sees founded, was that of Wells. The first bishop was named *Æthelm*, (said to have been a monk of Glastonbury, but that is uncertain).

Whether he erected any buildings, I know not : probably they were of wood if he did ; but be that as it may, I cannot find the slightest indications of any Saxon buildings connected with the cathedral of Wells at present in existence.

Passing on to the ‘Conquest,’ the Prelate whom we then find presiding over the diocese, was *Giso*. On coming to his bishopric 1060, he found ten canons at Wells, who were reduced to beggary by the Danes, and it was not till after William was settled on his throne, that he was able to do anything effectual for their benefit. He then increased their number, built them a *cloister, dormitory, and refectory*, and made one of them, by name *Isaac*, their prepositus. The only thing like a remnant of any of these buildings, that I can trace any where in the neighbourhood of the cathedral, is a single capital standing in a wall about twenty or thirty yards west of the eastern cathedral archway. After Giso’s death, John de Villula, “*Natione Turonensis*,” * transferred the episcopal see to Bath, and for the next fifty years, it is not likely that much was done to the cathedral of Wells. In the year 1136, Robert, a monk of Lewes, succeeded to the episcopal see. He was taken prisoner at his house in Bath, by a party of Stephen’s soldiers, and carried in captivity to Bristol, (he taking the side of Matilda). After his release,

* I almost question whether he was a foreigner ; his name occurs in William of Malmesbury in company with Herbert de Losing ; they were I believe screwed by William because they were *Saxons*.

bishop Robert, in due performance of his sacred calling, set himself to the task of settling the disputes which had been carried on for some years between the monks of Bath and those of Wells, and also, arranging the manner in which the bishops of the see should for the future be elected and styled. In doing so, we find he was the first who appointed a Dean at Wells. After this the old chronicler tells us, he dedicated the church of Wells, Joceline of Sarum, Simon of Worcester, Robert of Hereford, being present ;* and the building which was in ruins he admirably repaired. That bishop Robert's reparations were in the Norman style, I have little doubt. Some say he rebuilt the church at Bath ; others, that he only finished what his predecessor, John de Villula, had begun. The few early portions which remain in Bath Abbey, are completely Norman, and totally unlike any to be found in Wells. The only portions of Wells *at all likely* to have been built by bishop Robert, are parts of the North Porch, and perhaps the Crypt. I have mentioned the fact of his having been the first to appoint a Dean, in order that I might give as fair a probability as possible to the idea that he *did* build the crypt and a chapter house over it. But the crypt,

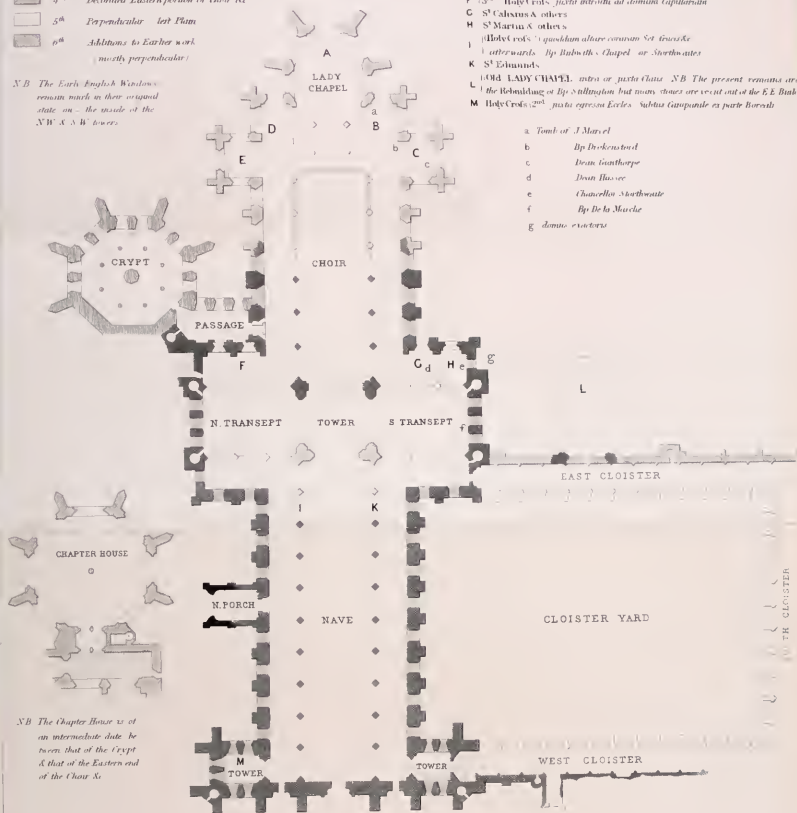
* Dedicavit ecclesiam Wellensem, Joceline Sarum, Simon Wigorn, Rob. Hereford presentibus ; multasque ruinas ecclē destructionem ejus in locis pluribus comminantes egregie reparavit.—Can. Well. Lib. Alb. Ang. Sac.

- 1st *11th Cent N Porch Earliest portion of Building*
 2nd *Early English of Bp. Eadmer Testam. & Wells*
 3rd *Transition from E.E. to Decorated Crypt &c.*
 4th *Decorated Eastern portion of Choir &c.*
 5th *Perpendicular last Plan*
 6th *Additions to Earlier work mostly perpendicular*

N.B. The Early English Windows remain much in their original state on - the inside of the N.W. & S.W. towers.

- A New Lady Chapel
 B St Catherine & all Virgins
 C St John the Evangelist
 D St Stephen
 E
 F 3rd Holy Cross, partly intrinsically ad domum Capellaniam
 G St Giles & others
 H St Martin & others
 I 11th Cent Holy Cross, quondam altare curiam St. Gervase
 J afterwards Bp. Baboyn's Chapel or Southwester
 K St Edmund
 L Old Lady Chapel, intra or extra Claus. N.B. The present remains are of the rebuilding of Bp. Sillington but many changes are recent out of the E.E. Building
 M Holy Cross, 12th century, extra egressus Ecclesie subitus transiens in parte Novella

- a Tomb of J. Marvel
 b Bp. Deconestord
 c Dean Ganthorpe
 d Dean Bussey
 e Chancellor Southwell
 f Bp. De la Marche
 g domus claustrarii



N.B. The Chapter House is of an intermediate date between that of the Crypt & that of the Eastern end of the Choir &c.

GENERAL PLAN OF WELLS CATHEDRAL.

Scale of Feet

from any thing I can see, (though it has at first glance on the inside a Norman look about it,) is far more likely, in my opinion, to have been built at the *close* of the early English period, than before its beginning. With regard to the north porch, by and bye. Be kind enough to look at the plan. You will see the church at present is a Cross. North and south towers at the west end,—Cloisters at the south side, running three sides of a square ;—Porch on the north,—Chapter house on the north.—Then at the east end of the choir, a second transept, formed with chapelries on the north and south side. This second transept, I believe, is peculiar to English churches, and was probably adopted because it gave room for two more chapels in the path of procession. In continental churches its place is supplied by polygonal or circular chapelries, at the north-east or south-east corners and down the sides. After these transepts and their chantries, comes the “Lady Chapel,” with a polygonal apse at the extreme east end.

Now, if we except the present cloisters, the chapter-house, with its staircase, all the towers above the line of the roofs near which they stand, with the whole of the east end, as far as two bays in the walls of the side aisle, (three arches in the choir,)—the remainder of the cathedral is of the early English period ; and I honestly confess I can trace no tokens that any portions of it, (except what is noticed below,) were built at dates differing

from each other, further than we might reasonably suppose they *would* differ in a work of such magnitude, *and* which must have been carried on through fifteen or twenty consecutive years. The details of the west end in such a work, (for they always built from east to west,) might be expected to be, (as we find them in the work before us,) less harsh and more elaborate than those eastward of it.

The date when the early English style was introduced in England is marked with sufficient exactness. It happened that Canterbury Cathedral was then building, and almost daily account of the progress of the edifice has come down to us from the pen of the contemporary monk, Gervase. We find it recorded by him that in the year 1178 the chief mason, (who had *begun* the new works,) William of Sens, fell from the scaffold and injured himself so severely that, after staying about two years in England, he was obliged to resign his master trowel, which Prior Conrad gave forthwith to "William, the Englishman." Now, this William, the Englishman, continued the work, "according to the *new fashion*" which at that time began to prevail—and the work of William of Sens is Norman—that of William, the Englishman, is pure early English. It is scarcely probable that William of Sens, or Conrad his master, would have employed the Norman mode, on a work like Canterbury cathedral, (which, as William of Malmsbury tells us, astonished all beholders,) had

they known anything about the early English style. I give this opinion with the greater confidence, because I think it is held by Professor Willis. The earliest date which we can assign for the commencement of the early English style, is about 1180 ; and this agrees with ascertained dates of buildings of this period, (*e. g.* the Temple church consecrated by Heraclius, 1184). Now, bishop Robert, of Bath and Wells, died at latest 1160, A.D., and the see was vacant seven or eight years, after his death. It seems very unlikely that any *visible* portion of the buildings (as they now are) should be *his* work—the present edifice *may* stand on old foundations, and the ancient thickness of the wall *may* have been preserved ; but that is all, (at least in my opinion) which *can* be.

Now as to the north porch ; Portions of this I believe to be somewhat earlier than the rest of the work. In the first place I say this, because the first “ string course ” that surrounds it, has not the same level with the string on the other old portions of the building ; and again the “ coursing of the stones,” which is beautifully kept on the north side, and carried even round the buttresses, to the full height of the side wall, is *broken* in the north porch. I am not disposed to attach as much weight as Professor Willis did, in his able lecture on Salisbury cathedral, to the “ coursing of the stones ; ” still it is plain, that the builder of the greater portion of Wells cathedral looked upon the keeping of the

“courses” as an element of beauty, and would probably *not* have broken the “courses” in the manner in which they *are* broken, had he built the porch from the ground.* I am disposed to assign the older portions of the porch to Reginald Fitz Joceline, son of that Joceline bishop of Sarum, who was present at the dedication of the church, by bishop Robert. † There is one little circumstance, which, though of no very great weight, is worth mentioning, as it *may* bear upon the assignment of this portion of the building to Reginald Fitz Joceline. Before he was consecrated, in Savoy, he was obliged to take an oath that he had nothing to do with the murder of Thomas à Becket. Now on the north porch is sculptured the legend of the murder of Edmund, king of East Anglia, and the fabled circumstances which led to his canonization, as related by “William of Malmsbury.” It seems to me, not unlikely, that one, who was haunted with an accusation concerning the murder of a person who was *about to be*, or was *just* canonized, should cause to be sculptured on the door of his cathedral, the legend of the murder and consequent canonization of St. Edmund.

* Perhaps I ought to say here that the string of the crypt is also on a different level, it is much of the same pattern and ties in with the rest.

† It is possible that Reginald might have been with his father here on that occasion, as he held office; he was enthroned November 1174—died 1191, and was Bishop during the precise period at which I think the Porch was built. The canon of Wells says of him, “Multas Prebendas in ecc : fundavit de novo, multa : alia bona fecit Bathon : tum Wellen : Ecc.”

The remainder of the early English part of the building may, I think, be given, as it usually is, to Joceline Trotman de Welles, who was consecrated May 28th, 1206; died November 19th, 1242. All accounts say that he pulled down the greatest portion of the building,* which had fallen into decay, particularly that part west of the choir, (even what bishop Robert had wrought,) rebuilt it from the ground, and hallowed or dedicated it October 23, 1239. If he began the building soon after he came to the bishopric, it must have proceeded at a very slow rate, for some years. In 1208 he was banished by king John, for having at the command of the pope published an interdict. He was five years abroad in consequence, and during all this time and six years more, he was engaged in a struggle (doubtless expensive) with the monks of Glastonbury, who did not like the union of their abbey with the see of Wells. The severance was obtained May 18th, 1218; and from that time calling himself, instead of Bath and Glastonbury, "Bath and Wells," he set to work in earnest about the building. His life was spared for more than the 20 years, which it took to complete and dedicate it: to use old Fuller's quaint words, "God, to square his great undertakings, giving him a long life to his large heart." The principal features of his work are; *on the outside*—the very elaborate en-

*Ecclesiam vetustatis ruinis enormiter deformatam prostravit et a pavimentis crexit dedicavitque.—"Canon of Wells."

richments of the west front;—the management of the west window;—the exquisite proportion of the parts, very far superior to those of Salisbury, (especially the windows and niches), and the very remarkable plainness in the remaining early English portions. *Within the Church*—the TRIFORIUM (which has single arches, with small openings, instead of double or triple arches, with larger openings, as is often the case in early English buildings.) The great plainness outside of all but the west front, is remarkable; and inside, the plainness and simplicity of the groining, excepting that of the west towers.

If there was any break in the building, the most likely spot where the works were stopped, (during Joceline's absence, &c.) is the first buttress, east of the porch on the north side. I shall not undertake to mention the sculptures.*

The next portion of the Church to which I shall direct your attention, is the whole of the Chapter house, together with the staircase leading to it. A most splendid work of William de la Marche! He was elected to the see A.D. 1293, died A.D. 1302. The "Canon of Wells" (Godwin, *English edition*,) and in fact universal tradition, assigns the building to him, and to the well disposed of that day. It furnishes a most beautiful specimen of the precise style of architecture which prevailed at the period,—when the early

* See Mr. Markland's address *supra* in the Proceedings, page 54, *et seq.*

English was verging into the decorated, and gaining mullions and tracery. I would not say that the Crypt (which has no mullions to the windows, and has the dog-toothed ornament,) was not *begun* by his predecessor, bishop Burnell; and that the magnificent superstructure, the chapter house, (which in its interior decoration bespeaks some few years later date and progress in the style,) was *wholly* finished by him. I think the works were incomplete when bishop De la Marche died, and that bishop Häselshaw completed them. The words of the Canon of Wells concerning the tomb of bishop De la Marche, are significant—"ubi olim fiebant multa præclara miracula."

On examining the windows in the staircase, you will see that they have four arches enclosed in a fifth, with a piece of wall above them, pierced and moulded. The mouldings are very nearly those of the early English period, as are the capitals of the shafts. The windows of the chapter-house, have regular tracery of what we may call the "segmental form," being composed of circles or parts of circles,—the mouldings still very round in their form. The ornament is changed from the dog-tooth to the ball flower. One single portion of the west front must have been added at this time,—the pinnacle in the centre.

I would now direct your attention to that part of the church extending from the three last arches of the choir to the eastern end. This I

without doubt, assign to bishop Drokensford, who in the month of January, 1325, obtained an indulgence of forty days for the contributors to the new works of this church. There are several questions for antiquaries connected with this portion of the building; but the architecture so completely corresponds with the style I *expected* to find and *do* find at that date, that I have not the slightest hesitation in saying that almost all the work must have been completed between A.D. 1320 and A.D. 1340; for I do not affirm that the work was perfectly finished at the time of bishop Drokensford's death, A.D. 1329. On the contrary I believe the choir owes much of its internal decoration to bishop Ralph de Salopia, the successor of bishop Drokensford,—probably the “Jesse” window and its glass; unless this was the window bishop Harewell filled with glass. Godwin says it was the west window, the Canon of Wells only says a large window. *One* of the reasons for the mistakes which have occurred in regard to this part of the building, is very easily disposed of. The “canon of Wells” writing in bishop Bubwith's time (not later than A.D. 1424,) while speaking of bishop Bitton, says of him, “In novâ capella B. Mar. Virg: tumulatum,” and Godwin says, speaking of the same bishop, “He lyeth in the midst of our Ladye Chappel.” It has been concluded from this (by Mr. Britton for instance,) that the ‘novâ’ meant *new* in Bishop Bitton's time, who died A.D. 1264, and therefore that the Lady Chapel

must have been built in his day ; whereas, it really meant, *new*, but a little before the canon of Wells's time, and in contra-distinction to the *old* Lady Chapel, which was existing in the time of the canon of Wells, and of which I shall speak by and bye. How the body of bishop Bitton got into the new Lady Chapel I cannot positively assert, some persons may think that formerly, the old church extended far enough to take in the place where bishop Bitton lay. I scarcely think it did, for it is certain from all the old accounts, that the high altar near which Dudoc and Giso,* were buried, stood somewhere in a line of the third arch of the choir reckoning from the east end. In all probability, the old church had an apsidal termination, with north and south chapelries ; but still the apse could not have extended in my opinion far enough into the present Lady Chapel, to take in any tomb of bishop Bitton's there ; added to which, we have in the Liber Albus, a certain document of bishop Drokenesford's, which establishes new chantries to the Bittons in the (new) Lady Chapel, they before having had chantries in the *old* Lady Chapel. I think it most probable that he moved the body of bishop Bitton to his new work ; with what idea—I will not venture to say ; only—we read concerning the tomb of one of the family “ *Ubi nunc presens fulget miraculis.*” The building was going on, and contributions were

* Bishop Dudoc was buried on the south, and bishop Giso, on the north side of the old high altar.

no doubt wanted ! Perhaps I may as well mention here, two circumstances connected with this part of the building,—1st, on the *South* side, the crockets on the new clerestory windows and on the ridge of the lady chapel transept gable, are fleurs de lis—further, there are fleurs de lis sculptured and standing out boldly from the slopes outside these same windows, on both north and south sides. Now, on the tomb which the late dean restored in the Lady Chapel, though there are no armorial bearings, the ground on which the Agnus Dei is painted, is powdered with *fleurs de lis*. I conceive this to be the tomb of one John Marcel, a canon of Wells, and think the fleurs de lis was a favorite emblem with him. He in the year 1341,* by a document p. 286, Lib. Alb. ordained a chantry in that part of the Lady Chapel, viz. *the Chapel of St. Catharine and all Virgins*, where he expressly states his late bishop (Drokensford) lies buried. He was from this document evidently a friend of bishop Drokensford and wished to lie near him in death. May we not reasonably conclude he had taken a great interest in his buildings? (perhaps he had given largely to their aid,) and he left the fleurs de lis (not his name) as the only visible record of his liberality or his identity. But another thing,—if we look at the tomb of bishop Drokensford, we shall see on it, four—of what the Herald's College calls *pastoral staves*, “azure” and “or,”

* The Architecture of the tomb agrees with the date.



Photo. by W. T. Collins
Wells Cathedral
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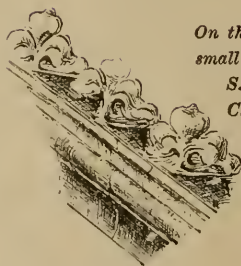


*Easternmost
Window,
South side of
Chancel.*

*In the Jamb
of the same
Window.*



*On the Gable of
small Transept,
S. side of
Chancel.*



W. T. Collings del. et Anastat:

Wells. Feb 24th 1851.

Wells Cathedral, (Details.)

COWELL'S ANASTATIC PRESS IPSWICH

“quarterly,”—what the bearing is, really, I cannot say; *I think*, it has more to do with falconry than theology. There appears on the highest eastern gable of the choir, this very same thing; at least if it is not a broken cross, (which after examining it from the leads, though not closely, I do not think it is.)*

Evidently bishop Drokensford's tomb, and the tomb on the opposite side were founders' tombs: they are in the places of founders' tombs, they exactly correspond with each other, and had canopies *originally* over them. The other tomb (opposite that of the bishop,) *may have been*, that of the brother of the bishop, Richard Drokensford, precentor and chancellor, A.D. 1327, but *I* rather think not. In regard to this portion of the church, I would direct your attention to the beautiful way in which the early English portions of the choir wall, east of the tower, have been sculptured, to accomodate them to the new decorated part. The groining, &c. is also well worth study, all the vaulting of the choir being of this period, as well as, all east of it. There is what may be called a double parapet, round the body of the church: the upper portion was added at about this time. A stone has fallen out, *west* of the north porch, which shews how the new was placed on the old early English finish.

I would next direct your attention to the upper

* N. B. There is a Cross just under.

part of the large central tower * above the roof, with its inverted arches inside. † I have not been able to discover the slightest record of the building of these portions, but I suspect they were bishop Harewell's work. He was a munificent patron of the church, a builder, and being the chaplain of Edward the Black Prince, must have known "William of Wykeham," the introducer of the perpendicular style and grand master of the Free Masons of that date. The architecture bespeaks William of Wykeham's period, when the decorated was changing to the perpendicular. The niches and the figures at the corners of the tower, were evidently added long after; the mouldings do not correspond the one with the other, and they are of later perpendicular character. It does not appear that the tower ever contained bells; in fact

* Here again early English work has been altered into perpendicular, and the capitals of the tower pillars have lost all their beautiful early English carving thereby. I would also notice that the ashler near the south triforium, bespeaks some slight displacement to have taken place, either from the scaffolding or fixing of the centering, when the arches were added. It is possible that injuries which happened to the *capitals* at the same time, may have caused *their* alteration.

† How this Tower originally finished is a curious question. The heads of the elaborate and beautiful combination of early English arches inside, extend some feet above the level of the early English string course on the outside. After attentive examination, I am inclined to believe that originally there was a square early English tower of considerable height, whether finishing in a broached spire or not, I cannot say; but the early English mouldings, &c. have been cut into new work for some feet up on the outside. The stones are evidently portions of the old tower, the work new.

before bishop Harewell's time there is no mention of any but one bell, given by the first bishop Bitton, and called in Godwin's time, the 'sermon bell,' probably of very small size, and not one of any peal.*

We now pass on to the west towers. The Canon of Wells states that bishop Harewell "apposuit duas partes expensarum" of the south west tower, which Godwin translates, "contributed the third penny." It has been supposed from this that the south west tower was built in bishop Harewell's time. I would venture to translate the Canon's words into "laid by two-thirds of the expenses," placing the money perhaps at interest, till the chapter had accumulated sufficient to build the south west tower. I would venture to say the south west tower was *not* built in bishop Harewell's life-time.† It may be that Godwin was mistaken, but, I do not think that either his words, or those of the Canon of Wells, shew that they had the slightest idea of the south west tower being built in bishop Harewell's time. The south west tower and the opposite north west tower are pure and not *very* early perpendicular buildings. It is certain that bishop Bubwith's money built the north west tower, this his *will* proves, and his image and

* The Masses heretofore were notified "Pulsatione Classicorum"—whether this proves there were no bells, and implies trumpets, I will not undertake to say. I am told that on the continent a trumpet is sometimes used even where they have bells. The present bells are all modern.

† See Bishop Harewell's will in appendix.

arms still remain conspicuous. That the south west tower was built perhaps partly with bishop Harewell's money, but in bishop Bubwith's time, is more than probable, from its corresponding stone for stone with bishop Bubwith's,* except his statues, &c., and *from* the will, (which see in the appendix.)

The present cloisters stand very nearly on the site of the old ; the early English door-ways, which remain, prove they must have been exceedingly beautiful ; the east side of the present cloister is said to have been built by bishop Bubwith ; and to bishop Beckington, (bishop from A.D. 1443 to 1464-5,) is given the west side. The greater portion of the work I conceive to be bishop Beckington's ; for though the entrance to the library has bishop Bubwith's arms on the glass, there does not seem to be any sufficient difference in the building, to prove that bishop Bubwith finished the east side during his life time ; while the holly appears intermixed with Beckington's shields, on the west side, as if bishop Beckington was building *in memoriam*. The south side might partly have been built

* How these towers were originally finished is another curious question ; I incline to the belief that they had spires, and whether they ever had pinnacles on them I cannot say ; if the present capping be original in the south tower, certainly they never had, but I doubt this. That in the original design of the towers, pinnacles were contemplated I have myself no doubt ; such an elaborate combination of shafts bespeaks it, especially as there are pinnacles now standing on several portions of the ascent.

by the contributions of the liberal in those days; but a "camel" on the south west gable, shews,—that a canon of that name, (probably W. Camel, sub-dean of Wells, A.D. 1350,) had some share in the building, and that some portion of the old work was left. The groining of the cloisters is good, and the way in which the ribs come down on the shafts is worthy of observation. The perpendicular tracery in all the windows;—and the shafting, with the gallery of the west window inside, was inserted about this time.

Having mentioned the chief portions of the building, I will now return to the consideration of the various chapelries, altars, &c. I have bestowed some pains in their investigation, but though many interesting particulars have been discoverable, I have not satisfactorily identified several of them. In bishop Robert's time, there were apparently three principal saints to the church,—St. Cross, St. Calixtus, and St. Andrew, the latter possibly the saint of bishop Robert's own dedication. This appears from a document, (page 246, Lib. Alb.) where three festivals are spoken of as above. There were *two* (*I think three*) chapels of the Holy Cross, on the north side of the church. The first, "Juxta egressu eccles: subtus campanile ex parte Boreali, A.D. 1299," under the north west tower. Possibly this corresponded to the first station in the path of the processional.—The second altar ("quoddam altare") of H. C. was situated, "coram imagine

St. Crucis parte Boreali alti campanilis," (p. 130 and 283-4, Lib. Alb.) This altar of the cross most probably slightly changed its place in latter times, was moved one arch nearer to the north door, and was then situated in what is now called bishop Bubwith's chapel. Probably that bishop changed its position; certainly he ordained an altar, somewhere in that part of the church. This chapel as it now stands, has a curious history.* In A.D. 1424, as I have said, an altar was ordained by bishop Bubwith; there are his arms to mark it, and a portion of a pillar cut away to insert them; but the chapel was built, *I* have no doubt, by one, who in the humility of his earnest piety wished to remain unknown. He says "erigitur de dono Celesti Cantaria," and then proceeds to give directions concerning the manner of the service to be performed there. His name was "Storthwait," chancellor of Wells, A.D. 1451. The Deed is one of the most beautiful proofs of heartfelt unostentatious religion, (of course according to the Romanist form) that I ever remember to have met with in such a document (it occurs p. 506, Lib. Alb.) We learn from this deed that the altar was originally called, the altar of the Holy Cross, and that the chantry

* I believe bishop Bubwith built only a wooden chapel over his altar, similar to that which formerly stood on the opposite side (St. Edmund's chapel,) and shortly after re-built it there as it stands at present; but as there is room for a different opinion, I beg to refer my readers to the two documents from which I gather my information, viz. bishop Bubwith's will, and an extract from Storthwait's document, in the *appendix*.

was afterwards named "Cantaria Sct: Salvatoris, Beat: Virginis, et omn: electorum Dei." The marks of the niches on the back of this chapel bear out this dedication. The Canon of Wells identifies it as the chapel where the usual early mass was said, by the large marble slab, under which bishop Haselshawe lies buried, (just in front of it), but does not say it was bishop Bubwith's building, which he probably would have done had bishop Bubwith built it; for bishop Bubwith was his patron. The third chantry of the H.C. which was the oldest, as I think, of the number, and the one which bishop Robert found there, was in the north transept—east side—inside the screen, near the door, leading to the chapter room,—juxta introitu ad domum capillariam.* It continued to the time of Henry VIII, as the *Liber Ruber* testifies, and was probably the mark of the original dedication of the church. On the north side were three or four other chantries, the sites of which I am unable quite to allot. The altar of St. Mary Magdalene (one of them) was in existence A.D. 1271 or even 1263, "ex parte Boreali chori."† There was an altar of St. Mark, but whether that was so called, because the money was paid by the brothers of St. Mark, at Bristol, I cannot say. The situation of these two altars possibly might

* "Juxta ostium capituli" in *Lib. Alb.* Speaking of a gift of W. Wellington, to that chantry.

† There was an altar in the crypt. ? to whom dedicated.

have been by the side of, or associated with, the altar of the cross going to the chapter room. There was also a dedication "Corp : Christi," and one to St. Stephen and others, on the north side.* St. Stephen's was called the Coombe Chantry, (Lib. Rub.) and I think was situated north-east of the lady chapel. There is a portrait of a St. Stephen there, on the glass, by the side of other bishops, and in a MS. in the British Museum (Harl, 1682,) there is mention of a St. Stephen's chapel, apparently at that end of the church ; added to which I find a chantry founded by Walter Hull, archdeacon of Bath and sub-dean, A.D. 1342, in St. Stephen's chapel ; and I have a sort of suspicion that the founder's tomb, corresponding with bishop Drokensford's, may be belonging to him. The chapel south-east is that of St. Catharine and all Virgins, sufficiently identified by the Catharine wheel in the glass, and the tomb of bishop Drokensford. St. John's chapel was in the south transept of the lady chapel, identified by the following apparent contradiction in the old writers. The Canon of Wells says, bishop Drokensford lies "ante altare Sct. Johann :." The Liber Albus tells us he was buried in the chapel of St. Catharine and all Virgins. The fact is, his tomb lies just between the two chantries, rather nearer the altar of St. John than that of St. Catharine. The next chantry is that of St. Calixtus, who had several associates ;—it is a very ancient de-

* See the extracts from Har. MSS. in app.

dication. Dean Husee lies buried there. South,—beyond that, is the chapel of St. Martin (and others), connected with the De Lillesdon tombs. Before chancellor Storthwait's tomb was placed in this chapel, there was a door there.—It led to the *old Lady Chapel*, in which were several altars—one to St. Nicholas. This Lady Chapel was built, if not by Joceline de Wells, by William Bitton, (Lib. Alb. 124, A.D. 1227). It had another entrance from the cloisters, and was called Cap: B: Virg: intra Cloist: It is evident that Joceline found no chapel of the Blessed Virgin in which mass was celebrated; for on his coming to the See, as one of his first acts, he ordered a mass of the Blessed Virgin to be said every day at the *high* altar. The document remains in the Lib. Alb. All the Bitton's chantries were in this chapel, as were most of those of bishops Beckington and Bubwith. This lady chapel and the altar of St. Martin appear to have been under the charge of a prior, (Lib. Rub.) There are constant references in Lib. Alb. to this *chapel*, and I went into Miss Parfitt's garden to see if I could make it out; it is not very difficult to do so, on trying the ground.* The only other chantry to be noticed was one formerly of wood, dedicated originally to St. Edmund, built in its present form by Hugh Sugar, the executor of Bishop Beckington, identified by the tomb of Ralph

* This Lady Chapel was rebuilt by bishop Stillington, A. D. 1474, and pulled down afterwards by a Sir John Gates, who (Godwin says,) lost his head for his impiety.

Ergum in front of it, who gave largely to the chantry, founding the second morning and other masses at this altar of St. Edmund, which second morning mass was to be a mass of the Blessed Virgin. Hugh Sugar put the Virgin's flower-pot on some of the shields and perhaps re-dedicated it.*

A few words in conclusion—I am not one of those who whilst looking on the magnificent works—the memorials of the liberality of the good and great of former days—are disposed to lament over them, as over things past—never likely to be executed or equalled in these degenerated times. We have still “Bishops” and “Deans” and “Chapters” and “Archdeacons,” who are willing to beautify palaces, raise up colleges, and restore cathedrals—still architects and workmen who can carry out their intentions—and I hope that before the works in the cathedral are finished, we shall find we have a sympathizing public who can value, and think it a privilege to aid them effectually in their undertakings.

* It seems hardly possible there should have been an altar of St. Edmund's in the time of bishop Robert, or he would have mentioned it in the document to which I have alluded, (at least) if it had to do with the dedication of any portion of the building; now the north porch was evidently dedicated to St. Edmund, (by the sculpture on its entrance,) and this appears to me a reason why the north porch could not have been built in bishop Robert's time.



No. 1.



No. 2.

Spandrils from the West Doorway of St. Mary's Church Taunton.

Scale one inch to a foot.

J. Bask