

William Gostling  
A walk in and about the city of Canterbury  
Canterbury  
1774

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A  
WALK  
IN AND ABOUT THE CITY OF  
CANTERBURY,

With many Observations not to be found in any  
Description hitherto published.

By WILLIAM GOSTLING, M. A.

A NATIVE of the PLACE, and MINOR CANON of the CATHEDRAL.

Embellished with a new and correct PLAN of the CITY, in  
which is introduced, the OLD CHURCH of ST. ANDREW,  
Archbishop Abbot's CONDUIT, and a North View of ST.  
AUGUSTINE'S MONASTERY. – Also an elegant Engraving of  
the CHURCH GATE, and a CHART of those Parts described  
in a Tour through EAST KENT.

CANTERBURY:

Printed and sold by SIMMONS and KIRKBY, and W. FLACKTON.  
Sold also by R. BALDWIN and JOSEPH JOHNSON, Booksellers, in LONDON.  
And by all the Booksellers in the County of KENT.  
MDCCLXXIV.

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PREFACE.

I GIVE this little book a preface to apprise my  
reader, that it is not merely an abstract of others,  
written on the same subject (tho' they are often men=  
tioned in it) but such an actual survey as the title  
promises, and he himself may take if he pleases;  
designed not only to assist strangers in their searches  
after what is curious here, but to make the inhabi=  
tants sensible, that many things are so, which they  
may have seen over and over without taking notice  
of them.

A pocket volume may better answer these ends,  
than others of greater bulk and expence, tho' it  
cannot be so compleat and circumstantial.

In 1640 the eminently learned and laborious Mr.  
William Somner published the history and antiqui=  
ties of Canterbury, his native place, in quarto.

This Mr. Nicholas Battely, vicar of Beaksborn,  
reprinted in 1703, with some additions by Mr.

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Somner, designed for a second edition, some others  
of his own, and a supplement which brought it to  
a folio.

In 1726 Mr. Dart of Greenwich gave a descrip=  
tion of our cathedral, in folio, with many curious  
views of the church and monuments engraved by  
Mr. Cole, with the epitaphs and translations of  
them; such as they are. The plates fell into the

hands of Mr. Hildyard of York, who having most of those belonging to Mr. Drake's history of that cathedral, published them together, to the number of 117, with an abridgement of the histories for which they were engraved. Printed for W. Sandby in Fleet-street, 1755. This book sells for about fifteen Shillings: so does Mr. Dart's.

Besides these an historical description in 8vo. of our cathedral was published about two years ago; the compiler of which has confined his views to the church and precinct only, and filled almost half his book with epitaphs and translations: These I have omitted, not only to keep my more extensive design within compass, but for other reasons, which will appear page 117, and 145.

The plan is a contraction of that published by William and Henry Doidge in 1752; corrected according to the alterations which have been made since that time, and embellished with views of the  
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late church of St. Andrew, the demolished conduit of Archbishop Abbot, and the north prospect of St. Augustine's monastery. – When my reader is told, that the expence of engraving this alone amounted to more than would buy a dozen of the folios by Dart or Sandby, he will see that many plates would defeat the design of making this book a cheap one; however, a view of Christ-church-gate is added, not only as what has never been done before, but as the drawing, which was made some years ago, shows better what an artist prior Goldstone was, than the gate itself does in its present state.

Besides these plates, the gentleman who lately published an abridgement of Battely's *Antiquitates Rutupinæ*, in English, has favoured me with that of his frontispiece, with liberty to make such alterations as may illustrate the little tour of our coast, (page 193) and if it is not perfectly correct, it is sufficiently so for this purpose.

In consulting authors, as often as I found their accounts inconsistent with my observations, I have made no scruple to differ from them, whether monkish writers or modern ones, but have shown my reasons for doing so; hoping that any who shall think fit to criticise on me, will do it with candor; and when I mention evidences on which

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most of my conjectures are founded, as still to be seen, either believe that I have represented them fairly, or examine them with their own eyes. Not that I offer this as a faultless performance; old age and gout have been great hindrances to that. Sometimes I have not been able to hold a pen for weeks or months together; sometimes the press has been otherwise engaged, till I could hardly tell what had passed it: But my memory, I thank God, is pretty good, and some of my friends, who thought it pity my observations should be forgotten, as soon as I am like to be so, have not only verified them by walks taken on purpose, but by adding such curious ones of their own, as I was ill capable of ma=

<Burnby 1772>

<Duncombe>

king in the more active part of my life. – Thus far, therefore, my reader is a gainer by my infirmities.

So he is also by the hindrances I have mentioned, which have given me time and opportunity, since most of my work was printed off, to read Gervas in the Decem Scriptorum, and to correct what I have said, page 42, of our Butter market from Mr. Somner's printed account of it, as will appear in my appendix.

If any hints I give lead the curious to happier conclusions than I have been able to form; if I point out any thing to them, which without my help they would have overlooked; if by any evi-

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dences I produce, I correct errors in those, who have treated on this subject before me, (the most approved of which have made some mistakes) I shall not think my labour lost; if any little anecdotes I have thrown in from my own memory, or that of others, are received as embellishments of a dry subject, that is the reason of my giving them: If any make a jest of them as *Canterbury stories*, such they certainly are, and no extraordinary capacity is required to find that out.

Wits of this kind may divert themselves with my title page, and laugh at my undertaking the office of a guide and companion, if they are told I have been confined to my bed and my chair for some years past, and they are heartily welcome to be as arch on me as they please; the pleasure I have formerly enjoyed in that character gives me pleasure still to think of, and (to borrow a hint from one of our best poets)

'My limbs, tho' they are lame, I find  
Have put no fetters on my mind.'

That, God be prais'd, is still at liberty, and rejoices at the thoughts of a little ramble. – A good natured reader will indulge this fancy in an old man. On such a one I gladly wait to the utmost of my ability: Let us then set out upon our imaginary walk without delay, and I hope it will prove an entertaining one.

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#### MEASURES of CHRIST-CHURCH CANTERBURY.

Feet

LENGTH from east to west, within side, about	514
Length of the Choir	180
Breadth of ditto before the new wainscotting	40
As contracted by that, from door to door	38
Length of the body to the steps	178
From the first step to that at the choir door	36
Breadth of the body and its side isles	71
Height of ditto to the vaulted roof	80
Lower cross-isle from north to south	124
Upper ditto	154
Height of the Oxford steeple	130
Height of the Arundel steeple	100
Height of the spire which stood on that	100
Height of the great tower called Bell-Harry Steeple	235
Height of ditto within, to the vaulting	130
Area of ditto about	35 by 35



## CANTERBURY.

### INTRODUCTION.

THE traveller who visits Canterbury, and is curious to see what is worthy of notice here, may be glad of a pocket companion to attend him in his walks, as well as to let him know beforehand, what entertainment such walks may afford him.

If husbandry and agriculture are his taste, our extensive \* hop-gardens, and the management of them, may be an agreeable amusement, and a novelty too, if he comes from any of the counties which have no such plantations.

\* In 1773 the hop-duty of the whole kingdom amounted to 45737l. 18s. 10d. of which the eastern division of Kent paid at Canterbury 10,737l. 0s. 6d. the western at Rochester 14,958l. 5s. 4d.

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If arts and mechanism are more so, the Canterbury worsted has for many years been in great request among knitters, and is so still, but most of the wool our country produces is bought up and wrought in other parts; some indeed is combed here, and some brought from London prepared for spinning, to be sent, when spun, into the counties more considerably engaged in the hosiery way, the Canterbury yarn and worsted being excellent for their purpose. But our \* Silk-weavers are certainly worth his visiting, not only for the beauty of their works, and the curious contrivances of the looms for making them in such perfection, but because the clearness of the air is an advantage our weavers have over those of Spital-fields, in respect of such colours as suffer by the smoke of London.

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If antiquity or architecture be his favourite studies, here he will have a more ample field to range in.

They who stay but an hour or two in Canterbury, generally chuse to see our venerable cathedral: It will take more time to visit the ruins of St. Augustine's monastery, and the little church of St. Martin without our walls. These, and some other particulars I shall treat of here, may help to employ those hours to his satisfaction, which he does not chuse to spend at his Inn.

\* Silk-weaving was brought into England by Flemish and Walloon protestants, who fled from the persecution of the Spaniards in Edward VI. and Queen Elizabeth's time, and were first settled at Canterbury. Many French artists have been since driven hither by the cruelty of Lewis XIV. and, as their numbers increased, removed from hence to Spital-fields, whose descendants still continuing their relation to us, come down at our elections to vote for parliament men.

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### CHAP. I.

Of the Situation, Antiquity, and Names of Canterbury.

CANTERBURY lies in latitude 51 deg. 17 min. N. longitude 1 deg. 15 min. E. from Greenwich observatory.

It is seated in a pleasant valley about a mile wide, between hills of moderate height and easy ascent, with fine springs rising from them; besides which the river Stour runs through it, whose streams by often dividing

and meeting again, water it the more plentifully, and forming islands of various sizes, in one of which the western part of our city stands, make the air good and the soil rich. Such a situation could hardly want inhabitants, while these parts had any inhabitants at all; nor was any spot more likely to unite numbers in forming a neighbourhood, or a city, than one so well prepared by nature for defence and situation.

This perhaps is the most authentic voucher in favor of their opinion, who make it a city almost 900 years before the coming of our Saviour Christ.

Tokens of this high antiquity are hardly to be found, unless Druids beads, and the antient brass weapons called Celts, which have been dug up hereabouts may be looked on as such; but of Roman remains we have abundance. For beside gates of their building, to be taken notice of in the walk, other of their remains are discovered, by digging from time to time; as mosaic and other pavements, curious earthen ware and coins innumerable, some preserved in collections, others sold to the goldsmiths and braziers.

It is highly probable, that the Romans at their first arrival in Britain, found Canterbury a place of conse=

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quence; They seem even to have formed a latin name for it from the language of the inhabitants; the Durovernum of Antoninus's Itinerary, their Dorobernia and other names of like sound, being naturally enough derived from the British Durwhern, signifying the swift stream which runs by and through it.

Cantuaria (a name perhaps of later date) and Canterbury may as easily be derived from the English Saxon Cantwarabyrig, the city of the men of Kent.

These names, and that of Caer Kent, the city of Kent, are the earliest we meet with, and if Caer or Cair signified a walled town, when ours was distinguished by that title, there is little room to doubt its being so before the arrival of the Romans in our Island.

CHAP. II.

Of the City Walls and Gates.

WAS I to bring my traveller from Dover, as we come over Barham Down \* I should take notice to him of the remains of the Roman encampment there, and the Watling-street, or via Originaria their military way extending from Dover to West Chester; and, instead of turning off as the common road does within a quarter of a mile of Canterbury, keep still on this Watling-street, and enter the city through Ridingate, after showing him that the Roman gate here had two contiguous arches, turned with the large and thin bricks of those times, remains of which are still to be seen; but the ground has been so raised, that the top of a stone peer from which one of those arches sprung, is but

\* Barham Down, some have supposed to have been called so from the multitude of Barrows or burying places of the old Romans there, several of which have been open'd, and some things of great value dug up lately.

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breast high from the road, and the arch itself cut-away to give the necessary height to the present gate of later

construction.

Within it at forty feet west, on a square stone in the wall, was the date 1586 and below, the letters I. E. M. for John Easday Mayor, whose public spirit Mr. Somner mentions very honourably for this repair of the city wall at his great cost, though a man but of indifferent estate, in hopes of setting a good example. But this hint is lately stolen away, and his example never likely to be followed.

Two or three hundred yards from thence is a Danish mount, giving its name to the manor \* from whence we have a pleasant prospect of the city and the county round about it. It is commonly called Dungil or Dane John hill, some suppose from being thrown up by John a Dane, others from the French word Donjon or Donjon, a high tower in old fortifications. This, and two smaller mounts not far from it, are looked on as works of the Danes when they besieged our city in King Ethelbert's time. The city wall was afterwards carried round so as to take in this high one for a part of its defence.

Not far from hence stood Wincheap-gate, in our way to the castle, within the bounds of which is the county session-house, rebuilt 1730. \* Here we see the old arch of Worthgate, of the same structure as Riding-gate appears to have been, but with one arch only, which was preserved by Dr. Gray, a late eminent physician of our city.

\* The Lord of this manor being removed to a distant county, and the house so disagreeably situated as not to invite a good tenant, it was pulled down years ago.

\* The city of Canterbury was made a county of itself by King Edward IV. but has several places within its walls exempt from its jurisdiction, one of which is the castle and its precinct.

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More of this when we come to describe the castle, to the west of which is the way from Wincheap to Castle-street, by a postern in St. Mildred's church-yard, where a branch of the river enters the city through a breach in the wall. The other branch, after some winding, approaching the river again, becomes an additional defence to the city as far as Westgate and farther, as in the plan.

This will also shew several other breaches in the wall hereabout, which a stranger may wonder at and think a besieger would hardly chuse to make his approaches where the city was doubly defended by the river.

To satisfy his curiosity I shall inform him, that on Christmas day 1648 Michael Page, the puritanical Mayor, by abusing those who were going to observe the festival at church, raised some tumults which were with difficulty appeased by Sir William Man, Alderman Sabine, and Mr. Lovelace a lawyer. On this the committee of the county sent forces in form to attack the city, who though they heard by the way all was quiet, chose to march in as conquerors, and finding the gates open, took them down and burned them, threw down part of the wall, and committed many to prison upon suspicion, among which were the three peacemakers. — The history of independency, printed that year, tells this more at large.

Westgate, the next we come to, is the largest and

best built of any the city has, and though plain, makes a very handsome appearance, standing between two lofty and spacious round towers, founded in the river at the western corners, embattled, portcullised, \* and mache=

\* The portcullis was a grate spiked at the bottom, to let fall in case of surprise, with opposite grooves in the stone-work of the gate to direct its fall and keep it in its place.

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collated, \* and a bridge of two arches over the western branch of the Stour at the foot of it.

The gate has also the advantage of standing open to a very long and wide street, being on the road to London, both for those who travel by land, and such as go by Whitstable six or seven miles off, and take their passage on board the hoys, which sail every week or oftner, with such heavy and bulky lading as would come too dear by land-carriage.

This gate is now the city prison, both for debtors and criminals, with a large and high pitched room over the gateway, and others in the towers. The way up to them is through a grated cage in the gate level with the street, where the prisoners, who are not more closely <e>couined, may discourse with passengers, receive their alms, and warn them (by their distress) to manage their liberty and property to the best advantage, as well as to thank God for whatever share of those blessings he has bestowed on them.

Archbishop Sudbury is recorded as builder of this gate, and of the wall called the long wall, which runs northward from it a great way with the river parallel to the foot of it, till at an angle of each, it turns off round a small meadow to a mill where it divides again, and one of the branches approaching the wall near a postern turns eastward as in the plan, and soon receives that channel which entering the city at St. Mildred's, makes this west part of Canterbury an island, and ran till very lately under three port cullised arches of uncommon

<e> \* This is another old defence, being a parapet carried from tower to tower, stone brackets projecting from the wall between them, so as to leave holes through which the defendants might pour down scalding water or other annoyances on those who should attempt to force or fire the portcullis or gate, without being themselves exposed to danger or view.

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construction, above which the old wall afforded the only dryshod communication between the east and western parts of the city when the river overflowed its banks at King's-bridge in High-street: but this wall was suffered to run to ruin, the way above it was stopped up some years ago, and in widening the passage over King's-bridge in 1769 somebody found out it would be good œconomy to demolish those curious arches, as the materials might perhaps save some expence in the new work, the experiment therefore was tried accordingly.

From this new breach the wall goes (as in the plan) to Northgate on the road to Reculver and Thanet, over which is a church of uncommon length and narrowness, which takes its name from the gate. At this gate the Mayor and Corporation used to receive the King in their formalities, when he passed through, after landing in the isle of Thanet, from foreign parts, and pre=

sent him the Keys; but the gates are now taken away.

Next to this, Eastward, was Queningate of which a part of the Roman arch may yet be discovered on the outside of the wall. Mr Somner says, it was named

<e> from Queen Bertha, going through it to perform her devotions at St. Martin's, as Ethelbert did at St. Pancrace. Near this is a postern, open'd occasionally for the convenience of the Deanry and some of the Prebendal houses: Queningate-lane within the wall from North-gate to Burgate, being become part of the Cathedral precinct, by grant of King Henry II. confirmed by King Henry IV.

This postern is over against the front gate of St. Augustines Monastery; as Burgate, to which we come next, is to the Cemetery-gate of it, to be spoken of in its place.

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Burgate is on the road to Sandwich, Deal, and the Downs; new built, says Somner, about 1475, with the names of John Franingam, John Nethersole, and Edmund Minot upon it, as principal benefactors to the work; but they are not legible from the ground.

From hereabout the wall has been strengthened by a bank of earth cast up to the height where the defendants stood, which first appears in the garden of the third Prebendal-house, and slopes to the level of the street at Burgate, rising again on the opposite side of the way, and in the same manner at St. George's toward Ridingate; and here it has the name of Little Dungil, and thus far is enclosed between the parapet (where that remains standing) on one hand, and houses or walls on the other, <e> to the gate and Watling-street: but here it ceases to be so, the parapet being mostly ruinous, as is part of the wall itself, on the outside, and an open field of some breadth within (as in the plan) till we come to the highway at Wincheap-gap.

St. George's-gate \* is also called Newingate, and gives that name to the ward in which it stands, as do the other five gates to theirs respectively. It is built in imitation of Westgate, as Mr. Somner observes, and fortified in the same manner; but when he says, Burgate was also portcullised, he seems mistaken, for there is no appearance of that.

The reason of this name Newingate, I hope to account for when I come to it again, but now hasten to conclude this chapter of walls and gates, with some general observations concerning the antiquity, structure, and extent of them.

\* Westgate, Burgate, and St. George's-gate have the arms of Archbishop Juxon on them, with those of the Archbishoprick to which he succeeded at the restoration. He therefore seems to have repaired the mischief done here by the Puritans, when they burnt the old ones in 1648.

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I have already observed that as Caer Kent was the name of our city before the arrival of the Romans in Britain, it is highly probable they found it fortified with a wall, and full as probable, that if it was not so when the Romans built gates to it, they also added walls, but few of their remains appear, except some near the castle, about St. Mildred's, and those old gates, which are undoubtedly their

work.

The present walls are of chalk, faced and lined with flint, except the few Roman remains already mentioned, \* and that part of like masonry pulled down in 1769, \* to= ward the improvement of King's-bridge. The thickness (by measures taken breast high at the postern) at St. Mildred's and that near the three ruined arches, is about six feet, and the parapet and battlements well coped with masons work of hard stone, as were the tops and loopholes, of twenty-one square, or semicircular towers, built at proper places, to command the ditch, which was 150 feet wide, as Mr. Somner says, most distinguishable from Queningate postern to the castle. The whole measurement of the wall, as taken by Thomas Ickham, in the time of Henry III. amounted to more than a mile and three quarters; but W. and Henry Doidge, in 1752, make it less. Mr. Doidge's account perhaps is most accurate.

\* In one of the breaches near St. Mildred's, the destroyers seem to have been stopped by a course of Roman brick quite through the wall, still to be seen. At the West end of the South isle of that church too, is a fair Roman arch over the window.

\* The facing of the wall from tower to tower without Westgate, is of squared stones, as is the lining of it from tower to tower at that part of the three portcullised arches through which the river ran from the town.

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CHAP. III.

Of the CASTLE.

THOUGH what we now call the castle, has no appearance of Roman antiquity, yet that the Romans had a castle here can hardly be doubted, if we consider that four of their Castra Riparensia (as Mr. Somner calls their several forts on our coast) are within a few hours march of our city. Dubris \* [Dover] according Antoninus's Itinerary, at fourteen of their miles about South East. Portus Lemanus \* [Lymne, or rather Stutfal castle] about South, at sixteen. Portus Ritupis \* [Richborough] about East, at twelve, and Regulbium \* [Reculver] about North, called

\* Dover, where the Via Originaria begins, is so well known as to need no farther description here.

\* Stutfal castle, containing ten acres of ground, stood so near the sea, that ships might be moored to iron rings, still in the wall there, but now the sea hardly comes within a mile and a half of it, having left more than forty thousand acres of land below the range of hills it once washed the foot of, and to this we owe Romney and Walland marshes, famous for fine mutton, and excellent wool. The Via-strata, or Stone-street, from hence is very plainly distinguishable for several miles between this and Canterbury.

\* Of Richborough - castle-walls are remaining three sides, but ruinous, and they probably would have been more so, or quite destroyed, for the paving of Sandwich, but their firmness made the contractors sick of their bargain. The Roman way from hence is not easily found, but Dr. Harris, in his history of Kent, gives an account of his tracing it pretty successfully.

\* Reculver is called nine miles from Canterbury, and no Roman way to be seen between them; but that it has been a place of great consequence, appears by multitudes of coins and other curious pieces of Roman antiquity, discovered by the seas washing away the walls of the castle, and the remains of whatever buildings might have been near it; among which perhaps was the palace of the Saxon Kings, who when Ethelbert had given his at Canterbury to St. Augustine, kept their court here. When the channel Wantsum, between Thanet and the main, was sea, as the Swale, which makes Sheppy an island, is now, Richborough and Reculver castles commanded the two mouths of it, and the plural

name Rutupiae might signify both. This channel was probably the Fundus

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about nine of our miles. And three of their military ways met here, where the chief of them (the Watling-street) crosses the river Stour.

As this must have been the most convenient situation for the residence of the Comes Littoris Saxonici, the Count of the Saxon shore, whose particular business it was to fix garrisons upon the sea coast in places convenient, and who had the command of 2200 foot and horse for that purpose, as Mr. Camden says, reason itself will tell us, an officer of such rank and consequence, at such a post, would have a fortified quarter for himself and his command, while the Romans kept their footing here; though it is not mentioned in the history of the Danish invasions, between three and four hundred years after the Romans had left Britain. By that time their military discipline might have been forgot, and their castles run to ruin; if ours here was in no condition to resist those destroyers, there could be no occasion to mention it, and in such scenes of horror and military discretion, it is no wonder if history is imperfect, especially in those days of ignorance and barbarity.

The present building appears to have been the keep or donjon of a fortress within which it stood, and of which the bounds are still discoverable, like that at the castles of Dover, Rochester, and the white tower at London, and as it is built in much the same style with them, may be about the same age.

Mr. Somner's opinion is, that it was built before the conquest, because Dooms-day-book mentions the conqueror's having Canterbury castle by exchange, made with

Rutupinus, the bed of oysters so much admired at Rome. The inground oysters of the Swale are no less so at present in Holland, from whence ships come and lie near Feversham during the fishing season, contracting for all they can get, to the value of some thousand pounds in a year, so that it is not easy for our own people to have them for their money.

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the Archbishop and Abbot of St. Augustine's; tis plain therefore that Canterbury had a castle at his arrival, and that he got possession of it, but whether this tower was or was not standing at the time of his exchange, does not appear from what that record says, nor perhaps shall we find any better grounds on which to determine its antiquity, than the comparison between this and others which most resemble it: In one circumstance (whether very particular I cannot say) it agrees with those of Dover and Rochester, in having a well from the top of the tower; this is seen from the west side, where the wall is ruinous. — That in the keep of Dover being in a dark corner was walled up many years ago, to prevent accidents. That at Rochester is also stopped up at some depth, and ours choaked up with rubbish; whether there ever was such a one at the white Tower of London perhaps cannot be known, but in one of the corners of that, is a very capacious cistern kept filled from the Thames by the water-mill at Traitors-bridge.

The yards and dykes about the castle, Mr. Battely says, contain four acres and one rood of land. The plan shows what could be traced of the old fortress in 1752 but some of its walls are lately taken down to prevent the mischief

threatened by their fall, for by the account of a workman employed on this occasion, these outworks were never so well built as the tower itself, being become rubbishy and rotten, while that remains firm as a solid stone.

Through this castle-yard and Worthgate, already mentioned, was once the communication between Castle-street in Canterbury, and Wincheap without it, a suburb longer than the plan has room for, and the road to Chartham, Chilham, Ashford, and the Weald of Kent. This suburb is well built, and of a good breadth, and if my stranger is curious enough to go to it by Wincheap-gap, he will then

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<a> see the full dimensions of this fine old gate, preserved by Dr. Gray's generosity, the most entire perhaps in the kingdom.

We are now got into the suburbs, with an account of which I shall begin another chapter, reserving that of the city and cathedral for the sequel of this little treatise.

#### CHAP. IV.

##### Of the SUBURBS.

THIS of Wincheap has little observable in it, except that the city liberty, after being interrupted by the site of the castle, begins here again, extending on one side of the way, as in the plan; the other (beyond the extent of it) is bounded by the wall of St. Jacob's hospital. \* Here are also some alms-houses built by Mr. Harris in 1726, for five poor families.

Going from Wincheap Eastward without the city wall, we see the two little mounts mentioned in page 5. behind one of which is a range of buildings, once outhouses to the old capital mansion of Dane John.

Proceeding hence toward Ridingate we pass by a little cluster of buildings, called Rodau's town, and soon arrive at Watling-street with houses on the North side of it, till we come to a corner; where at a turning to the left from the antient highway, the present road leads by Oaten-hill, \* into the city through St. George's-gate; at this turning stood the nunnery of St. Sepulchre, \* the gates of which are still to be seen, but the house not so.

\* The hospital of St. James or St. Jacob, for leprous women, Mr. Lambard says, was built by Queen Eleanor, wife to Henry III; Mr. Somner shows that it was founded sooner, and under the protection of the prior and convent of Christchurch; he gives a little history of it, and says its clear revenue amounted to 46l. 6s. 3d.

\* Where malefactors, convicted by our city of capital crimes, are executed.

\* St. Sepulchre's nunnery, Mr. Somner says, was founded by Archbishop Anselm, and was a corporation, consisting of a lady Prioress and five veiled

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East of St. Sepulchre, on the road to Dover, is St. Laurence, (the seat of the heirs of the family of Rooke) mentioned by Somner as in the suburbs of Canterbury, but not connected to it by buildings, nor within the plan. On one of the flinty peers of the old gate, a figure of St. Laurence on the gridiron may be discovered, with a man standing at his head and another at his feet. This was also an hospital for lepers, founded by Hugh, the second abbot of St. Augustine's of that name, in 1447, that if any professed monk of that monastery should be infected with any contagious disease, but

above all the leprosy \*, so that he could not, without prejudice or scandal stay within its precincts, he should be as well provided for here, as those who lived in the monastery. The governor of this (called Custos Hospitalis) was always one of the monks of St. Augustine's abbey.

Return we from hence to St. George's or Newingate, after observing that this part of the suburbs is well inhabited and furnished with several good shops; proceeding northward, with the city wall on our left hand, we soon arrive at Burgate, opposite to which is the cemetery gate of St. Augustine's monastery (which will make a chapter by itself) Church-street being between them,

black nuns, so called from the colour of their habits and veils. One of these was Elizabeth Barton, called the Holy Maid of Kent, in King Henry the VIII's time, who being tutored by some monks, pretended to inspiration, and prophesied destruction to those who were opening a way to the reformation; for this she and seven of her accomplices suffered death, among whom was Richard Dering, the cellarer of the cathedral monastery, and Hugh Rich, guardian of the Franciscans, six others of them were punished by fine and imprisonment. The revenue of this nunnery at the dissolution, was 29l. 12s. 5d.

\* Whether it was dedicated to St. Laurence, in allusion to the distemper, may be discussed by those who think leprosy and brenning or burning were the old names of that disease, which is now more fashionable as a French one. — Becket, in the Philosophical Transactions no. 365, has produced a great many curious reasons to prove it was so, and even the institution mentions the distemper as a scandalous one.

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so named from the parish church of St. Paul, on one side of it, where the last males of the knightly family of Rooke are buried.

The high road to Sandwich, Richborough, East-Kent, and the Downs, was carried in a straight line from Burgate through the ancient burying-place, till the monks of St. Augustine's contrived to get that within their walls, by turning the road aside to the borough of Longport, where between the houses on the south side, and the monastery wall on the north, it is of a very good breadth, and well inhabited, till we come to the church-yard or burying-ground of St. Paul's parish, and this adjoins, on its east side, to the enclosures and gardens of Barton farm, now converted into a handsome mansion-house. It was some years ago remarkable for its two very large barns; the smaller of the two, which was by the road side, has been pulled down, and part of the other, but what remains is a curiosity, both for the spaciousness and strength of the building. Opposite to this the road recovers its straight course, at an angle in the monastery wall where an arched gateway has been bricked up within these few years.

A little farther east are alms houses for four poor men and four poor women, called Smith's hospital, from the name of the founder, who laid out 1500l. in purchasing an estate for this and other charitable uses.

Thus far have we had the wall of St. Augustine's monastery on our left hand, but here it strikes off to the northward, opposite to the corner house of St. Martin's-street, so called from its parish church just by, which, on account of its great antiquity, may be thought worthy of a chapter by itself.

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## CHAP. V.

### Of St. MARTIN's CHURCH.

THIS church is not seen from the road, but a turning at the South East corner of the monastery soon brings us to it; it stands on the side of the hill, named from it, about a quarter and half quarter of a mile from the wall of the city. This and another church, where our cathedral now stands, are supposed to have been built by the Christians of the Roman soldiery, in the second century, and the time of Lucius the first Christian King, who lived in 182, so that it is looked on as one of the oldest structures of that kind, still in constant use, now in the kingdom, and indeed nothing appears in the materials or architecture, to contradict this opinion, for its walls seem to have been built (those of the chancel at least) entirely of Roman brick, and the structure is the most simple that is possible.

If the church, built by those Christians in the East part of the city, was larger and more magnificent (as Mr. Battely seems to believe,) this might tempt the savage invaders to make a ruin of that, but they had no such provocation here. It is not unreasonable to suppose that Queen Bertha might find it more convenient to pay her devotions in such an obscure chapel, than to get one, more suitable to her rank, erected, while her husband, King Ethelbert, and his subjects, were idolaters.

Here therefore was a Christian church and congregation settled, with a Queen and her chaplain, Luidhard, Bishop of Soissons, at the head of it, before St. Augustine and his monks made their appearance in England; and here (says Mr. Somner, from Bede) did he and his fellow labourers resort to their devotions, at their first

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arrival, by the licence of King Ethelbert in favour of his Queen.

At this place, he tells us also, was, for 349 years, the see of a Bishop, who always remaining in the country, supplied the place of the Archbishop, who for the most part followed the court, and that as well in governing the monks, as in performing the solemnities of the church, and exercising the authority of an Archdeacon. Mr. Battely disputes this, for reasons foreign to the design of this book; so I shall only add, that the font in this little church is itself deserving some notice, as a venerable piece of antiquity, and proceed on my walk.

## CHAP. VI.

### SUBURBS continued.

FROM St. Martin's we may go with the monastery wall close on our left hand through two or three pleasant fields, called the North Holmes, to a lane, one end of which leads to Broad-street, under that part of the wall, which incloses both the city and the cathedral from Northgate to Burgate, and the other, going round the liberty of St. Gregory's Priory, will bring us into Northgate-street, at the end of which is Jesus hospital, more commonly called Boys's, from Sir John Boys, \* the founder of it, who died in 1612, and whose monument we shall see in the cathedral.

\* Sir John endowed this for eight poor men and four women, viz. a war=

den, who has a house to himself, seven brothers, of whom one is CLAVIGER, or porter, with 40s. addition to his salary, and four sisters; their apartments form three sides of a little square on a bank close by the much frequented road from Canterbury to Thanet, and the coast from thence to Hearn. The entrance is by a gate four steps above the road in the middle of a dwarf wall, which completes the square, and gives the fraternity a near view of all that passes. The warden and brothers usually attend the cathedral in gowns, every Sunday morning. The dean of Canterbury is perpetual master.

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This is near the extremity of the plan; farther on, and within the city liberty, is Barton-mill, on the river, a little way from the road. Some remains of flint-walls by the way side hither, and a chapel near the mill pretty entire, seem to show here was once a considerable inclosure; but neither the Canterbury antiquarians, nor common tradition, give any history of it.

Returning toward the city from hence, we have on our left hand a long range of buildings, with a passage thro' the middle of it, into St. Gregory's \* priory, founded by Archbishop Lanfranc, part of which is now standing, but not a great deal, only one large room, unless the buildings by the street, may be looked on as the lodgings of the poor and sick, who were provided for there. The ground belonging to its precinct is, as the plan shows, almost entirely laid out in gardens for our market. The chapel of St. Thomas (whose ruins are there) had over the door, at the west end of it, a handsome old arch, which the Archbishop's lessee took down some years ago, to make a portal to his own dwelling-house, at St. Thomas's-hill; but that being sold and rebuilt, a curious gentleman in the country, by adapt=

<Brockman>

\* St. Gregory's was a large and handsome house of stone, built by Archbishop Lanfranc, in 1084, who added to it several dwellings, well contrived for the wants and conveniences of those who should live there, with a spacious court adjoining. This palace (for so Edmer calls it) he divided into two parts, one for men labouring under various distempers, the other for women who had ill health; providing them with food and cloathing at his own expence, appointing also officers and servants, who should by all means take care that nothing should be wanting, and that the men and women should be kept from communication with each other. He built also, on the opposite side of the way, a church to the honour of St. Gregory, where he placed canons regular, who should administer spiritual comfort and assistance to the infirm people above mentioned, and take the care of their funerals, for which he provided them with such an income as was thought sufficient.

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ing the front of one of his out-buildings to it, has preserved this piece of antiquity, and added to the beauties of his seat.

<Beachborough>

Opposite to this priory is St. John's hospital, \* and the church dedicated to St. Gregory is now the chapel of that hospital, but both have suffered much since Mr. Somner and Mr. Battely described them; the bells having been sold, the steeple and north isle taken down, as were many of the old houses, and smaller and less convenient ones erected in their room; a stone wall was also taken away, which sheltered the whole from the cold North West wind blowing over the river and the meadow land, which was pentised over head, and was called by the poor people their cloysters, under which they used to walk, or sit, and converse with each other on the benches.

– All this was done by way of improvement, about thirty years ago.

We now have nothing to attract our notice till we come to Northgate, except that we cross a street parallel to the city wall, which on the right hand is continued almost to the bank of the river, and on the left quite as far as the castle and St. Mildred's postern. That part on the right hand is called Duck-lane, and leads to St. Radegund's bath, a fine spring, built over and fitted for cold bathing; the bason or bath itself being twenty feet long, eleven feet wide, and from three to four feet deep: A dwelling-house adjoins to it of modern structure, but in altering a very antient one, near the bath, some hollows or pipes were discovered, carried along in the thickness of an old stone wall, which seemed

\* St. John's hospital was founded by Archbishop Lanfranc, in 1084, for the lame, weak, and infirm, and contains (with a master and a reader,) eighteen in-brothers, (one of whom is annually chosen prior) twenty in-sisters, and the like number of out-brothers, and out-sisters.

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a contrivance for heating the room in former times, and making a sudatory or sweating room of it.

Some years ago, this house being a publick house, and the owner of it a city magistrate, a new postern was broken through the city wall for a way to it, which is not mentioned in my survey of the wall, because the bath house being in the suburb, and this postern made purely for the convenience of it, this seems the properest place to mention it. The city wall here is seven feet thick.

About the beginning of this century, an attempt was made to render the river navigable from Fordwich, which succeeded so far that lighters brought coals up to this part of it; but when the undertaker had run out his fortune in making the experiment, he found that the Fordwich waggons could deliver their loading here, as cheap or cheaper than he could, and the design came to nothing.

If we turn to the left without Northgate, into the street which runs near the town wall, this will bring us to the most considerable object of curiosity in the whole suburb, and show us the great gate of St. Augustine's monastery, to which we go through a little square, called Lady Wotton's green.

CHAP VII.

Of St. AUGUSTINE's Monastery.

MR, Somner says, Augustine the monk, the apostle of the English, obtained from Ethelbert, the first christian King of Kent, a certain piece of ground, on which, with the King's help, he built this abbey, and dedicated it to St. Peter and St. Paul; but St. Dunstan afterwards dedicated it anew, to the honour of those

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apostles, and of St. Augustine, in the year 978, and from thence it was called St. Augustine's.

Before I enter on a description of its remains, it may not be amiss to observe, that when Augustine is called the apostle of the English, this must be understood, of his being the first preacher of the pope's supremacy here. Christianity was planted in Britain five hundred years be=

fore his arrival; and though Saxon idolatry then prevailed in Kent, he found two old churches, built by christians, standing at Canterbury, and one of them, that of St. Martin, in use; Bertha, King Ethelbert's Queen, having it assigned to her for christian worship, with Luidhard a French bishop, for her chaplain; and here Augustine is said to have first entered on his office. Ethelbert was soon converted to christianity, but it is not at all unlikely, that in politics Luidhard and he might differ, for the pope's supremacy was not then acknowledged in Gaul, and this might occasion the conferences with the old christians of Britain, who, by King Ethelbert's assistance were brought to consult with him. He only desired (says the writer of the lives of the British Saints, printed 1745) that they would conform to the catholic church (by which he means the church of Rome) in the celebration of Easter, and in the manner of the administration of baptism, and join with him in preaching the word of God to the English nation. Intreaties, exhortations, and representations had no weight with them, nor could a miracle (said to be wrought by him) persuade them to quit the religion of their fathers, without a second meeting; where seven bishops of the Britons, and a number of the learned monks of Bangor, with their prior, Dilnoth, attended, with much the same success: The haughtiness with which he received them, and proposed the conditions, on which they might become subject to the pope and the

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governors, and laws he would give them, defeated his scheme, and Dilnoth let him know that as far as christian love and charity obliged, they were ready to do all good offices and pay due respect, but as to obedience, they were already provided of a superior, or provincial, of their own country in the bishop of Caerleon.

On this he threatened them with the destruction which fell on them a few years after, represented by some as a judgment, by others, as the effect of Italian malice and intrigue.

<e> Be that as it will, when a Pagan King of Northumberland massacred twelve hundred unarmed men of these religions, who were met to obtain, by fasting and prayer, God's protection for their country and christianity; the church of Rome takes no notice of their martyrdom in its kalendars or legends, and the popish author of the lives of the British saints, gives a reason for it worthy of such a writer, and says, 'These monks dying by the hands of infidels, while they were praying for the success of their christian brethren, might well be ranked among the martyrs, if there could be martyrs without charity, or if there could be charity joined with an obstinate refusal of imparting the light of faith (of faith in the pope) to those who were in the way of perishing eternally for want of it.'

The reader will excuse the length of this remark; It shows what made Augustine a saint, and with what insolence he treated these primitive christians for preferring the light of the gospel, and subjection to their proper superior, to the new lights and new sovereigns he would have imposed on them.

<a> It shows also what the charity of papists is in comparison with that of the old British protestants, as professed by Dilnoth.

But to return from this digression, and speak of the monastery itself. Mr. Somner ascribes the situation of it without the city walls, to its being designed by the King and the Archbishop as a place of sepulchre for them and their successors. By very antient custom the sepulchres of the dead were placed by the sides of the highways, of which we have examples without number in our neighbourhood. Accordingly the cœmetery here was on the straight road from our Burgate to Richborough [Ritupis]. The monks, as already observed, had turned that road aside to Longport, in order to secure that burying-place within their own inclosure, \*; a common footway lay through it for many years, even till Mr. Somner's memory; but the great gate of the cœmetery, toward the town, is lately turned into a dwelling-house, and that which came into the road near St. Martin's, walled up.

The front of the Abbey was to the West, and before the principal gate of it is a small square towards Broad-street, and the cathedral. From hence may be seen what the city wall would be if kept in due repair; and on a tower of it near the postern are three escutcheons of stone, on which are carved the arms of England with those of the city and cathedral.

At the dissolution King Henry VIII. seized this as a palace for himself. The site of it was granted to cardinal Pole for life, 2 and 3 Philip and Mary. – In 1573, Queen Elizabeth kept her court here, in a royal progress; she attended divine service at the cathedral every Sunday, during her stay at Canterbury, and was magnificently

\* Mr. Somner, page 34, represents the inclosing this burying-place within their walls as owing to the policy of the monks, and it might be so, not only for the supposed holiness of the ground, but because some of our churches have no church-yards adjoining to them.

entertained, with all her attendants, and a great course of other company, by archbishop Parker, on her birth day, kept at his palace. The site of the monastery having been afterwards granted to Henry Lord Cobham, on his attainder, in 1603, it was granted to Robert Cecil, Lord Essenden (afterwards Earl of Salisbury) by letters patent, 3 James I. It was soon after in the possession of Thomas Lord Wotton, of Marley. Here King Charles I. consummated his marriage with the princess Henrietta, of France, on June 13, 1625, whom he met at Dover, and married at Canterbury that day. Mary, the dowager of Lord Wotton, made this place her residence during the great rebellion, when she was plundered and cruelly treated by the usurping powers; King Charles II. lodged here also, on his passage through this city, at his restoration. It has ever since that, retained the name of Lady Wotton's palace, and the square is called Lady Wotton's green. – She died there about the time of the restoration, and left four daughters, co-heiresses, the youngest of whom, Anne, was married to Sir Edward Hales, of Woodchurch in Kent, bart. and brought her husband this estate. In their descendants it has continued to Sir Edward Hales, of St. Stephen's (or Hackington) the present owner.

Dugdale's Monasticon, published in 1655, gives a print of it as it was in his time. \* The view was taken from the high tower of our cathedral, and shows that

\* Bishop Kennet, in his life of Mr. W. Somner, says, that he furnished Sir William Dugdale with the ichnography of the cathedral, the draught of the monastery, and other sculptures; which being designed for a folio volume, we find only one of them in Somner's quarto of the Antiquities of Canterbury, and that twice folded to get room. It is there called a map, representing the high altar at St. Austen's, with the chapels behind it, &c. Mr. Battely had it copied for his edition of Somner, in which are also some prints from Hollar's etchings for Sir W. Dugdale's work.

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whatever was demolished of this monastery at the suppression, a considerable part of it remained standing when this drawing was made. Ethelbert's tower was then nearly complete, and the apartments such as might and did serve for a palace.

The print observes, that the wall of the monastery incloses about sixteen acres of ground; beside which it had an almonry without its gate, which still retains its name, and some tokens of its antiquity; what has brought it to its present condition, let us trace if we can \*.

'When we enter the sept, (says Mr. Somner) the first thing observable (except the fair hall, the late refectory of the monks) is Ethelbert's tower.' But of this fair hall it is now difficult to find the place; perhaps it was pulled down to furnish materials for the Red Lion inn, in our High street (which belongs to the owner of the monastery) for the wainscotting of the great parlour is said to have been brought from the hall of St. Augustine's, and very probably was so, having been painted with pieces of scripture history, as hanging up in frames, but some years ago an attempt to clean and recover one of these pictures having failed, the whole was battened to resemble pannel work, and painted over of one colour.

Ethelbert's tower, which, in the print, appears pretty entire, has, since that view was taken, lost its whole north side down to the ground. Mr. Somner supposes it built about the year 1047, and gives his reasons for thinking so, but when on his second thoughts, and more exact survey (as Mr. Battely quotes him from

\* It is said that when Henry VIII. seized the religious houses, the gates of St. Augustine's monastery were shut against him, till two pieces of cannon, placed on an hill just by, made the monks hasten to deliver up their keys. What damage they did, and whatever else it might suffer by the reformation, and the going through so many hands as above-mentioned, enough remained to receive K. Cha. I. at his wedding, and K. Cha. II. at his restoration.

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his own manuscript additions) he calls it a hollow piece throughout, and unvaulted, or without any arch cast over from the bottom to the top, he is strangely mistaken; for there is certainly an arched vault at this day, about 25 feet from the ground, and, to all appearance as old as the rest of the building. Above this we see, that each of the corner towers on the north side, had a fair newel staircase to the top of the tower, and that corbels were left for flooring at different stories of the building.

What the dimensions of the old abbey church were, can hardly be traced with any degree of certainty; the

west side of Ethelbert's tower, being adorned with little pillars from the top almost to the ground, seems to shew that here never was any cross isle, nor a body continued in a line from the church. At 66 feet south of this tower, is a very massive ruin of a threatening appearance, which has some tokens of its having been built at the south west corner of the church to answer that of Ethelbert at the north west; if so, we may believe, this was the west front of the church, possibly with a handsome porch, of which nothing is now to be seen. On viewing carefully the east side of Ethelbert's tower, two grooves, or chasings, are to be seen (one thirty, the other forty-two, feet from the ground) cut in the stonework, to receive the skirts, or flashings, of the lead when the roof was covered; the first determines very exactly the height and breadth of the north side isle, and some of the north wall is standing, to a height above that of the old arches. The angle of the other chasing shews exactly what was the pitch of the main roof; and from these circumstances, an artist may nearly determine both the breadth and height of the old building. Of the length there are no such traces to be found, but a description of the high altar, which Som-

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ner has given us, seems designed to shew, that behind that altar, were several circular porticos, or chapels, furnished with the shrines and relics of other saints, (and perhaps with their altars too) which the monkish describer knew no better how to express.

Within these few years, a trial was made, whether pulling down Ethelbert's tower, toward building a seat in the neighbourhood, would answer the expence, but it did not, neither perhaps did the digging up some stone coffins of the monks for that purpose; for that was also laid aside. However, several bodies were found, and some skulls, hair, and remnants of their habits were picked up and preserved as curiosities.

Mr. Somner thinks nothing more remains among these heaps of ruin worth observation, unless St. Pancrace's chapel is so, built, some suppose, for idol worship; if so, it was a very small temple for a King's devotions, for it is but 30 feet in length, and 21 in breadth.

It was built of the same materials as the church of St. Martin, and may be as ancient, but now only the walls of it remain.

The west front of the monastery extends about 250 feet, and the walls, which inclose the whole precinct, are standing, the great gate has buildings adjoining, which once had some handsome apartments, and particularly a bed-chamber, with a ceiling very curiously painted. The whole is now let to one who keeps a public house, and having plenty of excellent water, this apartment is converted to a brewhouse, the steam of which has miserably defaced that fine ceiling. The rest of the house he has fitted up for such customers as chuse to spend their time there; having turned the great courtyard into a bowling-green, the fine chapel adjoining to

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the north side of the church, into a fives-court, with a skittle-ground near it; and the great room over the gate, to a cock-pit.

If any thing more is curious, it is some flint in the walls, and especially at the foot of a buttress of the gate, at the north east corner; where the joints and stones are as neatly fitted, as the fairest works of ground brick.

If the riches of this monastery were very great, so were its privileges, and the rank and authority of the abbot, who was exempt from the archbishop's jurisdiction, and subject only to the pope. He wore the mitre, and other ornaments of a bishop; had a vote in parliament as a baron, and, for many years, allowance of mintage and coinage of money, in right of his abbacy. He took such state upon him, that, when on his election, he was to receive the benediction of the archbishop, he would not wait on him for it, but the archbishop was to go to him. His monastery had also the right of the aldermanry of Westgate, in the city of Canterbury, which in the year 1278, was let at 10l.

<a> At the dissolution, the revenues of this monastery were valued at 1412l. 4s. 7d.

#### CHAP. VIII.

##### Of St. GEORGE's Gate, and the CITY.

IN my chapter of the walls and gates, that of St. George I left to be treated of, when I should there begin my walk in the city; but before I enter, it will be proper to consider the placing of it, and its former name.

The name Newingate seems to distinguish it from the five other gates of the city, in point of age; and it

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being placed at so small a distance from Burgate, shows, that it was opened when this part of the city was become more frequented than formerly. Mr. Somner fancies it built as a more direct way into the heart of the city, from Dover road; but the way is far from being a direct one, having four turnings between the Watling-street and the gate, and if we place the heart of the city in the middle of it, this is vastly out of the way. Watling-street leads much more directly toward it; and while the Romans had their garrison in the castle, the centre of the city was, probably, the centre of business. But when they had left Britain, and the Saxon Kings of Kent had their palace in the north part of the city, this must make a difference, which grew still greater, when the two rich monasteries, flourishing in this quarter, drew votaries to them in swarms.

That, where St. Augustine, the pope's apostle, and so many holy and eminent persons, lay buried, could vye with that of our Saviour, till the fame of St. Thomas Becket, the pope's martyr, put the matter out of dispute, and carried the whole tide of superstition before it. Then here was the centre of business, which attracted not only the trade of the city to it, but the city itself; leaving the opposite parts very thin of inhabitants. Then a new gate hereabouts might become quite necessary: for pilgrims from foreign countries, as well as all parts of our own, flocked to the shrine of St. Thomas, in such numbers, that a hundred thousand of them are said to have visited it, in one year.

To this, therefore, I suppose, we may impute the opening of Newingate; which at first, perhaps, was but

an ordinary building, and of such mean appearance, as occasioned the present one to be erected about the year

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1470, much after the model of Westgate, but not so large nor so lofty.

Just without it, under the city wall, to the southward, is kept a market for live cattle every Saturday.

In each tower of this gate is a cistern, from whence the city is supplied with excellent water, by pipes with public cocks, to every one of its markets, as well as to the town hall, where this circumstance will be mentioned again.

The parish church of St. George, situated on the right hand, a little way from the gate, gives name to that and the street; on the opposite side, a little lower, we see a handsome gateway, of the white friars. Farther on, and on the right, are the shambles, in a place cleared for them in 1740, before which time the street was greatly incumbered by them. Here also is a fish-market, lately established, where they who bring their fish to town, may sit and sell them toll free. Just by is the public engine for weighing loads of hay, and near this, at the same side and corner of Butchery-lane, is the corn-market with a granary over it.

This part of the street had a middle row of a considerable length, consisting of the old shambles just now mentioned, a fine conduit or water-house of stone, the gift of archbishop Abbot, \* pulled down in 1754; and west of these the church of St. Andrew, giving name to this part of our principal street. This church was taken down in 1763, and a new one built by parish

\* The Biographia Britannica, published in 1747, under the article Abbot, page 16, says, 'He built a fair conduit in the city of Canterbury, for the use of the inhabitants. He likewise intended to have left a yearly revenue for the support of that conduit, if he had not been deterred by the ungrateful usage he met with from the mayor and corporation.'

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rates, and voluntary gifts, in a quieter and more convenient situation just by, opened for the performance of divine service by license of the archbishop Dec. 26, 1773, and consecrated the July following.

The west end of St. Andrew's church stood where the way between Northgate and the castle crosses the walk we are now taking toward Westgate. Here begins our high-street; on the south side of which, and not far from the corner, is the church of St. Mary Bredman's parish, united to that of St. Andrew, against the wall of which, a stone shews it is fifty-six miles from London; but some late improvements of that road have been made which, if a new survey of the mile-stones was taken, would remove this considerably to the eastward.

About the middle of high-street, on the north side of it, stands the town-hall, a handsome and lofty room, with a spacious gallery over the door, for taking the poll at elections, when the voters have one stair case to go up, and another to go down by, and so avoid crowding each other. The way into the hall is under this gallery, between two rooms, one for juries to be inclosed in, and the other for the goaler to secure his prisoners, while waiting for their trials; Canterbury being a coun=

ty in itself, with authority not only to determine disputes at law here between its citizens, but to try capital causes, when the facts are committed within the city liberty, the mayor sitting as judge, and pronouncing the sentence, assisted by the recorder and bench of aldermen above the chair, who are all justices of the peace.

A court of conscience for the recovery of small debts, is held here every Thursday. And a court of burghmote from time to time.

On the side walls of the hall, hang some matchlocks, brown bills, and other old weapons; but the upper

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end, where the court is kept, is furnished with pictures; a whole length of Queen Anne being over the seat of the mayor, and several portraits on each side of it, of persons who have been benefactors to the city, with some account of their donations on each of them.

Behind the Court is a large and handsome parlour, for withdrawing into occasionally, and over it a room, in which the chamberlain keeps the standards for weights and measures with the books and accounts of the city business.

Near the door of the court-hall, is one of the public watercocks before mentioned, and in the wall above it, a stone brought hither from archbishop Abbot's conduit, when that was pulled down, on which is the following inscription:

<e> Sir John Hales, bart.  
brought this excellent water from St. Austin's into this city at his own expence, anno dom. 1733.  
Which noble benefaction is here gratefully remembered by the mayor and commonalty of the said city.

And on another stone under it:

N. B. The above generous benefaction is still continued by Sir Edward Hales, bart. 8th May, 1754.

Proceeding still westward, on the left hand, is Juryor rather, Jewry-lane, for the Jews were formerly settled here, and had a school, or synagogue, till they were expelled the kingdom by King Edward II, and their houses seized by him.

Several old vaults hereabouts, are supposed, by Mr. Somner, to be the remainder of their buildings; but in digging a cellar within these twenty years, a curiosity of another kind was found, not above three or four feet below the level of the street: it was a fair mosaic pavement

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of a carpet pattern, the tessellæ of burnt earth, red, yellow, black and white, their shape and sizes different, some near an inch over, others very small, laid on a bed of mortar, of such hardness and so thick, that with care, it might have been preserved entire,

but for want of that, was broken into three or four pieces, some of which were afterwards carried away and joined. What was saved of it was, perhaps, three feet broad and five long, but party-walls prevented the size of the whole from being ascertained.

Jewry-lane, making an elbow, leads to Lamb-lane; we leave the end of both on our left hand, and that of Best's-lane, with all Saints church, on the right, and so come to King's-bridge (called sometimes East-bridge, to distinguish it from that without Westgate) and the hospital of the same name, which crosses the river with it, on our left hand. \* The way over this bridge wanting convenient breadth was widened in 1769, on which occasion it was found necessary to take down the steeple of All Saints church, which stood quite into the street.

The bridge brings us into that part of the city, which, by the branching of the river, stands in an island, formerly known by the name Binnewith, now almost forgotten. The street from hence to Westgate takes its

\* East-bridge hospital, Mr. Somner says, was erected and endowed by St. Thomas Becket, for which he quotes the preamble of those ordinances, or statutes, which Archbishop Stratford gave for the good government of it, in 1342; where it is said to have been founded for the receiving, lodging, and sustaining of poor pilgrims, for one night only, if in health, with right burial in Christ-Church-yard, for such of them as should happen to die within the hospital.

A master, in priest's orders, and a vicar under him, had the care of this, in which were to be twelve beds, with an aged woman to look after them, and provide all necessaries for the pilgrims.

The present building is ancient, and has a decent hall and chapel, where a school-master, (who has a good apartment in the house, and is called the rea=

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name from St. Peter's church, which stands a little way out of the street to the northward, at about the middle of its length; but before we get so far, we pass by an entry on the left, which leads to the ruins of the Franciscan or grey friars monastery, and Cokyn's or Cogan's hospital, on the right by a gateway of the black or Dominican ones. \* This is faced with square flints, but not quite so curiously laid as those at St. Augustine's.

Little remains of these religious houses worth turning aside to look at; I proceed therefore toward the gate, passing by St. Peter's-lane and church, on our right hand; not far from which, we shall see a grated

der) instructs twenty boys gratis, in reading, writing, and arithmetic. There are rooms also for five in-brothers, and five in-sisters; but some of these rooms are subject to be flooded in very wet seasons, a mill just below the bridge so incumbering the channel of the river, that the part of St. Peter's-street next the bridge is at such times under water.

The master of the hospital has a pretty house and garden just by it, and subject to the same inconvenience with his neighbours, but at present there are some hopes of its being effectually remedied.

<a> Cokyn's hospital was united to this by one of that name; it stands in St. Peter's-street, and is now appointed for the reception of six widows of clergymen; doctor Aucher, a late prebendary of our cathedral, having left an estate toward their maintenance.

\* The Franciscan friars wore a coarse grey coat down to their heels, with a cowl or hood of the same for their head and shoulders, and a rope for their girdle. They begged, barefooted, from door to door, and so were called grey, barefooted, and begging friars, as also minors, regulars, and observants, from the humility and perfection they pretended to, and Franciscans from the sera=

phic founder of their order, as the black ones were from St. Dominic their founder. These wore a black cope and cowl over a white coat, and were called preaching friars, to distinguish them from those orders who did not preach.

Mr. Somner gives us a curious account, from Matthew Paris, of a hot dispute between these two humble orders, about precedency and superiority of holiness, and Mr. Battely has translated it, but it is too long to insert here.

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door on the same hand, which leads to our wells: – These are two springs of mineral water, \* of different quality, though rising within seven feet of each other. The waters have been prescribed and taken with good success, from the first discovery of them, but never were so much in fashion as to crowd the town with company.

We now have the church-yard wall of \* Holy Cross, Westgate, on our left hand, where we see the church too, just as we arrive at the gate-house.

Westgate and its bridge are the boundary here both of Canterbury and its jurisdiction; the broad street with= <e> out being in the county of Kent, and St. Dunstan's \*, a quarter of a mile from the gate, divided into two roads, one turning to the south to get into the line of Watling-street, for London; the other proceeding, as in the plan, for Whitstable. By the side of this is a place of burial for Jews, and another not far from it for Quakers.

In St. Dunstan's-street is the prison for the county of Kent, and not far from it the Jews have a syna=ogue, which they have lately enlarged. This, and

\* Discovered in 1693, and described by Doctor Scipio des Moulins, in the Philosophical Transactions, no. 312.

\* In the time of King Richard the Second, Holy Cross church was (as is now Northgate) over the gate, which when archbishop Sudbury took down and rebuilt, he erected the present church, and added a church-yard to it, with leave of the King.

\* St. Dunstan's church is larger and handsomer than most of the parish churches in our city, and its neighbourhood, in the family chancel of Roper here is kept a scull, said to be that of the great Sir Thomas More; it is in a niche of the wall, secured with an iron grate, though some say his favourite daughter, Margaret Roper, who lies here, desired to be buried with it in her arms. The vault being full was closed up, not many years since.

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North-lane, a little without the gate, are the only con= siderable suburbs not yet taken notice of.

I shall now give some account of the street crossing our last walk, north and southward, beginning at the North or Norgate as we call it.

Just within this gate we see another on our left hand, a great gate with a wicket: This opens into the Mint-yard, the old almonry of the cathedral, and within its precinct, to be spoken of in its place.

Church-lane, or Waterlock-lane, and a few houses on the right hand, within Northgate, are in the city li= berty; then begins that of Staplegate, made a borough by charter of Henry VI, and supposed the place where St. Augustine and his company were entertained by King Ethelbert, before he gave them his palace.

At about one hundred yards from Northgate, a part of the Archbishop's palace standing across the street,

obliges us to turn either toward the Greencourt-gate of the cathedral precinct on our left, or (going round the west corner of that old building,) proceed southward again, by the way which takes different names as we go; first from Northgate, then from the Borough, the archbishop's palace, St. Alphage's church, the east end of which is by the side of it, and afterwards from a red pump, common to the neighbourhood in which it stands, where inclining a little to the eastward, it brings us to the Butter-market and Mercery-lane, an old and narrow one, but well situated for trade.

<e> Great part of this lane seems formerly to have been built for large inns. One part of the Chequer, made famous by Chaucer, takes up almost half the west side of it, and another part, with its gates, reaches some way down High-street, but perhaps not so far as it once

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did, a new house having been built there, and great alterations have been made almost every where. The corner shop indeed shows, by arches each way, in what manner the ground floor was built, and some others were joining to them within the memory of man, but now the whole being converted into tenements and shops, many of the windows sashed, and the well-timbered upper stories cased with roughcast: the extent of the old house cannot be guessed at but by its roof. Going through the gate of it, we find on our left a staircase leading up to a gallery, which probably went round the whole court, when larger than it is now. Another also appears to have been above it, but it is now become part of the several houses which wanted the room these galleries took up.

From Mercery-lane we cross High-street into St. Margaret's, the corner of which, on our right hand, has, perhaps, the largest and most elegant assembly room, built by a private owner, in the whole kingdom.

A little beyond this is our old Fish-market, near enough to the sea to be served with sea fish, from Folkstone, and other places on our coast, in a few hours after they are landed.

The east end of St. Margaret's church \* is on the same side, a little farther, the street reaching to Watling-street, and here Castle-street begins, which has nothing

\* Here is an ecclesiastical court, in which the archbishop, once in four years, visits the clergy of the neighbouring part of his diocese; two other visitations are annually held here, by the archdeacon, or his official, one for his clergy, the other for churchwardens only; the parishes exempt from his jurisdiction being visited by the commissary at the time he is pleased to appoint. Here also, and in a court he has in the body of the cathedral, causes of fornication, defamation, and other ecclesiastical disputes are tried before surrogates appointed to that office.

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remarkable in it, unless Chapel church-yard be so, for being the burying place of three parishes in the city distant from it, (but without church-yards of their own) and of St. Mildred's near it, which has one.

The plan will shew what a roundabout way we take by Wincheap gap, to get to the line from Castle-street to that of Wincheap, through the old Worthgate. –

<e> Crossing that line without the wall, and passing by the

east gate and the castle, we are soon at the postern opening into St. Mildred's church-yard. Hereabouts, as I have already observed, are some remains visible of the Roman wall, and a very fair arch of Roman brick, at the west end of the south isle of that church.

Possibly the christians of the Roman garrison, at the castle, had a chapel there, for they were a long way from St. Martin's, and the place where the cathedral now stands. \*

From St. Mildred's church-yard we enter Stour-street, parallel to the river, and at no great distance from it. Some little lanes across it, one of which, on the right, is called Spital-lane, from Maynard's hospital \* there. This street is also called St. Mildred's, till we come to another crossing it, called Beer-cart-lane, from brewers drays usually standing there, but indeed a continuation of Watling-street, leading down to the waterlock, a name given to those places where horses can go down to drink at the river.

\* That the Romans had more than one church at Canterbury, is allowed by all; when Augustine arrived, the two were granted to him, both at a great distance from the castle.

\* By Mr. Somner's account, Maynard or Mayner was called the rich. He dedicated his hospital to the blessed Virgin, and endowed it with rents in the city to the value of 3l. 7s. per ann. and six acres of wood, in the parish of Fordwich.

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At the corner here is the city workhouse, formerly an hospital for poor priests \*

From the workhouse we go by Lamb-lane to King's-bridge, leaving Hawk's-lane, and one end of Jewry-lane on the right hand, the bridge and All Saints church (after crossing High-street at the lower end) on the left, where we enter Best's-lane, and soon see the river again, and another water-lock, with Prince of Orange-lane coming down to it from the red pump. At this water-lock, a narrow stone bridge leads us southerly to St. Peter's-street, by the east boundary of the black friars that way. The east one is by the street side, and just within it is a Methodist meeting-house erected about 1763 or 4.

A little farther is another turning into this friary, where the Anabaptists have a burying place and a meeting house, the western walls of which, toward the river, have much the appearance of an old chapel; a wooden bridge here, crossing the river, gives a view of them, on

Inscription on Maynard's hospital:

This House and  
Chapel was Founded  
By John Maynard  
For 3 Brothers & 4 Sisters  
Anno Domini, 1317  
In the 12 year of the Reign  
Of King Edward the Second  
This work was finished  
And the Chapel Repaired  
In the year of our Lord  
1617, by Joseph Cole  
Esquire Alderman  
Of the City of Canterbury

& M of this hospital.

Cotton's hospital adjoining to it was erected by Leonard Cotton, who was mayor of Canterbury 1580.

\* Granted by Queen Elizabeth in 1574, to the mayor and commonalty of the city, who made use of it for the maintenance and lodging of several poor boys, and made part of it a house of correction, called the Bridewell; they were called Bridewell boys, or blue-coat-boys, from their dress, in which they usually attend the mayor, when he goes in his formalities to the cathedral, or his own parish church. In 1728, it was, by act of parliament, appointed to be the workhouse, for the maintenance and employment of the poor of the city, under guardians, incorporated for that purpose.

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one hand, and on the other, of some old Gothic arches, supported by pillars in the river, over which was once a pretty spacious building, perhaps a kitchen or some other convenient office.

Best's-lane, continued a little farther, brings us to a crooked lane on the north side of this friary, leading us to a large water-mill, for grinding and dressing of wheat, below which is another water-lock, where the curious old arches were destroyed in 1769, and in our way, near the mill, we see an ancient stone door-case, perhaps a back door to the house of the Knights Templars, but no remains of that are now to be seen in Best's-lane, where probably was the front of it.

This lane ends here, against another ancient door-way of stone, where the priests of the Black Prince's chantry had once their house, and the place is still, or was some years ago, privileged under the Board of Green-cloth.

We are now got round to the borough of Staplegate again, and in sight of the Green-court-gate, but shall not enter the precinct of the cathedral there, Burgate-street, one of the most frequented, being yet unnoticed, the west end of which will bring us to Christ-church-gate, the principal one of its precinct, and answering the most populous part of the city.

The houses on the north side of this street, range along the south boundary of the church precinct, and are so situated that most of them have their fronts in the city liberty, and their back rooms not so: in consequence of which, the children of the freemen, dwelling here, have, or have not a right to take out their freedom as native citizens, according to which part of the house they are born in. The street is almost parallel to that of St. George, and several lanes communicate with them. That

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nearest the city wall has an ancient stone building on the west side of it, about the middle of its length.

The next is called Canterbury-lane, from a family of that name, in which is a meeting-house for the Quakers. Iron-bar-lane, the next to this, has nothing remarkable in it, but between these, and by the street side, is Burgate parish church, dedicated to St. Mary Magdalen. — Butchery-lane (so called from the chief trade of it,) is the next we come to, and presently after we see our Butcher-market, with a house over it, supported by handsome pillars of oak. \*

The market-days are Wednesday and Saturday, supplying the town plentifully (on the latter day especially) with all articles of the poultry kind, as well as garden

stuff, and the fruits of the season, from the country round us (particularly from Sandwich) beside what is brought every day in the week by the gardeners in and about the city.

Many of the buildings in this neighbourhood seem to have been great inns, for receiving the swarms of pilgrims, who visited our cathedral. How many of our present shops

\* Built by Mr. Somner for a present to the citizens, with two spacious rooms where the several companies might meet and settle their affairs more commodiously than at the court hall, with garrets over them strongly floored, for granaries where a stock of corn might be kept against years of scarcity, to be issued and replenished as might best answer so good a design, he himself laying in sixteen quarters of wheat, to set an example worthy to be followed by the charitable and public-spirited.

<a> But his offer was rejected in such a manner as provoked him to leave this building to the parish of Westgate-without, for the term of his lease; of this he himself published an account, which is very scarce; this is given from it by memory. Till within these forty years, the register's office of the ecclesiastical court was kept here; on that being removed, it was converted to a theatre for plays and other entertainments, the lease being expired and the property of it vested in the city.

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and tenements were once one house, can best be judged by the roofs, several of which are of great extent and age. The north corners of Butchery-lane have this appearance; so have those of Mercery-lane, and several others, under which the spacious vaults show, that, if they were not built for inns, they were very fit for that purpose; and their situation was certainly the more commodious for being near the gate of the monastery, where so many paid their vows and offerings.

But before we enter this, it may not be amiss to mention two or three particulars which have not fallen in our way. One of these is the church of St. Mary Bredin, or Little Lady Dungal, not far from Ridingate, with very few habitations near it: Another is a Presbyterian meeting-house, near Prince of Orange-lane, but not seen from any one of our streets; these are in the city; and without it, in a lane leading from St. Sepulchre's nunnery to Longport, is an ancient house, called the Chantry, giving name to the lane it stands in.

I come now to survey our cathedral and its precinct, entering at its principal gate, 'a very goodly, strong, and beautiful structure, and of excellent artifice,' says Mr. Somner, 'built in the year 1517, as appears by this now scarcely legible inscription: *Hoc opus constructum est anno Domini millesimo Quingentesimo [Decimo] septimo.*' – How the word Decimo came to be overlooked, by him we can only guess, for the words are all at length in capitals, a span long, taking up the depth and almost the length of a cornice, a little above the arch, which runs along the front of the building, and turns round the two octagonal towers at the corners of it.

Age indeed has made the cornice and inscription pretty near of the same colour, so that it does not take

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the eye, though it is legible enough with a little attention; but however it happened, Mr. Somner made the mistake, and Mr. Battely continued it.

<e> CHAP. VI.

## DIGRESSION.

MANY writers think they do justice to their subject and their readers, if they publish nothing but what they can quote authors of credit for, or report from the mouth of eye-witnesses.

How greatly they are mistaken, appears in almost every descriptive publication we can meet with, if an opportunity offers of comparing what we read with what we see, and a careless eye-witness may be worse than none.

Mr. Dart came to see our cathedral, and did see it most certainly, but it is one thing to see, and another to observe.

In page 30 he mentions Nevil's chapel as a 'dark' one, had he got the wooden shutters opened, he would have found, that almost the whole south side of it is window.

In speaking of King Henry's monument, he says, that 'at the feet of it is an ancient painting of Becket's murder.' The picture at the feet is a crowned angel, holding a tablet or escutcheon of arms; the picture of the murder is fixed to the two pillars, near the head of the tomb, which support the canopy over it, but at such a distance from it as leaves room for a passage of four feet between the picture and the iron grate at the head of the monument.

Of Cardinal Pole's monument, he says, 'over it are some curious paintings, and opposite to it, the picture of St. Christopher:' whereas, the curious paintings are

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on the wall against which the tomb stands, with a gigantic one of St. Christopher above them, and on the opposite wall, another, as gigantic, of St. George, &c. by the same, or as bad a hand, and under this, by a better, the sepulchre and resurrection, which he has placed with twelve angels (of his own invention) over the cardinal's tomb.

Had he looked upon the prints of these monuments in his book, he could hardly have made such gross mistakes, for the engravers have shown how they really are; but his carelessness in this respect, as well as in the translations he has given of monumental inscriptions, soon made the book sell for less than the prints themselves are worth.

I am far from imputing such carelessness to Mr. Somner; his saying 'the inscription (which leads me thus to digress) is scarcely legible,' will justify my supposing he engaged some to copy it, whose eyes were not hurt by poring in old manuscripts and records, and depended too much on their capacity and fidelity; and Mr. Battely might pay so much deference to Mr. Somner, as never to examine the inscription itself, and so reprint the error in his edition.

These learned men seem to have so much employed their time among books and writings, which might possibly mislead them, to have paid too little regard to another kind of evidence, which could hardly do so; I mean the situation of places, and what is still to be seen of the subjects they treat of; when this is neglected, it is scarce possible to avoid mistakes.

For example: Mr. Camden, if he had seen Canterbury himself, would hardly have said, in his Britannia,

<e> 'that Canterbury, for the beauty of its private build=

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ings, is equal to any city in Britain, and for the mag= nificence of its churches, and the number, exceeds the best of them:' I suppose he speaks here of parish-chur= ches, for the cathedral and the ruins of St. Augustine's monastery he mentions afterwards; but as to houses, such as were standing when he wrote (of which we have abundance) are mostly of timber, ill-contrived, and with a moderate share of beauty; the shops, till of late, open to the weather, and most of the streets narrow – great improvements have indeed been made within the present century, and the appearance of the city very much altered for the better, by new fronting many of the old houses, sashing the shops, and setting out the furniture to better advantage than was formerly. Se= veral handsome new houses have also been built, but notwithstanding this, the stranger would be disap= pointed, who should expect to find Canterbury any thing like what is described in Camden's Britannia.

Our parish-churches too are small and low, few of them rising so as to be seen above the roofs of the houses, except by their steeples, which are mostly square towers, without spires, and of a moderate height. The number of the parish churches, in the city and suburbs, is fifteen.

<e> How can we account for such a misrepresentation of our city, but by supposing Mr. Camden trusted his description to some native of it, who was resolved it should make a pompous figure in a work which would  
<e> be read by many, who might never see the place; and to this end, imposing his own inventions on the person who depended on his knowledge and veracity, led that eminent historian to publish an account which has hardly a word of truth in it.

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Mr. Camden's capacity and diligence were certainly very great, but his undertaking was greater than any one man was equal to without assistance; by this, without doubt, he might be deceived, and in this instance it is evident that he was so.

To the same cause we may impute his placing our ca= thedral in the heart of the city [*In medio quasi urbis sinu*] which is just as false, and will be a disgrace to his Bri= tannia, though it should go through ever so many editions, unless the editors bestow part of their labour, in correcting, as well as enlarging it.

But this could not be Mr. Battely's case: his work lay within a small compass, his residence was in our neighbourhood, his brother's was in his prebendal house No. 1, so situated, that part of it lies parallel to the cathedral, and the rest of it extends more eastward, to within one hundred yards of the city wall.

*See the plan.*

Yet he was so biassed in favour of Mr. Camden, as to copy his mistake, and say, in contradiction to Mr. Som= ner, 'the church which St. Augustine found, at his first arrival, in the east part of the city, was St. Martin's church, for the church dedicated to our Saviour, stands not in the east part, but, as it were, in the middle of the city.'

But, indeed, St. Martin's is not in the city at all, nor within three furlongs of it; the whole precinct of St. Augustine's monastery lying between them, beside other buildings and roads. This the map he has copied from Mr. Somner, as well as the prospect of St. Augustine's monastery, from the top of our great tower, taken  
<e> from Dugdale's Monasticon shew, very plainly, and also, that the cathedral is as certainly in the east part

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<e> of the city, as that is the 'Christ-Church' of which he published the description.

I have thought it necessary to say all this, in order to prepare my reader for the liberty I shall take, of paying just the same regard to the old monkish writers, as to those of later times, and, perhaps, of more conjec=  
<e> tures of my own, when their histories appear incon=  
sistent with such evidences as may be appealed to at this day.

CHAP. X.

The Description resumed.

I RETURN now to Christ-Church-gate, where entering its precinct, we find some shops on each hand, the place being well situated for trade, and particularly to such as are not freemen of the city.

But our attention is more strongly attracted by a lofty tower, at the south-west corner of the body, with four handsome pinnacles, very strongly built, and buttressed from the ground to the top, in which is a ring of eight bells, and a clock which strikes the quarters on two of them, as it does the hours on one much larger than any of the peal, (being 7,500 weight) which hangs above the leaden platform under a shed.

At the foot of this steeple is the south porch, very rich in carved work, in four niches of which, statues of the four murderers of St. Thomas Becket are said to have stood.

The steeple has been called Bell-Dunstan-steeple, from a bell of that name; or the Oxford steeple, from archbishop Chichely, who built the greatest part

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of it, but dying, left the finishing to prior Goldstone, about 1453.

As we proceed, the view of the church opens finely upon us; we see the south side of the body, with part of the western cross isle, and that stately tower, called Bell Harry steeple, which, for the elegant proportions of the building itself, and of its ornaments, is perhaps the completest beauty of that kind any where to be seen.

This noble building was begun by prior Selling, and finished by his successor, prior Thomas Goldstone, the second of that name, assisted by the great archbishop Morton. The devices of both these are among its ornaments. Archbishop Morton died in 1500, prior Goldstone in 1517.

At the entrance into the church, in this cross isle, usually called the south door, six steps show how much the ground has been raised here from time to time.

Over against this south door was a gate, which, Mr.

Battely tells us, had the appearance of being as old as the wall itself, for remains of it were to be seen in his time, and since, though not so now, the house on that spot being new built: In old charters, he says, it is called the old gate of the cemetery, and was a communication between this part of the church-yard and St. Andrew's parish, whose inhabitants perhaps had a right, or at least permission, to bury here.

The rectors of that parish, from Dr. Cox, in 1544, to Mr. Paris, who died in 1709, both inclusive, were all buried in their church, and had mural monuments there, which are preserved to be put up in the new one; among these were two ancestors of the famous Dean of St. Patrick's, Tho. Swift his great great grandfather, and Wil-

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liam his son, who were successively rectors of St. Andrew's, from 1569 to 1624, the former of them having expressly desired in his will, that 'his bones should rest in that church where his people so entirely loved him.' The wife of William is buried with him, but 'the wife of Thomas lieth within the cathedral church-yard, against the south door, with nine of her children,' as is recorded on his monument.

The western cross isle is said to have been rebuilt from the very foundation, by archbishop Sudbury, at his own proper costs and charge; but the tomb of archbishop Peckham (who lived long before him) in the north wing, and a very plain old stair case just by it, which could not be made to suit the rest of his work, without violating that monument shows, that great part of what he did was only casing; so does that projection (still to be seen) over the portico of St. Michael's chapel, in the south wing, which the monk Ger vase mentions as what had once supported an organ, '*ubi organa solent esse*' are his words, and a curious eye may discover a small part of the old wall on the outside still uncased.

I venture to mention one more proof of my opinion, though not to be seen, unless when the cloyster-leads are repairing in that part, which is, a very fair circular window-frame of stone, on the outside of the wall, over the door from the cloyster into the martyrdom, of which nothing is to be seen on the inside.

Archbishop Sudbury designed to rebuild the body, and had taken the old one down with that view, when he fell into the hands of the mob, under Jack Straw and Wat. Tyler, who beheaded him on Tower-hill, in 1381. This threw the expence of it on his successors, Court-

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ney and Arundel, and on the convent, by whom it was rebuilt in the present magnificent manner. It was about 30 years in building, and was finished about 1411.

From hence, eastward, the structure has the appearance of much greater antiquity, greater indeed than what is generally allowed to it, and perhaps not easily to be ascertained.

When historians tell us, 'the church has been several times consumed by fire,' we must understand this of what was combustible only, and that stone-walls are not so, I shall not spend time in proving. \* 'This

church,' Mr. Battely says, 'was the very same  
fabrick that was built by the believing Romans,'  
but shows no authority for it. He adds too, that 'it  
was very large,' and so it might be; but the passage  
he quotes is very far from proving it.

Archbishop Egelnoth, who presided here from 1020  
to 1038, began to repair the mischief the Danes had  
done, and by the royal munificence of King Canute  
completed his design; but about 1067, in archbishop  
Stigand's time, that church was much defaced by fire,  
and no account appears of any thing more being done  
till the time of Lanfranc, who, it is said, pulled it down  
to the very foundation, in order to build one entirely  
new on the same ground, and re-edified the whole  
church from the foundation, with the palace and mo=

\* Accordingly the Danes, to destroy the roof with which Odo had co=  
vered in his church, after repairing the walls of it, three or four score years  
before their coming, set fire to it by piling up wooden vessels for that pur=  
pose. This shows, that if, before the Norman invasion, most of our monaste=  
ries and churches were of wood, all were certainly not so.

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nastery, in seven years; this must have been after  
1070. \*

How probable it is that Lanfranc could execute so  
great a work as the cathedral, the palace, and the mo=  
nastery, in so little time, I shall not presume to deter=  
mine; but if it was done so on a sudden, it is no won=  
der his immediate successor should have a great deal of  
it to do over again.

It is said that Sir Christopher Wren, on hearing the  
words, 'church-work,' applied to the slowness with  
which the building of St. Paul's was carried on, re=  
plied, that 'the proverbial expression was very just;  
that, if required, he could finish the church in seven  
years, but in seven years more it would want rebuild=  
ing, for if walls of such thickness as he was raising,  
were carried up, without allowing the mortar time to  
dry, the weight of the upper works would soon crush  
the lower ones to pieces.'

That the accounts we have of our cathedral being  
rebuilt from the foundation are false, I think the present  
structure has very sufficient proofs. I shall therefore  
give such a description of what is now to be seen as I  
can, with some conjectures of my own, which may  
lead abler judges toward the correction of this part of its  
history.

\* Mr. Battely says, 'it was pulled down by Anselm, who succeeded  
Lanfranc, and prior Ernulph, who reared it again in a more stately and  
splendid manner; but was finished by Ernulph's successor, Conrad, so  
sumptuously, that it was called the glorious choir of Conrad, till destroyed  
by the fire in 1174.'

This we find in the 2d and 3d chapters of his supplement to Mr. Somner,  
and in the 4th, that it was rebuilt in ten years.

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To this end, I shall call this part Lanfranc's church,  
without pretending to adjust who was really the builder  
of it, or taking notice either of that body which Mr.  
Battely's plan of Lanfranc's church gives, or of the  
additional chapel added to it in honour of St. Thomas  
Becket.

The outside of it from St. Michael's chapel, eastward, is adorned with a range of small marble pillars, about six inches diameter, and three feet high, some with fantastic shafts and capitals, some with plain ones; these support little arches which intersect each other, and this girdle, if I may be allowed the expression, is continued round a staircase tower, the eastern cross isle, and the chapel of St. Anselm, to the new building, added in honour of St. Thomas Becket. The casing of St. Michael's chapel has none of them, but the chapel of the Virgin Mary, answering to this on the north side of the church, not being so fitted to the wall, shows some of them behind that, so, in all probability, they were at first continued quite round the whole building of Lanfranc's church, unless perhaps at the west end of it.

Our church-yard has been so raised from time to time, that there is no guessing at what height this girdle at first stood from the ground; but the pillars rise from about the level of the floor within. The walls above them are remarkably bare of ornaments, but the staircase tower just mentioned, and its opposite, as soon as they rise clear of the building, are enriched with stories of this colonnade, one above another, up to the platform, from whence their spires arise, and the remains of the two larger towers to the east, that called St. Anselm's chapel, and that which answers to it on the north side

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of the church, are decorated much after the same manner as high as they rise at present.

The arches, on which the floor of our choir is raised, are supported by pillars of proper substance, whose capitals are as various and fantastical as those of the little ones I have been describing, and so are their shafts, some being round, others canted, twisted, or carved, so that hardly two of them are alike, except such as are quite plain.

These, I suppose, we may conclude of the same age, and if buildings in the same style may be supposed so, here we may find grounds from whence to judge of the antiquity of this part of the church, though its historians have left us in the dark: – In Leland's Collectanea, we have the history and description of a vault, under the ancient church of St. Peter in Oxford, called, 'Grymbald's Crypt:' Grymbald was one of those great and accomplished men whom King Alfred invited into England, about the year 900, to assist him in restoring christianity, learning, and the liberal arts. This crypt, or vault, is allowed to be of his building, and he is said to have erected a monument for himself, which, on some disagreement between him and the Oxonians, he removed to Winchester. They who compare the vault under our choir, with the description and prints given of Grymbald's crypt, will easily see, that the same designers, and the same workmen, could hardly have erected two buildings more strongly resembling each other than these, except that ours at Canterbury is larger and more profusely decorated with variety of fancied ornaments, the capitals of all the pillars being just in such grotesque taste, as that of the four, given us in the print of Grymbald.

If any thing can ascertain the age of that part of the church of which I am now speaking, this, I think, bids fairest for that purpose.

And as they who built this vault may be supposed to have raised the walls also; let us see how far the appearance of the present ones may contribute to that end.

Though we find them so void of ornament, as mentioned page 53, they are not without a subject for our curiosity, which is a number of arches, now walled up, which could never be designed for discharging the weight over windows so disposed as those we see at present, which consequently appear to have been broken out at some other time than when the walls themselves were built.

This leads me to a conjecture which I submit to my reader: It is, that as Lanfranc's coming was about two hundred years after Grymbald's time, he might find those walls very fit to make use of in his grand repair of the church, and its offices, and save a vast deal of time, labour, and expence. The windows of this old building he might stop up, and make new ones, in what places and of what forms he pleased, and leave the walls as we see them, without regarding the irregular appearance they make on the outside, even to this day.

It may not only account for these irregularities, but give an air of credibility to Eadmer's assertion, 'that the work of Lanfranc was performed in seven years.'

Mr. Battely is not of this opinion, and translates Eadmer's words, [*A fundamentis ferme totam perfectam reddidit.*] 'He almost entirely completed the work from the very foundation thereof.'

When we are told in what time it was 'almost done,' we are led to ask what prevented its being quite so, and how much time it took in the whole; but if we translate the passage, that (in seven years) 'he completed the whole almost from the foundation,' this will not only render his story more probable, but make better sense of the words immediately following: 'which being so perfected, probably he innovated the name and title of it, dedicating the same to the holy Trinity.' That the church was twice rebuilt after this time, I can see no reason to believe.

That Anselm pulled down and rebuilt all that Lanfranc had done not twenty years before, seems highly improbable. Mr. Somner never mentions it; Mr. Battely himself shows how little occasion there could be for it, as well as the difficulties Anselm had to encounter in his possession (if we may call it so) of the archbishoprick.

He tells us, that 'when that prelate came to it, he found the lands and revenues of it so miserably wasted, that there was not enough left for his bare subsistence. In the first year he struggled with want, poverty, and the King's displeasure; then spent three years in banishment, borrowing money for his maintenance.

'When recalled, and labouring to pay his debts, he was within two years banished again, and the King, (Hen-

ry I.) seized upon all the revenues of the archbishoprick, and retained them in his own hands, for four years.' However we find he lived to get over these difficulties, to be a benefactor to this cathedral by enlarging and beautifying its choir, and to found and en-

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dow the nunnery of St. Sepulchre in the neighbourhood of our city.

The authors I quote agree, that Edmer says, 'the oratory, or choir, as far as from the great tower to the east end, was, by the care of Archbishop Anselm, enlarged, and that Ernulph rebuilt the fore part [*priorem partem*] of the church which Lanfranc had erected;' but as to the word [*dejectam*] they disagree: Mr. Somner seems to understand it as 'of a part fallen to decay;' and Mr. Battely, 'that Ernulph pulled down a new structure in order to rebuild it.'

This difference perhaps is a trifle, but Mr. Battely's sense of the expression [*priorem partem*] the 'fore-part,' is by no means so. In his edition of Somner, page 87, he says, 'by the fore-part of the church, the reader must understand the whole, quite from the great tower, now called Bell Harry-steeple, to the east end.'

And in the supplement, page 11, 'going on still toward the east, beyond the patriarchal chair, we come to a chapel in the front of the whole church, in which was an altar, dedicated to the Holy Trinity;' and again, page 13, 'this fore-part of the church, here spoken of, was all that part of the church from the great tower to the east end.'

By this singularity, he carries his fore-part into the innermost recesses of the building, and seems not aware that the front and the fore-part of a building are almost synonymous terms.

No wonder if such a mistake should lead him into others, and make him think our choir was the work begun by Ernulph, and finished by Conrad, his successor in the priory.

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<a> Whereas if we take the word 'fore-part', in the common acceptation, and remember, that the whole church had run to decay, under archbishop Stigand; this will naturally lead us to suppose, that Lanfranc began the restoration of it, by rebuilding that part which I have ascribed to him, for immediate service, leaving the ruinous body, or fore-part, of the old church, to be done afterwards; which was so, in such a magnificent manner, as caused the whole to be called 'Conrad's glorious choir': or, perhaps, he enriched Lanfranc's work with such additions as might occasion it to be called by his name, for the monk Edmer tells us, 'the former ornaments conferred by Lanfranc, or in his time, seemed few, mean, and of no regard, in comparison to the ornaments of this new choir.'

CHAP. XI.

I SHALL now show why I think the history of the church being burned in 1174, rather overtold:

Mr. Somner mentions it somewhat slightly, and finds not at whose cost it recovered itself, saving that the

Pope's bulls shortly after provided that the offerings to the then newly murdered and canonised archbishop Thomas Becket, should go and be converted for the repairing of the church. One cause haply, says he, why it was called St. Thomas's church.

Mr. Battely thinks otherwise, and is more particular in relating the destruction and rebuilding of it, taking his account of it from Gervase, one of the monks, an eye witness, who gives a very circumstantial and florid one, but perhaps not quite so true as might be wished.

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When the monks wrote in praise of their friends and benefactors, they might find good reasons to magnify, as they might to aggravate their losses when any misfortune befell them, and did not scruple to embellish sometimes with miracles upon occasion.

Accordingly Mr. Somner tells us, from their authority, 'that while archbishop Odo was repairing the roof of his church, which was the work of three years, it was by his prayers preserved from the injury of all weathers, then very tempestuous in neighbouring parts:' And again, 'that when on the day of St. Augustine's translation 1271, there were such terrible thunders and lightnings, and such an inundation of rain, that the city of Canterbury was almost drowned; the flood was so high in the court of the monastery (of St. Augustine) and the church, that they had been quite overwhelmed with water, unless the virtue of the Saints, who rested there, had withstood the waters.'

Something more of the same kind will soon come in our way.

An 'historical description of our cathedral,' very lately published here, gives a translation of Gervase's account of the burning and rebuilding of it. This I shall take occasion to quote, but see none to reprint, and Gervase's Latin one I have not the opportunity of consulting.

Gervase says, 'he neither saw the choir, [I suppose Lanfranc's] 'nor found it described by any one, and that Eadmer had mentioned it without giving any account of it, as he had done of the old church.'

To have seen it before archbishop Anselm, prior Ernulph, and prior Conrad's additions and improvements,

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Gervase must have been a very old man when he wrote, for Conrad died about 1112, and Anselm 1093.

But when Conrad's expences on the choir had made it so much more magnificent than it was at first, that Lanfranc's name was almost forgotten, writers might think themselves better employed in pompous encomiums on him and his munificence, than in telling what appearance the church had made before his embellishments were added to it.

Accordingly Gervase has helped us to a description of the glorious choir of Conrad, which may be found in page 10 and 11 of Mr. Battely's supplement, but says nothing that can lead us to believe Lanfranc's church had been destroyed that this might be erected.

He writes as an eye-witness, and was certainly thought a person well qualified to paint the mischief

done by the fire, the distress and almost despair, to which the monks were driven, in the strongest colours, as well as to extol their diligence and zeal in restoring their church to its former splendor as fast as they could surmount the difficulties they laboured under; so inviting benefactors from all parts of Christendom to bring, or find, contributions toward their assistance.

The account then that he gives amounts to this:

'On September 5, 1174, two or three small houses, on the south side of the church, took fire, and the wind, blowing a storm, from that quarter, lodged some of the sparks which arose from them between the leads and the ceiling of the cathedral; this not being observed, they kindled a fire there, which did not show itself till its violence was such that there was no possibility of putting a stop to it.

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'The leads were melted, the timber-work, and painted ceiling, all on fire, fell down into the choir, where the stalls of the monks added fresh fuel in abundance, so that the flames, increased by such a heap of timber, to fifteen cubits, burnt the walls, and especially the pillars of the church.'

He adds also, that 'not only the choir was consumed in these flames, but also the Infirmary, with St. Mary's chapel, and some other offices of the court.'

That the stone walls and pillars, which were exposed to so violent a fire, must be very much damaged by it, no one will doubt.

But when he tells us, that, 'on consulting with artists about the repair of it, it appeared that all the upper works must be taken down and rebuilt;' or, as Mr. Battely says, page 15, (I suppose from some other author) 'it was resolved, that all must be taken down to the very foundation', I think we have at this day evidences enough to show this is a great deal more than is truth.

Most of them indeed are within the building, and so will be more properly produced when we come there; but they are not all so.

The south side of that tower staircase, which stands in the angle made by the west wall of the upper cross isle with the south wall of the church, shows what was the height of that isle, before the fire, by a sloping crease, or chasing, plainly to be seen, and as plainly designed for receiving the lead of the old roof; so also does a row of stone corbels, on the west side of this tower, at a proper height for bearing a gutter to carry off the rain which it should receive from the roof of the choir and its side isle.

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As the wind then blew, this tower could be in no danger from the fire, the whole of it being of stone, (except the doors) till we come to the platform, on which the spire stands. This indeed is built of timber and leaded, but so much higher than the roof of the old church, that it is not unlikely the storm, at south, might prevent the flames from rising so as to reach it.

That the timbers of the roof were consumed, we may well believe, but not so easily that the upper works

of stone should take fire; and that this particular tower did not, there is ocular demonstration, the additional story of the present building being connected to it by a strait upright joint from that height to which it had been carried up with the cross isle of the old church.

Indeed Gervase's own account of the repair shows plainly enough that the destruction was by no means such as Mr. Battely thought it, as will soon appear; but first let us see what success attended the tragical representation the monks gave of their misfortunes.

Papal bulls were soon issued out to their assistance; numbers of votaries, from all parts, and of the highest ranks, crowded to the tomb of the newly canonised St. Thomas Becket, at this time in the undercroft, long before the repairs were finished.

For, as Mr. Battely tells us, page 18, 'Philip Earl of Flanders, came here in, 1177, whom the King [Henry II.] met, and had a conference with, at Canterbury. In June 1178, the King, in his return from Normandy, paid another visit to his sepulchre; and in the next month, William, archbishop of Rheims, came over from France, with a large retinue, to pay

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his vows to St. Thomas at Canterbury, where the King met and received him honourably.

'In 1179, Lewis VII, King of France, landed at Dover, where our King expected his arrival. On August 23, these two Kings came to Canterbury, with a great train of nobility of both nations, and were received by the archbishop and his comprovincials, the prior and convent, with great honour and unspeakable joy.

'The oblations of gold and silver, made by the French, were incredible: The King came in manner and habit of a pilgrim; was conducted to the tomb of St. Thomas, in solemn procession, where he offered his cup of gold and a royal precious stone, with a yearly rent of 100 muids of wine, for ever to the convent; confirming this grant by royal charter under his seal, delivered in form.'

By the help of such noble and munificent benefactors they soon found themselves encouraged not only to repair all the damages Lanfranc's church had suffered, but to make it far more glorious than ever.

A vast deal of this work was done in eight years after the fire, though the first had been spent in consulting with workmen, taking down ruins, and clearing away of rubbish. Then the artist, William of Sens, (as Gervase tells us) 'erected four pillars, two on each side, before winter, and when that was over, two more, and turned arches and vaults over them, &c.' This manner of proceeding shows, that he had no foundations to lay, and that his work was to be carried on from above the pavement only; of which we shall have other proofs hereafter, beside a strong one in the account of those visits to the tomb of St. Thomas, in the

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undercroft, which necessarily supposes that to have been unhurt by the flames, or but little hurt, if at all. The reception also of so many princes and prelates as came hither, within three or four years after the accident,

in a manner suitable to their rank, shows, that the damage done to the prior's lodgings, and other offices of the monastery, was not long in repairing. These things, as of more immediate necessity, we will suppose to be done first, and yet we are told, that by the end of the third year some arches and vaults were turned. The wall therefore of the church was certainly not to be rebuilt on this occasion, and this is the wall which remains to our days, for ought that appears in history to the contrary.

On May 22d, 1180, 'the church was in some danger from fire again,' as my guides say, who perhaps would have taken no notice of it, for it did no mischief, if they had not thought the miracle, by which it was preserved, a story worth the telling, and as such I give it my reader.

Mr. Somner's account of it, from Gervase, page, 89 is as follows:

'A fire did break out in the city, and burnt many houses; it drew toward Christ-Church; the monks were under great consternation; the danger seemed to be greater than human aid could prevent. They betook themselves to divine help, and particularly to the protection of St. Owen, whose holy relics are with much assurance, [*magna opis fiducia*] brought forth and placed against the flames. The success was wonderful, for the flame, as if it had been driven back by a divine power, retreated, and made no further progress.'

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Mr. Battely, in page 17, tells us the same story from Thorn: He says that 'the fire raged so vehemently as to become irresistible; that the flames hovered over the church of the holy Trinity, and threatened immediate ruin: All human aid failed; when, behold, the coffin, wherein was the body of St. Audoenus, was carried forth, and placed before the fire; by virtue whereof, the flames returned backward, as if they had been forced by the blowing of a strong wind, and did not presume to make any nearer approach to the church.'

As this tale ascribes the miracle to the divine power of Saint Owen, and makes his assistance necessary to the Almighty, on this occasion, we hope it will be no impeachment to a man's christianity to treat it as false and fabulous.

CHAP. XII.

TO return to our walk in the church-yard: At the south end of the upper cross isle we see two doors, which lead down to that very ancient vault under the choir of the cathedral, which I have supposed page 54, was as old as the days of King Alfred, and is now the French church; of which I shall have occasion to say when we visit the inside of the building.

A little more eastward is the tower, called that of St. Peter and St. Paul, till St. Anselm's shrine was placed in it, and it became his chapel.

This, and one dedicated to St. Andrew, on the north side of the church, have been much more lofty than they are at present.

They are looked upon as older than the rest of the

building, partly perhaps from their maimed appearance,

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their upper parts having been lost, nobody knows how, long ago, and partly from the accounts of the church being so often rebuilt (from its foundation) gaining more credit than they seem to deserve.

<a> In 1755, the Antiquarian Society published a drawing of this church, made by Edwyn, a monk, before the fire in 1174: In this these towers are described as finished, and very lofty, as well as built of stone, like the rest of the walls and the staircase towers, and consequently as little likely to take fire. As to their age, no marks appear either within or without side of them, from whence we may judge them of a greater antiquity than such other parts of the building as are continued from them in the very same taste westward, and probably were so to the eastward also, round the end of Lanfranc's church: when finished here in a circular form, toward which it began to incline at these towers, according to the plan which Mr. Battely has published of it, which I take to be a very just one, except in respect of the body there added, for the walls of that never ranged with those of Lanfranc's building: The present body being narrower than the choir part, and a strong proof still visible that this is wider than that which was before it.

The church-yard in which we have hitherto been, was formerly the place of burial, but of that no memorials are now to be seen. Some years ago, indeed, an old table monument was standing a few yards from the wall toward the west end of the body, which had marks of being once inlaid with a figure and fillets of brass, but no tradition remained of the person's name who had been interred there. It fell to pieces by degrees, and the rubbish of it has been cleared away.

From the southwest corner of St. Anselm's chapel a wall crosses our way, with a very ancient arch in it,

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corruptly called the centry gate, as parting the cœmety or burying place of the laity from that of the monks, and the garden of the convent, at present called the oaks, though no trees of that kind have been growing there within the memory of us or our fathers.

<e> When we have passed this gate, the church makes a different figure from what it has hitherto done, for what we see now was added to the church by the monks when they had repaired the damages done to it by the fire in 1174. In the assignment of prebendal houses, in 1546, each of them had a spot of ground for a garden allotted here.

CHAP. XII.

Of the chapel of the Holy Trinity, sometimes called that of St. Thomas Becket.

THIS fine chapel may be looked on as a separate building, adjoining indeed, to that so lately repaired, and equally lofty, but in a different style, and by no means inferior in beauty.

Here by the way we may observe how perfectly well skilled the monks were in the art of raising contributions: For seven years their building had gone on very

well, but on the eighth (the ninth from the fire, for the first was spent in making preparations) they could proceed no farther for want of money. This might be true; but, if not, the stopping of the work was an excellent stratagem for raising supplies.

A fresh tide flowed in, and brought so much more than was necessary for the repair they were engaged in, as encouraged them to set about a more grand design; which was, to pull down the east end of Lanfranc's

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church, with a small chapel of the holy Trinity adjoining, and erect a most magnificent one instead of it, equally lofty with the roof of the church, and add to that another building in honour of the new object of their devotion.

And in this they acted very prudently, for while they were thus employed, votaries continued to bring their oblations in abundance, and Saint Thomas's had visitors who soon enabled the monks to erect a chapel on purpose for the reception of his relicks.

Though Mr. Somner justly observed, that this chapel appears less ancient than the choir, by the manifest difference of one structure from the other, Mr. Battely tells us, 'all the work at the east end of the church (except the chapel of K. Henry IV.) is one entire building of the same age with the choir,' which he says, was burnt down, and rebuilt in ten years, viz. in 1184; and that in 1220 \* 'the ceremony of removing the saint was performed on July 7, with the greatest solemnities and rejoicings; the Pope's legate, the archbishops of Canterbury and Rheims, with very many bishops and abbots, carrying the coffin on their shoulders and placing it in his shrine.

'King Henry III. graced the show with his presence, and the archbishop, Stephen Langton, was so profuse on the occasion as to leave a debt on the see, which his fourth successor could hardly discharge;' for, as to the oblations, the disposal of which was looked on as a primitive right of bishops, the monks had here got the management of them into their own hands.

In this sense, therefore, we must understand his expression, 'that all this work was done at the proper

\* This seems as strange that so much stone-work should be burnt and completely rebuilt with such magnificent additions within ten years, as that when it was finished the monks would defer the removing their saint thither till 1220.

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costs and charges of the convent;' otherwise, he seems to agree with Mr. Somner, who says, in page 19, 'the expences of finishing and rebuilding the choir appear plainly to have been supplied from the many and liberal oblations made at the tomb of St. Thomas, so that the church was, for some time, called by his name.'

But if any of them thought the money laid out in repairing and adorning their church, so much out of their own pockets, they might comfort themselves, that the cost was not greater than the worship; devotees to the saint increased every day, and offerings came in so fast that his shrine grew famous for its riches as well as its holiness.

Erasmus, who visited it, tells us, 'a coffin of wood

which covered a coffin of gold was drawn up by ropes and pulleys, and then an invaluable treasure was discovered; gold was the meanest thing to be seen there; all shined and glittered with the rarest and most precious jewels, of an extraordinary bigness; some were larger than the egg of a goose.'

At the east end of the chapel of the holy Trinity, another very handsome one was added, called his crown; some suppose from its figure being circular, and the ribs of the arched roof meeting in a centre, as those of the crown royal do; others, on account of part of his skull being preserved here as a relic. \* Two very large newel staircases of stone lead to the top of this building, and probably were designed to have been finished in spires or handsome turrets; the chapel itself,

\* This must have been a counterfeit relick, if what Mr. Somner tells us, from Stow's annals of Henry VIII, is true, that 'when by order of Lord Cromwell, his bones were taken out of the iron chest which contained them, that they might be burnt to ashes; they were found, skull and all, with the

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also, was carried on above the first design of it, and might have made a noble room. The windows of it were so far finished, that the iron grates, for the glazing, were fixed, and most of their arches turned, when King Henry VIII. put a stop to the works and oblations at once, seizing on the treasures and estates of the monastery, and providing for the members of it as he pleased; establishing the cathedral on a new foundation of a dean, twelve prebendaries, with other officers and servants, many of which preferments were bestowed on the monks, while others had pensions or preferments assigned to them elsewhere.

The church now recovered its ancient name of Christ's Church; additions in honour of St. Thomas were no longer thought of, and his crown made but a ragged appearance, till about 1748, when Captain Humphrey Pudner, of this city, gave an hundred pounds toward completing it, which money was laid out in bringing it to its present figure.

The north side of the church differs little from what we have been examining, but is not so accessible nor ever was; for here were the offices of the ancient monastery, some parts of which still remain, converted to dwelling-houses: Here, also, is the library, the audit-room, the chapter-house, and the cloyster. The description of these, and what else is worth notice, within our precinct, I shall next enter upon.

piece that had been cut out of it, laid in the wound. So must also the whole face of the blessed martyr, set in gold and adorned with jewels, which Erasmus says, was shown here, unless he speaks of a copy or picture of it.

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CHAP. XIV.

<e> Of the Precincts, of the Cathedral and the Archbishop's Palace.

FROM Christ Church gate to Burgate nothing of the old wall on the south side of our precinct is to be seen; houses and shops on the north side of that street having quite hid the place of it, as mentioned already in page 41. Another wall, parallel to that of the city, separated Queningate-lane from our precinct, as far as

to Northgate church, and was our eastern and northern boundary, till the city-wall became so, by a grant of that lane to the church from King Henry II, confirmed afterwards by charter of Henry IV.

The western wall is to be seen from Northgate, for about an hundred yards, where a turning to the left leads to the ancient gate of the priory. Here the wall of the archiepiscopal palace crosses our way, as mentioned in page 37, and, therefore, this may be the proper place for speaking of what is to be seen there; the rather, perhaps, because Mr. Somner tell us, that, 'for many years, one precinct was the habitation of the archbishop and his monks; and that, when King Ethelbert had given his palace to St. Augustine, he converted that, and the neighbouring church, to a cathedral and monastery, where they lived in common, as one family, till the coming of Lanfranc, for no mention of such palace, or several habitation, for the archbishop, is to be found before his time;' and adds, that 'little or no part of it was left to be surveyed when he wrote.

The same may now be said of what had the appearance of a palace in his days. Entering the great gate

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we find the court converted to gardens, and a timber-yard; turning to the right we see the north porch of the great hall, now a dwelling-house, with no entrance on this side. The communication of this house with the town is by a handsome gate, (not a great one) with a stone portal, opposite to St. Alphage-lane; and at the east end of the garden a door, broken through the wall, makes a passage to the cathedral, and to the neighbouring houses in the palace. This was the upper end of the hall, and along it runs a terras, raised on fragments without number of little pillars, of the Petworth marble, once, perhaps, the ornaments of the great hall, but now laid on one another like billets on a wood-stack, the ends of which were visible till some years ago, when a tenant of this house raised a turfed slope of earth against them, to give the garden a better appearance.

<a> This garden has at the east wall of it, two niches, adorned with pillars and canopies of Petworth marble, still maintaining the appearance of grandeur, and perhaps designed for buffets, answering the ends of two long tables in that refectory, where so many persons of the highest quality, and even sovereign princes, have been feasted with all the magnificence suitable to their exalted rank, so lately as till Queen Elizabeth's time; many of which entertainments have been thought worth recording in history, with such accounts of the number of guests at some of them, as make it probable, there were other rooms for some of them to dine in.

Archbishop Langton was founder of this hall, and left his see so much in debt by the excessive expences he was at on the translation of Thomas Becket, that it cost his fourth successor, Boniface, 22000 marks, or 14666l. 13s. 4d. to clear it; Mr. Somner gives us a speech of his on this occasion, as follows:

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'My predecessors built this hall at great expences; they did well indeed; but they laid out no money

about this building, except what they borrowed; I seem, indeed, to be truly the builder of this hall, because I paid their debts.'

After so much destruction and so many alterations as have happened here, it is hardly possible to form any conjecture of what this palace has been; but against the wall at the east end of the great hall, we see the remains of a cloyster, of five arches on this side, which were eleven feet wide. The crowns of these appear about four feet above the ground, all below being buried in the rubbish, which makes the present foot-way.

Some years ago an attempt was made to improve and level this way, by digging and carrying off this rubbish, and the work proceeded so far that the upper part of a door-case, and a whole window-frame, just by it, both of stone, were discovered; and the search would probably have been continued down to the pavement, if somebody had not cunningly observed that sinking so low might endanger the foundations; this was attended to with great gravity; a stop was put to the work, and the stuff not carried off was spread upon the place from whence it had been taken.

Walking from thence, southward, we see, on the left hand, a lofty house, where the cellerar of the convent had his apartment.

Mr. Somner says, 'King Henry VIII. in his new erection and endowment of the church, expressly reserved it for himself and his successors, by the name of the Cellerar's Hall, and the Cellerar's Lodgings.' But they are since come to the see, and laid to the palace. — Some remains of these buildings are still to be seen from the east side of the cloyster.

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Opposite to this were some stone steps, which led up to the archbishop's civil or temporal court; the only part which Mr. Somner supposes to be as old as the time of Lanfranc.

The dean and chapter had such a court for their jurisdiction, and so had the liberty of St. Augustine's monastery, with each of them a goal, till the practice in these courts did not make the lawyers amends for the expence of their commissions.

Proceeding a little farther, we come to another lofty house, opposite to the west door of the cloyster; built by archbishop Parker, as appears by his arms on the south side of it, toward Christ church gate, as well as in some places within doors: This, and a considerable remain of a noble gallery between it and the great hall, with several other parts of the palace, escaped the fury of the saints in the grand rebellion; for when they had killed the right owner, and taken possession of his spoils, their zeal for destroying cooled by degrees, and they had wit enough to find out, that good houses were of more value than the rubbish of them: and it may, perhaps, divert my reader to hear that he, to whose share this fell, used to date his letters, 'from my palace at Canterbury.'

From this house to the Arundel steeple, is a strong and high wall, embattled, which once cut off the communication between the palace and the church yard, till a door was broken through it in the last century. — In the wall between the house last mentioned and the

cloyster, we may discover marks of a sheltered way, by which the archbishop might go to the church without being incommoded by bad weather.

From the restoration the site of this palace has been held by lease of the Archbishop. It has several dwelling-

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houses in it, and a methodist meeting, besides pieces of ground made use of for carpenters and masons yards, gardens, &c. but I have confined my description to such particulars only as may shew something of its former state.

The Arundel steeple, at the north west corner of the church, is joined to that part of the palace where we see the arms of archbishop Parker, by the high wall just now mentioned; yet this wall was not the boundary of the palace here, as I shall shew presently; but first, it may not be amiss to take notice of the appearance the Arundel steeple makes to those who see it from the archbishop's palace.

#### <e> CHAP. XIV.

##### Of the ARUNDEL STEEPLE.

THE structure of this is so utterly different from any thing near it, that Mr. Somner and Mr. Battely, instead of accounting for this, disagree about the age of it. History was no help to them, and the building itself, perhaps, they did not duly consider.

A view of it, as now standing, may enable us to form an opinion, how far Mr. Battely is right, in supposing it built when the body of the church and the Oxford steeple were so.

Resemblance of style here is none, except that, on the north side, one window is made suitable to those on the same side of the body with which it ranges; but all other openings are of a much ruder form, and can never be supposed the work of such artists as raised the elegant structures adjoining.

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It seems rather, that the interruption of archbishop Sudbury's design happened while this tower was standing; and that the rebuilders, judging it capable of such alterations as might make it appear (within side at least) of a piece with their new work, thought it better to take that method than to pull down the whole.

Whether this experiment caused the cracks in the old tower, which required its being strengthened with so much iron work as we see, or whether the unskilful hanging of the heavy Arundel bells made that necessary, does not now appear: I have heard the latter mentioned as the cause of those cracks; whichever it was, the building is much disfigured by them.

Upon this tower was a lofty spire, as is seen in the old prints of the church; but the terrible November storm in 1703 having done some damage to the leading of it, it was judged necessary to be taken down, and was soon after, as low as to the platform and balcony, which now make the top and finishing of it.

#### CHAP. XVI.

##### Of the Inside of the PRECINCT.

THE wall which joins the Arundel steeple to a part of the archbishop's palace looks, (as I have already observed) like a boundary between the two precincts, but it is not so, for when we have passed through the door made in it, on our right hand is a little low tower of stone, which had battlements, till it was turned into a barber's shop, and a chamber built over it: It stands exactly opposite to the great west door of the church,

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and within a few yards of it; yet this belongs to the palace, the bound line being a very capricious one (as marked in the plan) till it abutts against the wall which separates both these liberties from that of the city, near the red pump.

We are now got into the church-yard again, the inside of Christ Church-gate facing us, with a causey leading from this gate to the south porch at the Oxford steeple, almost opposite to which is a small stone house, with a cistern in it, which had a common cock for the use of the church tenants in this neighbourhood, and was supplied with water from the great reservoir in the Green-court; of this convenience they have been deprived several years, though the pipe which served it still remains, and a small expence would restore it; but if this cistern was enlarged so as to receive all the water that runs waste every night from that in the Green-court, it would not only be a greater benefit to the neighbours than ever, but might be very serviceable in case of accidental fires here.

In walking eastward, we pass by the house of the eighth prebendary, near which is a mount, planted with shrubs and flowers, being part of his garden; here was once a belfrey, the rubbish of which has raised the ground to such a height that the plantation is seen over the wall.

His house is in the plan marked VIII. the number of his stall; which rule is observed in the rest of the prebendal houses, all the houses in the precinct which have no mark being held by lease of the dean and chapter.

When we have passed the cemetery gate, we are got into the Convent-garden, or Oaks, where, on the right hand, and west side, stands an old building, once the school, but now fitted up for the plumbers use, with

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proper conveniences for casting sheet lead toward the repairs of the church. The house and garden just by this belongs to the ninth prebend, and that almost over against it to the third; along whose wall is a gravelled walk, well shaded with high and spreading lime-trees on its west side, and in the summer time much frequented by good company. At the end of this walk is a door into a bowling-green.

The south side of this square (if it may be called one) is bounded by the garden wall of a private house, which has one door into the Oaks and another into Burgate-street, the north side by the wall of the church timber-yard, and that of the first prebendary's garden, and then by that of the eleventh prebendary's fore-court: between these two is a bricked passage, by the east end of the church to that part of the precinct on the north side; but before we proceed thither, it may be proper to observe, that

the eleventh prebendal house is a strong and lofty building of itself, and was once called the Honours, a name which, Mr. Somner says, never occurred to him in any record of the church, before the division [of prebendal houses] but supposes it the prime part of the prior's seat. Mr. Battely says, it was called the great chamber of the prior; that he had a bed-chamber here, with other convenient rooms to reside in on some grand and solemn occasions, when he appeared in state. John Elham, prior, \* died in the Maister Honours, so did John Bokyngham, \* who quitting his bishoprick at Lincoln, retired to this monastery, and dwelt, at his own charge in the Maister Honours.

\* John Elham was prior from 1446 to 1449.

\* 'John Bokyngham or Buckingham,' Mr. Somner says, 'was, in the time of King Richard the II. keeper of the Privy Seal, and afterwards, lord

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It seems therefore, this building was, upon occasion, made use of for the reception of persons of quality, in a manner suitable to their rank, and where their residence would very little, if at all, disturb the prior and his people in their quarter.

This may have been called the Master Honours, to distinguish it from a range of buildings (now the houses of the fifth and sixth prebendaries) parallel, and very near to it, called also the Honours, and quite conveniently placed for receiving and accommodating the retinue of such noble guests, near at hand, without crowding the grand apartment.

It is probable this apartment was richly furnished, for some of the windows of the ground floor, shew, that, beside the iron bars to which the glazing was fastened, additional gratings have been fixed there, which must have been for security rather than ornament.

The bricked passage here brings us to the door of the sixth prebendary, with a small court before it, on one side of which is the east window of the infirmary chapel, now closed up, as are some arches of much older windows, still to be seen in the same wall.

A little to the left is a covered passage, at the entrance of which we may see, almost over head, but nearer the corner of the wall, a maimed figure of a man sitting, who, in Somner's time, held a scroll in his

bishop of Lincoln, from whence, in the year of our redemption, 1397, pope Boniface the ninth, bearing him a grudge, translated him per force unto Litchfield, a bishoprick not half so good, which he refused to accept, and chusing rather a retired monastic course of life, became a monk of this church, where he spent the rest of his days, and was buried, by his will, at the lower [west] end of the body.' His grave-stone there (a very large one of marble) was once inlaid with brass, but is, as all others of that kind are, robbed of the brass figures and inscriptions which once adorned them.

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hand, with the words, *Ecce me major*, designed probably for St. John Baptist, to whom this chapel was dedicated.

The room over it belongs to the first prebendary, and a turning westward in the passage, brings us to one front of his house, which lies in a line parallel to the easternmost part of the cathedral, where was the shrine of St. Thomas, under which are vaults that for spa=

ciousness and beauty would make a finer parish church than any in the city. These were allotted to this prebend at the division and distribution of houses to the dean and prebendaries, made in their chapter November 1546.

A manuscript concerning this division, which I am favoured with the use of, enables me to give some account of these vaults, which may deserve a chapter to itself.

#### CHAP. XVII.

Of the fine vaults allotted to the first Prebendary.

THE manuscript appears to be some of the materials Mr. Somner had collected toward a second edition of his antiquities of Canterbury. – It contains some orders of chapter, then made, written in print-hand, to distinguish them from his notes, which take up a much greater part of the book, and in which, among other things, is a list of the deans and prebendaries, to the time of dean Bargrave, (now living, as he expresses it) which is continued by the copyist down to doctor Egerton, installed November 25, 1724, so that the book before me is not fifty years old.

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Many things might contribute to prevent Mr. Somner's publishing his second edition: The troublesome times, the multiplicity of business after the restoration, when, being made auditor, he had the confusion of many years to reduce into order (if that was possible); The misnumbering the prebendal houses, and the many changes among the incumbents, must have been great hindrances to his design, and so too might the difficulty be, which he found in reconciling the notes to the text, of which a remarkable instance occurs in the allotment of these vaults to the first prebendary.

The text says 'he is to have the vault called bishop Becket's tomb, under our lady's chapel.' Mr. Somner, in the manuscript I have just now mentioned, not knowing how to make this consistent with his account, that archbp. Becket was buried a few steps above the lady's chapel, taxes the scribe with a mistake, and says, 'he should have written above our lady's chapel,' for so it is, being the very uppermost part of the undercroft.

But even this correction did not satisfy him so well as to be placed among the additions he wrote in the interleaved copy of his book, now in our church library, all which Mr. Battely inserted in his edition, and noted them with [W. S.]

I shall endeavour the best I can to clear up this matter from the history of the archbishop's death and burial.

We are told that the assassins, after murdering him and plundering his palace, threatened to return, and cast his body for a prey to birds and beasts; and that for fear of this, the monks buried him privately the next day, in the vault under the east end of the church, and in a new tomb *sarcophagus* of marble.

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Why the monks should be apprehensive that these ruffians, after having made their escape, should be in

haste to show themselves again in a city exasperated against them; how a new tomb of marble should be prepared in a few hours, or how such a monument should be better to conceal his remains than a common grave, \* I shall not trouble myself to guess: But when their fears were over, when their prelate was become St. Thomas and an object of adoration, no doubt but they hastened to distinguish a place where his votaries might offer their prayers and gifts till a proper one might be provided for that purpose and the reception of his relics; but before that could be done, such rich oblations were made as furnished them with money enough not only to repair the damages occasioned by the fire, but to make the magnificent additions at the east end of the church.

<a> The place of his burial they distinguished by an altar called the altar of the tomb of St. Thomas, but as this could not be his tomb under the chapel of our blessed Virgin, what was so must be hunted out by conjecture; how far mine will go I submit to my readers.

Let me then suppose that the circular tower added to the east end of the chapel of the Trinity, and to this day called Becket's crown, was erected in honour of him; that the ground-room of it was designed for a chapel, to be dedicated to him, and an altar-tomb to be

\* To such as doubt whether he had a grave, I shall relate what I heard many years ago from an eye witness of undoubted credit, whom the learned archdeacon Battely invited to see a stone in the undercroft taken up, under which they found a grave, with no remains of corpse or coffin, but all perfectly clean, which is not to be wondered at, for the earth which had filled up this saint's grave might be as valuable as the rubbish of that door of St. Peter's cathedral at Rome, which the Pope breaks open on every Jubilee, and which is so scrambled for, that some are often crowded to death in the riot.

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prepared there for the reception of his relics, when it should be thought proper to remove them thither.:

That this should be called the tomb of St. Thomas, rather than his chapel, by way of distinction; for other churches might soon have chapels and altars of St. Thomas, but his tomb was to be found here only:

That therefore this place was called his tomb, even while it was carrying up, and communicated its name to the adjoining vault through which was the way to it, as his shrine did that of the martyr to the whole church not long after:

That over this chapel should be one of our lady, perhaps in memory, that when he was beset by the assassins, he had his last farewell to her, at the point of death, (as Erasmus expresses it) at the foot of her altar in the place, called from thence the martyrdom.

That there was such a chapel in this tower, I think we have proof sufficient; the place and dimensions of an altar here are plainly to be seen in the pavement, and the steps up to it still remain: That it was an altar of the blessed Virgin we may reasonably suppose, from a picture of her still remaining in the stained glass of the window, before which that altar stood.

If the only difficulty to be removed is, that no signs of a tomb appear in the place I would call by that name, I think a very good reason may be given for his never having had one there.

Before this tomb could be erected, his votaries came in such numbers, that the chapel, designed for their reception, was by much too small for that purpose; the monks therefore acted very prudently in leaving that unfinished, and translating the body to the chapel of the Trinity, which would receive hundreds of people at

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a time, and where his shrine, with its ornaments, might be seen on all sides.

If we allow, that, after this was done, the name of his tomb was not forgotten, but continued to the time of the reformation, we may be as well satisfied, that this was the vault, called, bishop Becket's tomb, under our lady's chapel, as that it is the vault which was assigned, in the division, to the first prebendary, and has belonged to his successors from that time to this; which last circumstance, perhaps, is as strong a justification of my conjectures as they are capable of.

#### CHAP. XVIII.

TO proceed on our walk, on the left hand side of the alley we are now got into, we see a row of pillars and arches, once a part of the infirmary and its chapel, but now walled up, making the north side of the first prebendary's house, and that of a minor canon adjoining to it.

On the right hand is the new-built house of the fifth prebend, and then that of the second, mostly of modern structure, but the hall of it was that of the old infirmary, a large and handsome room, open to the roof, built (according to Mr. Somner) about the year 1342, and still in good repair. The free-stone arches over the door and windows of it are strengthened by others just above them of flint, curiously cut, so as to resemble bricks set on end.

Proceeding still westward we come to an entry, called a dark one, (and indeed was much more so formerly than it is now) with a door on the left hand,

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leading to the cloyster, which is shut up every night; on the right is the way to the Curia Prioratus, now the Green-court, in going to which we pass by two stair-cases, that of the library, locked up, and just by it another, with an arched door-case, once leading to the Camera vetus Prioris, by Eadwyn's drawing, \* now to the house of one of our six preachers, which is overhead here, and was given up for that use by dean Godwyn, who had house-room enough without it.

Mr. Somner finds no priors here before Henry Abbot, of Caen in Normandy, brought hither by Lanfranc. Before that time the church had deans; Celnoth, the first of them, was afterwards archbishop, and died 870; he mentions two others, but could not complete the succession.

He supposes they were first called lord prior, about 1378, when pope Urban VI. granted to John Finch and his successors, the mitre, tunic, dalmatic, gloves,

\* This plan, which I may often have occasion to mention, is found among the manuscripts of Trinity College in Cambridge, in a very curious triple psalter of St. Jerome, in Latin, written by the monk Eadwyn, whose pic-

ture at the beginning of it, and whose attempt to draw a representation of our church and monastery, as they stood between the years 1130 and 1174, makes it probable, he was one of the monks here, and the more so, as neither of the drawings has any kind of relation to the psalter and other sacred hymns, written in the book itself.

In an inscription round his portrait, Eadwyn stiles himself the prince of writers [scriptorum princeps;] but, however proud he might be of his penmanship, this does very little honour to his skill as a draughtsman, for it is neither a plan, an upright, or a prospect, and yet it shows, plainly enough, that this is the church and precinct he would have drawn, if he had known how to execute such a design.

In the year 1755 the Antiquarian Society published prints of these two drawings, with an account of them and of the plan; adding, that the book was given to Trinity College library, by doctor Neville, dean of Canterbury, who was also master of that college and a great benefactor to it; and that, in an index of books, formerly belonging to that cathedral, mention is made of triplex psalterium Eadwyni.

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and ring, and in the next prior's time completed the episcopal habit, by adding the sandals, and the pastoral staff. But these marks of distinction were to be used only in absence of the archbishop.

He adds, that the lords priors sat as spiritual barons in parliament; this Mr. Battely contradicts, on Mr. Selden's authority: But whatever his rank might be, his income was a lordly one, being valued at the suppression (not to the worth, says Mr. Somner) at 2489l. 4s. 9d.

CHAP. XIX.

Of the DEANRY and GREEN-COURT.

AS the income of the lord prior was great, his apartments, now the deanry, were spacious accordingly, taking in not only all the east end of the Green-court, but part of the sides adjoining, as does the deanry now, marked in the plan (with its offices) by the letter D.

Great part of it was destroyed by fire, in dean Godwyn's time, whose name, and the date 1570 recorded in stone, on two heads of the house, show when and by whom it was built.

A chamber over the north end of the dark-entry (which has been called the dean's study) with a newel stair-case of stone up to it, another such stair-case within the house, at the south end of dean Godwyn's, serving for back-stairs to that, as well as a way to some rooms of longer standing, another still at the north end, with two small tenements, near the corner of the court, belonging to the deanry, appear to be of antiquity, and perhaps as old as Eadwyn's drawing.

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The north side, according to him, was taken up by a long range of building, which was the brewhouse and bakehouse of the monastery, and a gate which he calls their granary. The gate we see over against us as we come out of the dark-entry, may be that he speaks of, and the room over it is very fit for the use he mentions. The range (which is continued eastward from this gate) has other offices belonging to the deanry, not looking into the court; westward of that gate is a tenement,

of which the granary just mentioned is now a part; next to this is the water-house, \* wherein is a cistern, furnishing almost the whole precinct with excellent water, by pipes laid to the houses, and furnishes itself by pipes from springs about a mile off. Then the dean's brewhouse, from whence the water-house was taken, and here the range is broken, a room (as tradition says) once called the dean's great hall, having been demolished by the zealous puritans, for being profaned by the king's scholars having acted plays there.

A neat little dwelling-house, fills up part of the space where that stood, and belongs to the house of the fourth prebendary, which, with its offices, reaches almost to the porter's gate; but before we come to that, a turning at the corner of his stable-yard, leads to a curious old arch, the gate of the Domus Hospitum.

\* This water-house was parted from the dean's brewhouse (which had room to spare) about 60 years ago, before which time the conduit was a square building, like a country pidgeon-house, and stood in the court so near the prebendal-house as to be an inconvenience there, as well as a disgrace to the whole court beside.

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#### CHAP. XX.

Of the Strangers House and Hall, Domus Hospitum.

THIS was the place appointed for the entertainment of such poor pilgrims as had lodging and diet at the expence of the monastery. \*

It is above forty feet broad, and was not less than 150 long, situated in a corner least likely to interfere with the privacy of the monks, or the business of their servants, and is one of the buildings which I suppose were raised by Lanfranc over vaults of greater antiquity, these being just such as those under the choir, but on plainer pillars.

A covered way, or pentise, led from this hall to the offices of the cellerar, for he had the care of them, having a steward and servants, who furnished their tables with commons provided on purpose; what was left at the tables of the prior, &c. being distributed among the poor at the almonry, of which I shall speak by and by.

This pentise not only prevented the inconveniences which they, who carried, their messes might suffer by being exposed to bad weather, or crowded by people who had no business with them, but might keep the pilgrims themselves from straggling in their way through the pentise-gate to the cloyster and church. \*

\* Our monks being of the order of St. Benedict were by his rule obliged to keep hospitality and find entertainment at bed and board for such strangers and pilgrims as should crave it of them.

\* It was about eight feet wide within, the roof supported on the west side by the wall, which parts this precinct from that of the archbishop's palace; on the east by substantial posts, nine or ten feet high; the timbers and framing fit to last for ages; it has done so already and seems likely to do so still.

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The hall was a very large and lofty room, much like some of our parish churches, having one third of its breadth parted by pillars and arches of stone (like a side

isle) which were continued for the length of the whole building, and are to be seen in what remains of it.

It was called the North-hall, or Hog-hall, which Mr. Somner would derive from the German word hog, signifying 'high' or 'mounted.' My reader, perhaps, may think he need not have gone so far for a probable conjecture, but that it was, at least, as likely to get this nick-name from the greedy and hoggish behaviour of such company as was usually fed there.

The number of vaults under this house, was three in breadth, and ten or more in length, till the hall was demolished. The porter of the Green-court-gate had his lodge on the south side of that gate, but (I suppose on the building a house for the tenth prebend) was removed to the opposite side of it. Three of these vaults, the breadth of the building, and the three next to them, are taken up by this lodge, and a way to the Almonry or Mint-yard, (to be spoken of in its place) and two more, on the right hand side of this way, were the prison of the dean and chapter, (whose court the steward of their liberties held once in three weeks, for determining causes under his cognizance, in the building above); but this being little better than a dungeon, a more airy one was provided in the church-yard.

I have already observed that this court has been disused some time, as well as those of the archbishop's and St. Augustine's liberties.

The arch of the lodge, which is clear of the gate, is adorned with carved mouldings, so are they on our left hand when we go toward the stairs of the strangers hall, though now pretty much hidden by brick-work. The

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gate, at the foot of those stairs, is arched in the same taste; the staircase is about six feet wide, covered over head, and windowed with little pillars and arches like those we see in such abundance about the most ancient parts of our church.

The stone steps, being greatly worn, were, within memory, replaced with square tiles, as the carved pillars of marble on the south side (much decayed also) were with plain ones, of less costly stone, and they on the north closed up by a plaistered wall.

In the wall on the south side of this stair-case, is a door which leads down to a vault, where, by Eadwyn's drawing, was a well or a bason, of which nothing is now to be seen. This vault is under the landing place at the head of the stairs, which is a room with several doors, one over against us, leading to the room where the steward's court has been kept, as others on each hand do to the lodgings on the south, now houses for two of our six preachers, and to the hall of the strangers on the north.

This part (being more than half the building) was once the house of the ninth prebendary, fitted up for his use by floors and partitions, and afterward by exchange became that of the auditor, but was so disagreeably situated and contrived, that a late one chose to let it at a low rent, and pay a higher for one not a quarter so large, but more pleasantly seated in the Green-court.

About the year 1730, he agreed to give up his interest in this huge building to the dean and chapter, on

being allowed the rent he paid for that wherein he dwelt. On this, the hall, between 50 and 60 feet long and about 40 broad, was taken down with the vaults under it, two chambers, which had been added to the

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prebendal house over a room in the Mint-yard, the kitchen of one of their tenants, disposed of to that tenant; the opening left at the demolition of the hall made up, and a low building added for a brew-house, &c. after this was done, and the materials of the fabrick sold, the house was restored to the auditor again.

On this, he, being a proctor in the ecclesiastical courts, got the register's office removed from the rooms over the Butter-market, in St. Andrews parish, to this place, and here it continues, but is still assessed to the land-tax in that parish, according to a rate confirmed by act of parliament while it was kept there.

This auditor was not the first person who thought the house too dull to live in; doctor Turnbull, the third prebendary in the ninth stall, had got that in the Green-court, which is now the house of the twelfth prebend, and (in 1558) given up his proper one for the use of the grammar-school, (it being exceedingly fit for that purpose while the hall was standing) and the old school in the Convent-garden had been assigned to the twelfth prebendary, who was to have Mr. 'Coks lodging with the plumery,' (which is the name and use of the old school to this day) 'and the close and garden upon the hill to the school garden.'

But the school did not long continue here; for when doctor Bullen, who succeeded doctor Turnbull in 1566, took possession of this house as his right, he represented the danger the school-house (as it seems this was still called) was in, by reason of annexing the house ('now used for the grammar school') to it with dogs of iron; it was therefore agreed, in chapter 1572, that his house should, at the charge of the church, by making buttresses against the wall adjoining to the school, be made

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defensible, &c. I shall have occasion to say more about this when we come to the Mint-yard, but first shall mention another prebendary who could not reconcile himself to living here.

This was doctor Nixon, installed in 1689, who exchanged it for that of the auditor in the Convent-garden, though at the expence of building a new one there for himself and successors.

#### CHAP. XXII.

Of the Almonry or Mint-Yard.

THIS is a little court at the west side of the strangers hall, while that was standing; here all the fragments and relicks of meat and drink left at the tables of the refectory, of the prior, of the master or cellerar, of the infirmary, and of the strangers-hall, were to be disposed of to no other use but that of the poor.

The monk who had the care of this distribution, Mr. Somner says, was called dean of the almonry, and names several churches given to its endowment. It

had its chapel in it, and lodgings for the chaplains.

When King Henry VIII. had ejected the monks of the cathedral, and appointed houses in its precinct, for the dean, canons, &c. of his new foundation; he kept this court for his own use, and had a mint here, of which it still bears the name.

The way to it from the Green-court, is through three of the arches under the Domus Hospitum, (as already observed) and when we come into the little court, we find on the east side of it the range of build=

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ing, which doctor Bullen complained of, as in the foregoing chapter.

The iron dogs still remain in the west wall of the strangers hall, which was left standing, and by mere accident it was discovered that the buttresses of that hall were of later date than the hall itself.

<e> The house 'now used for the grammar school' (as doctor Bullen called it) has been for many years let in two tenements: The occupier of that next to the city-wall wanting a chimney to this hall, cut a tunnel for it in the thickness of a buttress at the N. west corner of the old building lately demolished, and among the rubbish that came out, found large fragments of stone windows, like those in the body of the church. This was wondered at, because that kind of windows is thought of later date than the days of Lanfranc, who built the hall; but the supposing these the buttresses erected in doctor Bullen's time, makes that plain which could not but seem very unaccountable to those who thought the hall and its buttresses of the same standing.

CHAP. XXIII.

DIGRESSION.

PERHAPS my reader may think that when I talk of Lanfranc's structures as being erected on vaults standing long before, and mentioning other parts of the building in and about our cathedral, as of greater antiquity than is generally supposed, I seem too forward in giving them so early a date: If he does, I hope he will excuse my adding some reason for my opinion to those I have already given.

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<e> Mr. Somner tells us, from the monk Eadmer, 'that Lanfranc built Christ-Church in Canterbury; the wall which does incompass the court, with all the offices, belonging to the monastery within the wall thereof;' adding, 'that most of our monasteries were of wood, till, upon the Norman conquest, such timber fabricks grew out of use, and gave place to stone buildings, raised upon arches, a form of structure introduced by that nation.'

But if the account we have of Grymbald's crypt be true, this is an unanswerable objection to what is here asserted. Grymbald's is certainly a stone building and arched, and prior to Lanfranc's coming by almost 200 years.

<e> Our crypts are exactly in the same taste; not that of the Normans; theirs was plain, or very sparingly adorned, whereas his (if I may call it so) was profusely

embellished with grotesque decorations of whim and fancy. It can hardly be supposed, therefore, that the same architect designed both the undercroft and super-structure of our choir: or, that any architect would bestow a great deal of time and expence in extravagantly adorning the vaults under a building to be erected over them in a very chaste and simple style.

Mr. Battely says, that 'from the time of Augustine, for the space of 340 years, he could not find, in any printed or manuscript chronicle, the least mention of the fabrick of this church,' so that nothing, it seems remarkable did befall it worthy of being recorded.

But surely a great deal might befall it, and be recorded too, of which the memorials might be utterly lost and destroyed in the miserable confusion during that period and several years after, when the Danish invaders ravaged our country with fire and sword, and

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Canterbury seems to have been a distinguished object of their fury. All that was combustible was burnt by them, the roof of our cathedral they took particular pains to set fire to, and probably defaced the walls of it as much as they had time for: Beside this, Eadmer says, 'an accidental fire, about three years before Lanfranc's arrival, not only did great damage to the building, but still greater in destroying the charters and muments of the church;' with these, we may reasonably suppose, whatever historical accounts the monks had of it perished.

But if Lanfranc, at his coming, found the disposition of the old offices so well adjusted, as it appears to have been by their undercrofts still remaining, and some of their walls fit for his purpose, we can hardly suppose one, who had such great designs to execute, would be at the expence and trouble of pulling down and clearing away what might be of service in his present undertaking. And thus we may account for his having completed so great a work in eight years.

I own this is a conjecture, and submitting that, and the probability of the grounds on which I build, to the candid consideration of my reader, proceed to the descriptive part of my work.

CHAP. XXIV.

Description of the Precinct continued.

THE buildings on the east \* side of the mint-yard, we find were used for the grammar-school in doctor

\* When the bearings of these places are distinguished by the cardinal points of the compass, it is not that they are precisely so situated; the plan shows

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Bullen's time, [about 1566] and the common table kept for some time in the Green-court, at the house assigned to the twelfth prebendary, being soon disused, another was appointed here for the school-master and scholars, with whom the minor canons were to have their commons, the precentor (or in his absence the sen. minor canon present) being to sit uppermost. \*

The mint also was here, as was discovered by digging in the back-yard of this house, near the city wall, to set down a post, when, a little below the surface, an

arch of brick was found, big enough for a man to crawl in; it was hoped this would prove a good sewer for the house, which was much wanted; the discovery was  
<e> pursued, the workman found the arch turned with plain tiles, which, with the mortar they were laid in, were vitrified into one mass by the violent fires which had been kept there, this was therefore looked on as remains of a flew, for melting the metals for coinage.

This, and the school, must have been very inconveniently placed so near to each other, and accordingly it was decreed, in chapter 1581, \* 'that suit should be made to the Queen that the school might be placed out of the mint, in some other place, within the site of this church.' I suppose the chapel of the Almonry, with its appendances, was appointed for the school-house in answer to this petition, and here it continues to this time, taking up almost the whole south side of the court.

the contrary: but, perhaps, this way of expression may answer its purpose at least as well as one exactly accurate.

\* This common table was of no long continuance, but the leases now granted of the building are by covenant void, if the dean and chapter shall appoint commons in the Mint-yard, as heretofore, for the hall extended almost as much of the length of both, as appears in the Mint-yard.

<e> \* There was a mint here so lately as the 24th year of Queen Elizabeth.

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On the north side of the court is the kitchen of the house where the common table was kept, with a chimney large enough to provide for such a table. This, and the garden of the house, with an out-room belonging to the second school-master, reach to the fore-yard of his house, which extends now to the chancel-wall of Northgate church. Under one of his chambers is a gate-way into the street, with the date 1545, in figures of iron let into the wall; a little before which time this end of Queningate-lane was granted to the almonry, and I suppose the gate was made to remedy the inconvenience the neighbourhood must otherwise have suffered by the carrying on his house to Northgate-chancel.

At the south end of his house is the garden of the upper master; then a modern-built house of brick, on a church lease; then a little low-built one for a minor canon, which joins to the school-house, and completes the square.

Return we now to the Green-court, where, at our right hand, is the old *Porta prioratus*, now the Green-court-gate. Mr. Somner looked on this as built by Lanfranc, but the carved ornaments of the arches give them the appearance of greater antiquity, whatever alterations may have been made in the superstructure.

In the gate-way itself we see arches, now walled up, opposite to one another, they on the south side answering those under the *Domus Hospitum*, of which the western one was for communication between that and the cellarer's offices by the pentise; the porter's lodge was on this side, as before mentioned, till the erecting a house for the tenth prebendary, when he removed to the other side of the way.

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This house, being a small one, had the chamber over the great gate added to it, and a garret or two of the Domus Hospitum; and beside these, just such another old tower as that over against the west door of the cathedral, see page 74, and as capriciously placed; for as the former stands in the church-yard and yet belongs to the palace, so this is on the archbishop's side of the wall which divides the two precincts, and is part of a prebendal house.

<e> It was taken little notice of till a few years ago, when the incumbent prebendary disliked the ragged appearance of some rooms which had been raised over it, determined to build handsomer ones in their place; in doing this the old tower was plainly discovered, but the improvements he made were such that it is now no more distinguishable.

The walls of gardens belonging to this house and that of the seventh prebendary, are on our right hand as we go from these parts toward the church, the way to which is through an arch, now without a name, but in the appointment of a house for the seventh prebendary, he was to have the whole lodging, from the larder-gate (which is this) to the pentise-gate, \* with the chambers there called 'heaven and paradise,' and so through the fruiter to the cloister, and all the fruiter to the dortor-wall, the common kitchen with all manner of houses, cellars, and lofts.

\* The fruiter (in Mr. Somner's book called the fratria) was the refectory or dining-room of the monks: Edwyn gives us a locutorium or parlour just by it. — In 1547, Mr. Goldson, prebendary in the 3d stall, obtained a royal grant of six score and ten pounds, to be allowed him out of the lead, timber, &c. sold or otherwise spent of the late fruiter, and all the materials left of it, to build him a convenient new prebendal house and carry away the rubbish of the fruiter.

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This building, which is 120 or 130 feet long, seems designed not only for offices, but for those also who belonged to them, and some, by their names, very agreeable ones. The ground-rooms are but indifferent, the upper ones of late years fitted up so as to make a very handsome appearance.

On the south side of it was the common kitchen, now a garden, where remains of some arches seem to show it was a lofty octagon.

At the south west corner of the garden, where the kitchen stood, is an alcove, so much like a chimney that it is often looked on as what was built for that purpose; the span of the arch is twenty-six feet, the spring three and an half. The mantle-piece (if I may call it so) of brick-work, about two feet deep, is so neatly jointed, so curiously moulded, and the colour so fresh, as to destroy the appearance of antiquity; neither is it within the bounds of the kitchen wall, if that was an octagon; nor could any other form admit of this as a chimney, without making the kitchen the common thoroughfare of all passengers between the strangers house and the cloyster. The jambs and back of it are of squared stone and flints, the breast above the arch of common bricks laid in courses; it is tiled over head, cieled and plaistered, with a bench wainscotted at the back.

Of the fruiter hardly any thing is to be seen, ex=

cept a few little pillars and arches by way of ornament on the wall between this and the dortor. The garden, over which this stood, reaches to the north wall of the cloyster, into which it has a door.

The pentise-gate is an arch under the west end of this house, which reaches to the archbishop's palace: Through this gate was the way of the strangers from their hall to the cloyster, where (over against the door

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just now mentioned) are two arches, of a different structure from all the rest, supposed to have been cisterns for the pilgrims to wash at in their way to church. Remains of lead in the joints of their stone-work, and a hole cut in the wall of one of them fit for a waterpipe, seem to countenance this tradition.

The old larder gate is now the common way to the church for those who live on the north side of it, 18 or 19 stone steps here leading us up to a paved alley, once a gallery of the dormitories, dortors, or lodging-rooms of the monks, now for the most part ruins or gardens, and next to be treated of.

CHAP. XXV.

Of the DORTORS.

THERE were two dortors or lodgings for the monks; the great one was by decree of chapter 1547 taken down, and the materials employed in fitting up houses for those of the body, who were now to have dwellings to themselves. Every thing that could serve for this purpose hath been disposed of long ago. The stone walls were not worth pulling down, and what remains of them may help us to form some judgment of the building which once stood here.

They inclose a space of 105 feet from north to south, 78 feet and a half from east to west, within the walls. The lodgings were raised on vaults (as most of the rooms for receiving the monks, or those who should visit them, seem to have been); and perhaps were galleries, round a little court, (cloyster-fashion,) the wall

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<e> between the south gallery and the chapter-house, rises much higher in the middle than at the ends, and has remains of two \* Gothic windows, which show, that the building at this part was once very lofty. Of the north wall only enough remains to inclose that side of a garden over the vaults, which once supported the gallery at this end of the dortor. \* The vaults at these two ends of the square, were in two, if not three, ranges —: The south one is the passage from under the library to the cloyster; that parallel to it was used as cellars for two houses that stood over them, and sheltered them from the weather, but were pulled down some years ago, and the vaults of it lately filled with rubbish.

The east and west walls of the square appear to have been alike, as the ends of them, next the church, have windows in the Norman style, now walled up. A cornice above these windows seems to show that the old walls here have not lost much of their first height; and that part of the south wall, which shows the remains

of Gothic windows, was in all probability an addition of after-times to the first design.

\* Ignorance of the terms of art proper for describing these old buildings will, I hope, excuse my substituting such as I can for distinction:

– For example, by Gothic windows, I mean those where the lights are narrow, and divided by muntions of stone, into one or more stories to the springing of the arches, and afterwards by fancied framing up to the mitred top, as in the body of the church. Those which have circular arches with little or no ornament, unless, perhaps, a slender pillar at the inward corners of the wall, and a moulding from one of them to the other, at the turn of the arch, as I suppose them of Lanfranc's building, I shall call the Norman style: These we see along the side and cross isles of the choir. And where I meet with arches of doors or windows very much embellished with mouldings of indented or richer carving, I shall call them the Saxon taste.

\* The arch of the cemetery gate, that of the strangers house and hall, and those I have mentioned under the remains of that building, are of this kind, and many others to be taken notice of as we proceed.

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The west wall of this quadrangle has suffered much by time, the east one much less so, though it has been considerably lowered about the middle of its length, if it was once all of a height, as to all appearance it was. The north-wall in the same style, both as to cornice and Norman windows, makes an angle with it at about 105 feet from the south one (as already observed); the east wall is still continued so as to make the west end of that remainder of the lesser dortor, which is now the house of the twelfth prebendary, but was ill fitted to receive a family, till some addition of lower buildings was made to it as far as the gate of the larder.

The name of that gate shows what office it belonged to, as the hooks for hinges, still remaining, do, that it was to be shut and opened on occasion; it was hardly designed therefore as the common way to church; if there was a way between that and the Green-court, it must have been by the east gallery of the great dortor, with steps by the west end of the little one, where is now the kitchen of the prebendal house. These would have been in a strait line with the gallery, but when the necessary additions were made to that house, I suppose the way was skewed off with an angle as we now see it, and the steps removed so as to lead to the larder-gate, of no use at present, unless as an abutment to the slight building at the east side of it. \*

The bricked alley is over vaults of the old style, of which we have such numbers hereabout. A single range of them might, perhaps, serve for the east and west galleries of the dortor, for these sides of the qua=

<e> \* The present steps were laid within these threescore years; the old ones being in one steep flight, without a landing-placce, and much worn, made this improvement a very necessary one.

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drangle are 20 or 30 feet longer than the north and south ones.

The range of high building from the dark entry toward the larder-gate is part of the little dortor; the east end of it was the necessary house of the dormitory, and is now converted into houses for three of the minor canons; the rest of it (as already observed) is now a prebendal house: this, and two other parallel galleries,

seem to have been what went by that name.

Of the second gallery the north wall is almost all that remains to take our view; it is as high and thick as that of the first, with several windows in it, and is not above six feet and a half from it: In this space was a chapel of that breadth, with an arched door at its west end, now walled up, but to be seen in the bricked alley; on each side just within this door is another, opening into the dortors, between which it stood, and a fourth on the north side, near the altar, where is a handsome Gothic window of two lights, niche fashioned at the top, as were most or all the windows of that kind. The length of the chapel is about twenty-two feet within the walls, the height about eighteen feet and a half; it is now converted into a stair-case and two small rooms, one over the other.

Twenty or thirty feet from the west door of this chapel is a larger, bricked up on the side next the alley, but on the other showing a fair arch and piers of free-stone. This might lead into a passage between the second and third galleries of the smaller dortor. The wall which divided them from the great one, seems to show, that the middle one was arched or cieled, with garrets over it; and several years ago, a part of that wall flaking off discovered the back of a chimney belonging to the third, within the thickness of the

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<e> wall; these two covered the whole breadth, if not the length, of the 12th prebendary's house.

At the south end of this wall, where it joins to that side of the great dormitory, and is now the north one of the chapter-house, is a larger door than those I have mentioned, which was the way the monks went from their dormitories to the choir.

By the larder-gate in the Green-court, the steps I have been describing, and the alley that runs along by the side of this wall, is the common way to this door of the church for the inhabitants of the north side of the precinct, as well as for others who live in this quarter of the city.

CHAP. XXVI.

Of this way to the church and to the cloysters.

ON our right hand, before we come to the library, are two doors into the chapter-house, opened only as occasion requires: These I will mention again when I describe the chapter-house.

Over against the arched door, just mentioned, is that of the library, with a covered passage between them, which making an angle, leads into the church at a north corner of the east cross isle.

At this angle we see, on our left hand, a circular building, about seventeen feet diameter, cieled in form of a cupola, not mentioned by Mr. Somner or Mr. Battely, perhaps because they thought the vulgar tradition of its having been erected in memory of a bell of that size, cast abroad and lost at sea, too ridiculous for

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<a> notice; and so should I, were it not that the place is known by the name of Bell Jesus to this day.

The foundation of it is in the garden of the preacher's house, mentioned page 85, and seems to have been designed as a master-piece of workmanship, though executed with little judgment.

It is a vault raised on stone pillars instead of walls, forming a circle, and supporting arches adorned with indented mouldings about two feet deep. Four other pillars stand in the middle so as to leave a space between them about twenty inches square, if they were truly placed. Ribs are carried from these to the outside ones, which are seven in number; a wall on the east side either hides an eighth or supplies the place of it, supporting an end of one of these ribs; the shafts of these pillars are plain, the capitals and plinths of two of them carved; but while the builder showed his fancy in elegance, he forgot that strength also ought to have been considered, and accordingly it has been found necessary to remedy this oversight by walls and buttresses, till the first design is not easily to be discovered.

Eadwyn's drawing will, perhaps, give us some hints toward discovering for what purpose this was erected:

He makes it a kind of octagon, with two pipes or jets of water in it, one higher than the other: The lower one might be useful on the ground floor, the other might be designed to represent a pipe carried up between the four pillars to the upper room to supply a font there; nor is this at all improbable, for, as I am informed, several baptisteries abroad are built separate from the churches to which they belong, that of the cathedral at Florence particularly, which is very magnificent and of a circular form: I shall therefore venture to call this the old baptistery.

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<a> Just by it is the door of the library, a handsome gallery of modern building, well fitted up and furnished, the present brick walls are raised on ancient ones of stone, and here was once a chapel called the prior's chapel.

Proceeding from hence toward the church, just before we enter it, we see an arched door on the left hand, which for many years was of no use; but about fifty years ago a staircase was built to it from the room under the library, for the convenience of those who live on the north and east parts of the precinct, till which time the prebendaries and their families, in that quarter, used to come to church through the library, while they who had no keys to it went pretty much about to any of the church doors.

By these steps we will go down, and so through the dark-entry to the cloyster, leaving, on our left hand, a turning to the great door of the undercroft (to be described by and by) the arch of which is adorned with the device of prior Goldstone under a mitre.

CHAP. XXVII.

Of the Cloyster and Chapter-house.

MR. Battely supposes these two buildings to have been erected at the same time with the body of the church, but appearances to the contrary are very strong, if not quite convincing.

The cloyster is a very beautiful square building cu=

riously arched with stone. On its west side was the

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celler's lodgings with communications into it, now walled up, but part of his house is still to be seen from hence, now one of the tenements in the archbishop's palace. The north side has more remains of antiquity than any of the others. Two very handsome arched door-ways are here, one of which seems to have opened into the vaults under the refectory; the other I have already mentioned as the way from the pentise into the church by the cloyster: I have also mentioned the cisterns here as being under arches of different construction from the rest, but all the arches are of the same breadth, and are supported by little pillars, three in one, with one capital and fifteen ribs springing from each capital; at the intersections of these ribs are abundance of escutcheons, with the arms, I suppose, of benefactors to the church, about seven hundred and forty in number. That these arches are not of the same age with the walls from which they spring, I think, appears at first sight, for not one of the doors which open into them answers the window over against it, or the middle of the walk leading to it; and, indeed, if the artist had endeavoured to make the divisions of his work comply with those openings, he must utterly have destroyed the beauty and symmetry of it.

The north walk is what remains of a former cloyster, having a range of stalls with small pillars between them supporting arches, every fifth of which is divided from those on each side of it by a wall, perhaps, by way of distinction, for some person of superiority. — These run along the whole side, within a few feet, except where the doors I have mentioned break in upon their order, and where the designer of the present one found it necessary to do the same for preserving the uniformity of his work.

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In the east wall were five openings, one with a Saxon arch, which went under the vesture gallery of the great dotor, now walled up; another into what we call the long dark entry, under the south gallery of it, as has been already observed; a third into the chapter-house; a small one into a stillatory \*; and a large one at the south end, which has been much enriched with carved work, and had a statue on each side of it, as well as figures of angels, with censers in the spandrils above it.

Some of these ornaments are hidden by the arched roof of the cloyster, but were discovered on repairing the leads there some years ago, as was the stone frame of a circular window over the middle of that door, of which nothing is to be seen from within: It appeared also, that the north wall of the body of the church was built against part of them, and consequently that the present body is wider than that which was standing when the door was made.

That this door was more adorned than any other of the church is not to be wondered at, if we consider that it was the way by which the archbishop used to go to the choir from his palace, except upon extraordinary occasions, when he was to be received by his chapter and other members of the church, in their for=

malities, at the west end of the body, and conducted by them in solemn procession to his throne in the choir; a ceremony still observed when he comes to be enthroned or to visit his cathedral.

\* Stillatory is the name our workmen give to spaces between the buildings of little use but to receive the rain which runs from the roofs, and convey it to the common sewers.

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<e> For this purpose is a door pretty near his palace, but not within the cloyster, which it is not fit we should leave without looking into the chapter-house on side of it.

CHAP. XXVIII.

Of the Chapter-house or Sermon-house.

THIS is not raised over vaults (as most of the rooms were in which the monks used to meet) but on a level with the cloyster, opening into it by a large door, which has on each side three arches, like windows, supported by pillars of a curious kind of stone, which have lost their polish and their beauty so as not to take the eye of every one who passes.

<a> Mr. Somner says, 'it is questionless the same as was new builded in prior Chillenden's time' \*; and gives the copy of his epitaph wherein the body is ascribed to him. He styles him 'a matchless benefactor to the church,' and says, 'he was buried in the body of it, a stately pile, and chiefly of his raising. By these expressions he could hardly design to represent this worthy prior as the most munificent contributor toward bringing the body, together with the chapter-house and cloyster, to that perfection which they arrived at in his time; for they were works of vast expence. Archbishop Courtney obtained of the King [Richard II] and some of his friends, 1000 pounds toward them, and gave

\* Thomas Chillenden was prior from 1390 to 1411.

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one thousand marks himself; archbishop Arundel gave the like sum; and the monks all that they were able.

The thing which distinguished prior Chillenden above all others, I suppose, was his skill in architecture, and that he had the honour of being looked upon as one eminently qualified to design and conduct such magnificent structures in the most elegant taste of those days.

He was elected prior about nine years after the murder of Archbishop Sudbury, and we may well believe he was a monk long before he arrived at that honour, nor is it unreasonableness to think he had applied himself to the study of architecture early enough to be concerned in the works which that archbishop lived to finish, as well as those of his two successors, Courtney and Arundel, and the similarity of style makes it highly probable that he was so. But how far the chapter-house may be looked on as his erecting, will best appear by a view of that structure itself.

It is very lofty and spacious, ninety-two feet long and thirty-seven broad within side; it is almost surrounded with arches or stalls, divided by pillars of

Sussex marble: Thirteen of these, which take up the whole breadth of the room at the east end, have pyramids of stone above them, adorned with pinnacles, and enriched with carving and gilding, the middle one especially, which has a projecting canopy so wide as to extend over the stall next to it on each hand.

The stalls on each side are 35 in number, five of which, next to the east corners, have had the capitals of their pillars, and the spandrils between their arches, gilt, the rest have not been so distinguished, but in all other respects are much the same, and all their spandrils filled with a carved kind of foliage and a sort of

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architrave and cornice above them, finishing in a battlement at 14 or 15 feet from the floor, and this reaches to the west end of the building, where is the great door with the three arched windows on each side, once open to the room but now boarded up.

To the height of this cornice I look upon the walls as remains of a former chapter-house, erected while these little pillars and arches were a favourite ornament in church-work (how long they were so, I shall not pretend to guess.) The door is properly placed in regard to the room, and I doubt not but a former cloyster complied better with it than the present one does; but when prior Chillenden, in designing the new one, found it impossible to divide his arches, so as to answer all the openings into them, he neglected them all, and determined to make his work uniform to itself.

The deformity occasioned by the places of this and the other doors was therefore owing not to choice but necessity.

Above this arch is a kind of ornament, designed perhaps to conceal or disguise the irregularity; how well it answered that purpose, any one may see.

At each end of the chapter-house is a window, as wide and high as the building would allow of, in the same taste as those in the body and western cross isle of the church; so are four smaller ones in the south wall, which let in less light, the church standing so near them; the north wall, being that which divided this room from the great dormitory, has no openings, only blind windows, or framings of stone work; in the same pattern with those opposite to it for the sake of uniformity.

In all these windows are some remains of coloured glass, and the upper lights of the west one have several handsome emblematical figures, with the nimbus or

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circle about their heads, and symbols in their hands, representing the orders of the hierarchy, with the titles cherubim, seraphim, angeli, archangeli, virtutes, potestates, dominationes, remaining below many of them.

Mr. Somner mentions the name of Chillenden, as a benefactor, to be found at the foot of this west window. I should rather think he was so commemorated as the architect, and that he began his work about this height; all the building above the embattled cornice being quite in the style of what was erected under the archbishops Sudbury, Courtney, and Arundel.

The roof is very handsomely cieleed, archwise, in square pannels (which are said to be of Irish oak, and

not liable to vermine) seven of these are in the span, and twelve in the length, of the room. They are not plain, but filled with smaller pannels, framed in a well-fancied pattern, adorned with escutcheons and flowers carved, painted, and gilt. Here, as well as in the glass and stone-work of the windows, are the arms of the king, of the archbishops Courtney, Arundel, and other benefactors, possibly Chillenden's might be found there too, if they were known. His name is a memorial of another and more singular kind, put perhaps (as I have said before) to distinguish him as a builder.

Another memorial of him was the key-stone of the great window on the west side of the Oxford steeple:

<a> This was the head of a hooded monk, by tradition that of Chillenden, well carved and in good preservation till a dozen years ago, when bell Dunstan cracked, an attempt was made to repair it by soldering: A great quantity of rubbish was therefore hoisted up to the bell-loft to prevent the danger of fire. The experiment failed, and the rubbish, to save trouble, was thrown down from the steeple on this side. This was cer=

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tainly the shortest way, but as the figure projected pretty boldly from the wall, it was entirely defaced and beaten to pieces, so that what remains of it is only a scrap of the drapery.

The chapter-house, as Mr. Somner tells us, was not only the place for capitular meetings, and treaties about church affairs, but also for the exercise and execution of regular discipline: That, for example, which is said to have been inflicted on king Henry II, when, as history informs us (after he had submitted to such penances as the pope had enjoined him, and was formally reconciled to the church by two cardinals sent from Rome for that purpose) finding his affairs in confusion and himself brought into great straits, he resolved to seek for help to St. Thomas; so came from Normandy to England, and as soon as he got sight of the church, alighting from his horse, walked (barefoot and clad like a penitent) three miles, and through the streets of the city till he came to the tomb of St. Thomas; the convent being summoned to meet in the chapter-house at his request, he offered his naked back to be scourged by the monks, which was done in the usual manner; after which he had great success, &c.

When, instead of a numerous fraternity of monks, the chapter was reduced to a dean and twelve prebendaries, such a large room being not required for chapter business, this was fitted up for a sermon-house, with a pulpit, pews, and galleries, so early as that the chief gallery, with lattised casements, (the royal closet, when the king or queen should be here) is dated 1544, [the 36th of Henry VIII. \*]

\* The building seems to have suffered by breaking doors into it on this occasion, especially at the north east corner, where a crack in the walls appears

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This was the use of it for many years, and after prayers in the choir, the congregation was to come hither to hear the preacher; but the indecency and disorder of such removing, during divine service, and the

inconvenience they who had attended it there suffered, in finding the seats here taken up by people who refused to join with them in the public worship of God, was thought a very sufficient reason for having the whole service performed in one place; accordingly it is so performed in the choir, unless on occasions of cleaning or repairing it \*; but this still retains the name of the sermon house.

In king James's time the lord chancellor Jefferies, informed the chapter that the presbyterians had a petition before the king and council, representing this as a place of little or no use, and desiring they might have it for their meeting-house: The person who was intrusted with this message, being a member of the choir, proposed the making it the chapel for early prayers, which are every day in the week, and till then were read in the choir: 'This will do, (says the chancellor) advise your dean and prebendaries, from me, to have it put to that use immediately, for if the presbyterians don't get it, perhaps others will whom you may like worse.'

This is now the constant use of it: As to capitular business, the archbishop's visitation of the cathedral is

to be owing to the opening a door on each side of that corner, and too near to it. These doors are taken notice of page 104.

\* In very wet seasons, when the waters have sometimes come into the French church, this has been lent to that congregation.

It was so to the Hanoverian regiments quartered here in 1756, and afterwards to the Hessians who succeeded them.

And since that to St. Andrew's parishioners, while their church was pulling down and rebuilding.

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held here; the statutes are publicly read on June 22d, when all the members of the church are summoned to attend; and other chapters, which are opened here, are adjourned to a more convenient room built for that purpose, and called the audit-house.

CHAP. XXIX.

Of the Inside of the Church.

WE now enter the body of the church by the porch at the foot of the Oxford steeple, in company, I will suppose, with some of our colonists, just arrived from America in their first visit to England; persons blessed by providence with a capacity to be struck with the sight of what is grand and beautiful, without troubling themselves to consider whether the grandeur and beauty with which they are charmed be owing to the rules of Grecian or Gothic architecture.

At the first entrance with such into this noble structure, how have I enjoyed their astonishment! How have I seen the countenances even of their negroes sparkle with raptures of pleasure and admiration! Raptures which no language but that of the eyes is capable of expressing.

The fine arches over head, so moderately adorned with well proportioned ornaments; the lofty pillars, so well disposed for distributing that light which the windows admit in great plenty; and the agreeable length of the walk between them which augments the pleasure of it, 'till we arrive at the flights of steps which lead

up to the door of the choir, and give us a view of the

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rich screen at the entrance into it, as well as of the cross isles on each hand, built in much the same style with the body, and the dazzling height of the inside of the noble tower called Bell-Harry-steeple (perhaps the most perfect thing of its kind any where to be seen). All these particulars, so finely adjusted, can hardly fail of giving great pleasure to those who survey them with any degree of attention.

Can the admiration of these beauties, and being charmed with them, be owing to the want of taste? No sure: One instance to which I myself was witness puts this out of all dispute, with me at least. I shall give it here:

Many years ago I had the pleasure of taking a walk with an eminent builder in this part of our cathedral: The person was Mr. Strong, son of him who was master-mason at St. Paul's in London, during the whole construction of that justly admired fabrick, brought up under his father to the same business, and his successor in the works of the royal hospital at Greenwich.

He could hardly be prejudiced in favour of the Gothic taste, and was undoubtedly a competent judge how strength and beauty were properly considered in works of such magnificence.

When he came to make his observations here, and especially in the upper works, I was presently convinced that an artist sees with other eyes than they do who are not such, and the eagerness of every step he took in examining and noting down the proportions of what he saw, with his passionate exclamation at my not being able to satisfy him who was the designer of that stately tower, in one of the galleries whereof we were standing and admiring it, showed sufficiently how worthy he

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thought this forgotten architect of all the honour that could be paid to the memory of so exalted a genius.

<e> But we will leave those who can see no beauties in architecture, except such as they can tell the rules and proportions of it, to the enjoyment of their own delicacy, and begin our walk as they who show the church to strangers usually do.

And here it may not be amiss, to apprise my reader that, as I suppose him attended in his walk by one of them, I shall not load my book and enhance the price of it by a description of what he is seeing and hearing their account of, or by copying epitaphs, which, though they may contain some truths, are (like dedications) generally looked on as specimens of the writers skill in flattering panegyric, rather than just characters of the persons to whom they are applied; nor, on the other hand, shall I overlook whatever I think particularly remarkable, whether other writers have taken notice of it or not.

To begin then: – In the north-west corner of the body, and under the Arundel-steeple, we see, within a partition, the consistory court, where sometimes the archbishop in person sits judge, at others his commissary or a surrogate, as occasion may require. A little east of this is the door I mentioned in describing the cloyster, as that where the archbishop enters the body

when received there in form by the chapter at visitations: But what more attracts our attention is the font, \* of which bishop Kennet, in his life of Mr. Somner, printed with his treatise of gavelkind in 1726, gives the following account: 'When the beautiful font in the nave of this cathedral (built by the right reverend John Warner, bishop of Rochester, late pre-

\* Mr. Somner says, that till this was given the church never had a fixed font.

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bendary of Canterbury, and consecrated by John lord Bishop of Oxon 1636) was pulled down and the materials carried away by the rabble, he (Mr. Somner) enquired with great diligence for all the scattered pieces, bought them up at his own charge, kept them safe till the king's return, and then delivered them to that worthy bishop, who re-edified his font, and made it a new beauty of holiness, giving Mr. Somner the just honour, to have a daughter of his own first baptized in it. \*\*

The mural monuments on this [the north] side of the body are of Thomas Sturman, auditor of this church; of Orlando Gibbons, organist to king Charles I; of Adrian Saravia, a prebendary; of Sir John Boys, founder of Jesus hospital; of John Turner and of Richard Colf, both prebendaries here. On the south are those of John Porter, Esq; John Sympson, Esq; gentlemen who died inhabitants of our city, and another of the name of Berkley.

Beside these, three ancient table monuments stand near the east end of the body, between some of the pillars which divide that from its side isles; in the plans given in Battely's and Dart's books, they are set down as those of the archbishops Islip and Wittlesey, and a doctor Lovelace: The brass figures and inscriptions with which they were inlaid have been torn off, so that it does not appear how justly these names are applied; but Mr. Battely was certainly mistaken when he mentioned the tomb over against Islip's as that of Wittlesey, for the figures on this were plainly those of a man and his wife.

\* The good bishop, it seems, did not long delay this second donation, for by the church register it appears, that Barbara, the daughter of Mr. William Somner, was baptized Sept. 11, 1660.

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To these we may add two handsome monuments in a little chapel on the south side of the body, built without the wall, but with a door and windows into the church, once a chantry of the family of Bruchelle or Brenchley, and called by that name, but, when running to ruin, repaired by dean Nevil, who fitted it up for the burying place of his own family. On the east side is the monument of himself and his brother Alexander; on the west that of his father Richard Nevil, and his wife, and Thomas his brother (the parents and uncle of the dean.) The chapel is now called Nevil's chapel.

The east end of the body and its side isles were parted from the rest of the church by strong iron gates; and while devotion to St. Thomas Becket crowded the city with pilgrims of all ranks and countries, and made the cathedral a treasury of gold and jewels, securities of

this kind were no more than necessary in many parts of it, and several of them still remain, but these were taken away about 24 years ago, and the view to the choir much improved by the removal of them, and some alteration made in the steps by which we ascend to it: But before we leave the body it may not be amiss to observe, that, in those blessed times, the saints of which thought that to defile the dwelling-place of God's holy name, to break down the carved work thereof, and make havock of its ornaments, was the properest method of showing what honour they thought due to him, not only the fine font here was demolished, but the monuments of the dead were defaced and robbed of what would fetch money at the brasiers, and the building itself was converted to a stable for their troops.

In going from hence toward the choir three or four steps bring us to a landing-place, at each end of which

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are other steps into the two wings of the western cross isle of the church: That on the north side is usually shown first to strangers, and is called the martyrdom, for as the great door of the cloyster by which the archbishops used to come from their palace to church, was here, this was the place where archbishop Becket fell into the hands of those who killed him. — That part therefore where he fell was separated from the way up to the choir by a stone partition, on the door of which were written the following lines.

<a> *'Est sacer intra locus, venerabilis atque beatus,  
Presul ubi sanctus Thomas est martyrizatus.'*

A grave was dug here, in the year 1734, so near this partition, that the foundation of it gave way; to prevent mischief therefore, it was taken down, and the way laid open to it.

Against the north wall of this isle are two handsome monuments, one of archbishop Peckham under an arch, which (as well as the piers which support it) has been adorned with carving and gilding. These are of stone, but the cumbent figure is of oak, on a slab of the same, very sound, though almost 500 years old (if originally made for this tomb, which some have thought doubtful.) At the feet of this is a larger and more lofty one of archbishop Warham, who lies here in a chapel of his own erecting for that purpose. \*

\* This chapel was a small one; the arch between the east end of the tomb and some niches opposite to the feet of it was the communication between that and the church; more of those niches remain on a buttress without side of the wall, and show what was the breadth of it. The holes in the church-wall show where the ends of its rafters were laid, and a little arched door in the cloyster was probably the way for the priest to go to it without trouble, however the martyrdom might happen to be crowded.

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Above these two monuments is a very large window, once very rich in coloured glass, and accordingly a fine subject for the godly to work upon. The following account of it is taken from that of Richard Culmer, (commonly called Blue Dick, but styling himself a minister of Gods word, and master of arts) the

man who demolished it. 'The commissioners fell presently to work on the great idolatrous window, standing on the left hand, as you go up into the choir, for which window (some affirm) many thousand pounds have been offered by out-landish papists \*. In that window was now the picture of God the Father, and of Christ, besides a large crucifix, and the picture of the Holy Ghost in the form of a dove, and of the twelve apostles; and in that window were seven large pictures of the Virgin Mary, in seven several glorious appearances, as of the angels lifting her into heaven, and the sun, moon, and stars, under her feet, and every picture had an inscription under it, beginning with *gaude Maria: as, gaude Maria sponsa Dei*; that is, rejoice Mary thou spouse of God. There were in this window, many other pictures of popish saints, as of St. George, &c. but their prime cathedral saint, archbishop Becket, was most rarely pictured in that window, in full proportion, with cope, rochet, mitre, crosier, and his

A sort of rose in pierced work in the wall, above the knees of the archbishop's figure, might be a peeping hole, through which the officiating priest might see what witnesses were present at his saying mass.

\* A stranger, who had seen Westminster Abbey, being told that a Spanish Ambassador had offered ten thousand pounds for this window, observed, that if it was the Ambassador who lies unburied in that Abbey, he thought the story not at all incredible, because, he who never designs to pay, may offer any price for whatever strikes his fancy.

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pontificalibus. And in the foot of that huge window was a title, intimating that window to be dedicated to the Virgin Mary: *In laudem & honorem beatissimæ Virginis Mariæ matris Dei, &c*'.

In describing his own performance, he in line 30 says, 'A minister was on the top of the city ladder, near sixty steps high, with a whole pike in his hand rattling down proud Becket's glassie bones, when others then present would not venture so high.'

One circumstance which he did not think proper to insert in his book may perhaps deserve a place here:

While he was laying about him with all the zeal of a renegado, a townsman, who was among those who were looking at him, desired to know what he was doing, 'I am doing the work of the Lord,' says he; 'then,' replied the other, 'if it please the Lord, I will help you,' and threw a stone with so good a will, that if the saint had not ducked, he might have laid his own bones among the rubbish he was making; and the place, perhaps, had been no less distinguished by the fanaticks for the martyrdom of St. Richard Culmer, than by the papists for that of St. Thomas Becket, though his relics might not have turned to so good an account. \*

\* Mr. Somner tells us, that Roger, keeper of the altar of the martyrdom of St. Thomas, was by the monks of St. Augustine's chosen to that abbey, in hopes he would bring with him some special relics of the martyr, and that he conveyed to them a great part of his blood that was shed, and a piece of his crown that was pared off; and that the monks of the cathedral resented it very highly, till appeased by a composition to make satisfaction for the relics so purloined.

Prior Benedict, perhaps, obtained the abbacy of Peterborough by the same

means, for thither he carried the stones stained with St. Thomas's blood, and made two altars of them there, within seven years of the assassination: However, chips and dust from the present pavement have been picked

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As to the present state of the window, it is in the Gothic taste, with a multitude of lights or pannels of glazing; the three lower rows of which are considerably large, and seven in a row. The middle one is almost all of coloured glass, the others of plain, except some escutcheons of arms in each pannel.

The coloured range has in its middle pannel the arms of the church under a canopy at present, but probably had once a crucifix, or something else as odious in the eyes of St. Culmer, for all the figures on each side are kneeling towards it.

These are supposed to be of King Edward IV and his family, in as large life as their places permit. The King is next the center pannel to the west; in those behind him are Prince Edward and Richard Duke of York. On the east side is the Queen, in the next three Princesses, and in the last two others, all have crowns or coronets, except these two, one of which has a veil.

The figures and inscriptions under them have been defaced and ill repaired.

Above these large lights are several ranges of little ones, capable of one small figure only: Their height and size have preserved them from being broken, but the figures are not very distinguishable.

A screen of stone-work divides the martyrdom from a fine chapel of the Virgin Mary, now called the Dean's chapel, as several of our deans are buried there. Mr. Somner says, it was called the new chapel of the blessed Mary in 1542. And Mr. Battely, that it was built by prior Goldston; this must therefore have been the first prior Goldston. It is an elegant piece of work, with a

up with great devotion, and may be of no less value and efficacy than what was carried to Peterborough almost 600 years ago.

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great deal of carved foliage at the east window, against which is a monument of dean Turner; the side walls are divided by a pilaster, in the middle of each, from whence some of the ribs of the roof spring, so that each side is as two arches. Both the pilasters have had niches on each side for statues, correspondent to others at the corner of the chapel. Under the south arch, at the east end, is a monument of dean Boys, with his figure sitting as in his study, and meditating. Opposite to this is that of dean Bargrave, in a taste not common, being his portrait painted on copper in a beautiful frame of white marble, and just by this is a passage into the chapter-house, through which strangers are usually led to have a sight of it.

The two western arches have only table or altar monuments close to the walls; that of dean Rogers on the north side, and on the south, dean Fotherby's, adorned with skulls and other human bones on the side and ends of it; but at each of these many of the first ornaments have been cut away to make room for something that required a great deal more than these tombs take up, both in length and height, whether monuments or

altars does not appear; I should suppose the latter, and that on the south side (particularly) might be set off with ornaments high enough to conceal a hole about the springing of the arch, so contrived, as not even now to take the eye of every one who visits this chapel.

In the north side isle of the choir is the door of a flight of steps, within the substance of the wall, which leads up to this hole and no farther. At the landing-place a man may stand and see through the hole, or put his arm through it as far as the thickness of the wall permits, but that will prevent his looking down into the Virgin's chapel, or being seen from thence:

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what purposes this was contrived to serve can only be guessed at.

<e> If it was made any use of in carrying on the imposture of Elizabeth Barton, which cost prior Dering his life (see page 15) he might very justly deserve the punishment he suffered.

Dean Potter, who died in 1770, is buried also in this chapel, under a grave stone of black marble.

Returning into the martyrdom we see, on our left hand, the monument of Alexander Chapman, D. D. and prebendary of our church; set up, Mr. Somner says, 'by the wall where sometimes stood an altar, called the altar of the martyrdom of St. Thomas, which, together with the place, Erasmus saw and hath left it thus described: "There is to be seen an altar built of wood, consecrated to the blessed Virgin, small, and remarkable in no other respect but as it is a monument of antiquity, which upbraids the luxury of these present times. At the foot of this altar the holy martyr is said to have had his last farewell to the blessed Virgin at the point of death."

At the corner, by this monument, we go down stairs to that part of the undercroft called the French church, but before we leave the martyrdom we may observe, in a compartment against the west wall of it, the epitaph of the Rev. Mr. John Clerke; and in another, on the south side, that of Mrs. Priscilla Fotherby.

To which I shall add, from Mr. Somner, that 'In the year 1299, on September 9, Robert lord archbishop of Canterbury celebrated the nuptial solemnities between our sovereign lord Edward King of England, and Margaret sister of the King of France,

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in the entrance of the church toward the cloyster near the door of the martyrdom of St. Thomas. \*

The two leaves of the martyrdom-door joined in one make that which opens into the French church; the verses on them, before mentioned, were pretty legible till lately, when they were whitewashed over.

CHAP. XXX.

Of the FRENCH CHURCH.

'THIS,' says Mr. Somner, 'being spacious and light-some, hath for many years been the strangers church, \* a congregation for the most part of distressed

<e> \* That marriages were usually celebrated at the church door, appears from Caucer's 'description of the wife of Bath:'

'Husbands at the church door had she five.'

\* These strangers fled hither from the cruelties of the inquisition in the Spanish Netherlands, in the reign of King Edward VI, who received them kindly, and granted them protection. Such of them as chose to settle at Canterbury, joined in a petition to the magistracy, of which Mr. Somner gives a copy from the city archives, under the title of 'articles granted to the French strangers by the mayor and aldermen of this city;' but without date.

The articles are only four.

The first humbly begs that they may be allowed the free exercise of their religion, with a church and place of burial.

The second, that (to keep out such as may give public offence) none may be admitted to settle among them, without sufficient testimonials of their probity.

The third, that their schoolmaster may be permitted to instruct their children and such others as desire to learn French.

The fourth enumerates different branches of the weaving business, by which they propose to maintain themselves.

Their congregation then consisted of a minister, a schoolmaster, a director of the manufactures, twelve housekeepers, and three widows.

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exiles, grown so great, and yet daily multiplying, that the place in a short time is likely to prove a hive too little to contain such a swarm.'

It is under the west part of the choir, as observed in page 54, where I have given my opinion in regard to its antiquity, with my reasons for it.

The odd variety of the pillars which support the pavement over head, and of their capitals, is taken notice of in that page: The shafts of them are about four feet in the girth, and as much in height, but with plinth and capital not less than six and an half. From hence spring the arches, which are nearly semicircular, and make the height of the vault about fourteen feet.

All above the capitals is plain, and without ornament of any kind, till we come to the south cross isle, where the doors are by which the congregation come into it from the church-yard.

Here, in 1363, Edward the Black prince (with licence of King Edward III his father) founded and endowed

Queen Mary's reign dispersed them; but when Queen Elizabeth re-established the protestant religion, England again became their asylum, and she is said to have granted them this croft for their church. The unchristian spirit of popery, and the barbarous persecution in the Low-countries and France, drove them hither from time to time, in such abundance, that, in 1665, here were 126 master-weavers, and King Charles the second granted them a charter. They maintained their own poor (as they do still) at that time near 1300; and employed 759 English. By the removal of most of their descendants to Spittle-Fields, and the uniting of others with English families, they are so reduced, that at present here are hardly ten master-weavers, and about eighty communicants.

They have two ministers, the present ones are both episcopally ordained, but do not use the liturgy of the church of England, having a prescribed form of prayer and administration of the sacraments, the same as is used by the Calvinists in Holland, and receive the communion sitting at a long table.

At first they maintained their ministers, at present they have an allowance from the crown with some estate in land and money, beside which their people contribute something toward their support.

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a chantry \* for the benefit of his soul, and made a very considerable alteration in the Gothic taste with ribs cu=

riously moulded, and having carved ornaments at their intersections, among which, one has the arms of the black prince, another the face of the Lady Mohun, whose monument we shall soon come to and see her figure on it with a head-dress of much the same fashion. \* She also endowed a chantry here in 1395. Mr. Somner says, this chapel was once parted off from the rest of the undercroft with gates and bars, but it is now laid open, and no tokens of its former splendor remain, except the roof just described, and a very elegant column in the middle of the vault, supporting the ends of those ribs which spring to it from the walls on all sides.

CHAP. XXXI.

Of the rest of the Undercroft.

EASTWARD from the French church, is what Mr. Somner calls, 'the Lady Undercroft,' now of little use but as a storehouse for the church workmen, but formerly so much celebrated, of such high esteem, and so very rich, that the sight of it, debarred to the vulgar, was reserved for persons only of great quality. \*

\* This was called the Black prince's chapel.

\* The endowment of the Black prince's chantry was Vauxhall manor near London; the house for his two chaplains is mentioned page 41.

The manor of Selgrave, purchased by Lady Mohun, was settled on her chantry with licence of the same King.

\* The difficulty of getting a sight of this chapel in Erasmus's time, may seem to clash with my opinion of its having been the place of universal resort,

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Erasmus, (says he) who by especial favour, (archbishop Warham recommending him) was admitted to the sight of it, describes it thus:

'There the Virgin-mother hath an habitation, but somewhat dark, inclosed with a double sept or rail of iron, for fear of thieves, for indeed I never saw any thing more laden with riches; lights being brought, we saw a more than royal spectacle; in beauty it far exceeds that of Walsingham.'

The iron fences are now gone, as well as the riches they were to secure, but the stone walls of it, of open Gothic work, are remarkably neat and delicate. These walls are only at the sides and east end, the west one having (for ought that now appears) been left open.

This chapel was built by archbishop Moreton, who died in 1500, and, as Mr. Collier tells us, was buried under the choir in a fine chapel built by himself; and the structure confirms this, for though, as Mr. Somner says, the blessed Virgin had a chapel in the crypt in 1242: the gothic taste and elegant finishing of the present one may well make it supposed the work of prior Goldstone II. And Mr. Battely gives us an abstract of his will, where he appoints that his body should be buried in his cathedral before the image of

while St. Thomas Becket rested in his grave here; but perhaps it may be accounted for by a conjecture, which I submit to my reader: While multitudes were crowding hither with offerings to the martyr, the more visitants this undercroft had, the better; and surely so elegant a chapel of the blessed Virgin could not but attract their notice, and invite them to visit her too (for this is the light in which the papists look on all the prayers and offerings

made at the altars and images of their saints); but when Becket's remains were translated to another part of the church, this chapel being not so much in the way of being seen might become neglected and forsaken. The surest way to prevent this evil was to shut it quite up from those who were like to come to it empty handed, and make the sight of it so extraordinary a favour as might expect extraordinary acknowledgments, admitting to it only such as were likely to make presents to the blessed Virgin fit to be seen and registered with what others had given before them.

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the blessed Virgin Mary, commonly called our Lady of the undercroft. His gravestone is still to be seen there, but his monument is between two pillars near the south west corner of this chapel.

A step near the middle pillars) for it has three pillars on a side) divides the chancel from the body of the chapel. A door is here on each side, with a bench of stone reaching from it to the western pillars.

These pillars have their shafts longer, and embellished in a different manner, than those in the French church, having, instead of capitals, an embattled cornice over them, reaching to the ends of the chapel. The arches which they support are quite as plain as those above described, except at that part near the altar, which has been enriched with escutcheons of arms and other ornaments, among which are several stars with painted rays, issuing from convex mirrors in their centers, which might make a very pretty appearance in a place that was to be seen by candle light.

Two other doors opened into this chapel, near the altar which is destroyed, but the niche over it for the statue of the Virgin still remains, as does the pedestal on which her image stood, adorned with small figures in relievo of the annunciation, and some other parts of her history much defaced, but not quite so.

On the south side of this chapel (but not within it) is a handsome monument of Joan Burwash lady Mohun, prepared and set up at her own cost. Her figure laid on it has been defaced by some of the slovenly workmen.

The monument of Isabell Countess of Athol, not far from this, has suffered much also within these few years; three handsome pannels of alabaster on the north side of it, with ensigns armorial upon them, dropped off, and lay beside it some years, entire enough to

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have been replaced at little expence, but they are now lost or destroyed.

Archbishop Morton's monument in this part of the undercroft was a fine one till the great rebellion, but the zealots of those times (who spared those of the ladies) defaced this shamefully.

Behind lady Athol's monument, and under the chapel of St. Anselm, is another chapel, now divided into two rooms by a stone wall; the outer one is square, with a pillar in the midst; and here the elders of the French congregation meet and consult on vestry affairs\*; a smaller pillar between two arches parted the rest of the chapel from this before the wall was built, and is still to be seen within side. The French clerk keeps the key of this vestry, and when strangers have a mind to see the place, by removing some parts of the bench here, he opens a square hole through which you crawl on

hands and knees into a dark semicircular room, where candle-light discovers remains of some very bad paintings. The roof has in a compartment a figure designed for the Almighty, with a wheel, the emblem of eternity, under his feet, an open book in his hand, where are the words *ego sum qui sum*, and four angels adoring round it. What was on the wall at the altar is irrecoverably lost, but an arch over it has on the key-stone seven stars in a circle, and four pannels from it on each side, with the figures of seven angels, seven churches, and seven candlesticks, and in the eighth St. John writing his apocalypse.

On the north side are some groups of figures, relating to the nativity of St. John Baptist, with labels and mottos.

\* The deacons have another vestry parted off from the Black prince's chapel for the duties of their office and paying their poor.

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Below these, on a kind of cornice, was, *Hoc altare dedicatum est in honorem sancti Gabrielis Archangeli*, hardly legible now, for when the views were taken for Mr. Dart's description of Canterbury cathedral, the draughtsman employed here, by wiping the inscription, in hopes to get a better sight of the letters, defaced it pretty much. In the drawing he made of this, what he has added on the south side is mostly by fancy, little remaining of what was painted or written there.

The piers on each side of the print could not be put in their proper perspective, they are painted with palm branches and cherubims, with eyes in their wings and bodies, standing on winged wheels; which I suppose made Mr. Dart take them for figures of St. Catharine.

In leaving this vault, one can hardly avoid observing, that the partition-wall, though fair enough on the other side, on this is remarkably rough, which circumstance, with the obscurity of the passage into it, makes it seem to have been run up in a hurry to conceal things of value upon some sudden emergency. On mentioning this formerly to an old clerk of the French church, he said he had dug there, and could find nothing but bones.

Two very strong pillars near the east end of the Virgin Mary's chapel, seem, by the oddness of their placing, to have been added to enable the arches over them to support some very great weight which rested on them; perhaps an altar-piece of stone: Whether such a one was ever erected, or only designed, we have no account, but at present they seem of little or no use. The letters I H S, in a very ancient character, are written on each of them.

Before we leave the undercroft, it may not be amiss to observe, that, as this is the foundation from which

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Lanfranc raised his choir, so it shows that the east end of his church was circular. Mr. Battely's plan of Lanfranc's church makes it so, with a chapel and altar of the Holy Trinity there. \*

Gervas mentions another so dedicated without side of the wall: By the place and square form of this as under Eadwyn's view, it seems an addition made not long before Gervas wrote.

We usually return from this undercroft through the same door by which we entered, into the martyrdom, and pass from thence to the south cross isle, through an arched way called the whispering entry, under the great flight of steps from the body to the choir, or else by the foot of that flight, which I should rather chuse, as my stranger will be entertained with a fair inside view of that noble tower, Bell Harry steeple, very lofty and spacious; not crowded with ornaments indeed, but by no means so plain as to stand in need of them.

To look up to the arch over-head, from the foot of these steps, is much more agreeable to many than to do it from the landing place at the top of them, where the descent so near our feet, and the height of what we see so perpendicularly over us, is apt to confuse the sight and make the head giddy; or if it does not so, the very posture soon grows painful to the neck and eyes. \*

From hence also we see the fine screen at the west end of the choir to more advantage than when we

\* Mr. Bentham, in his curious account of Ely, observes that the old Saxon churches generally turned circular at the east end. His plan of the old conventual church built in 673, and repair'd by King Edgar in 970 show, how that was twice so finished and so does that of the cathedral as originally built about the time of the conquest.

\* A pleasant and effectual way to avoid the inconveniences here mentioned, is to hold a pocket looking-glass before the breast, in a posture pretty near level; looking down to this will give no pain to the head, the neck, or eyes, and prevent the unsteadiness of the sight in a constrained posture.

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are on the landing place at the foot of it. It well deserves our attention, though it is somewhat mutilated, and clogged with whitewash in abundance. Mr. Somner supposes it built about the same time with the body

The pocket perspectives or opera glasses, contrived to give a view of objects at which they do not seem to be pointed, are very convenient for the examination of ceilings and arches enriched with paintings or sculpture, but they are not every where to be had, and require some practice before they can be made use of readily.

Another hint may, perhaps, be welcome to my reader, which every one, even among the curious, is not acquainted with, tho' of great service to such observations as we are here engaged in making.

I mean the help we may receive from perspectives in regard to objects at a small distance, as monumental inscriptions a little out of the reach of the eye or partly defaced; mottos, or any other devices in windows, which we wish to see at a less distance, may be brought to that distance by the help of a common perspective made in joints, to be lengthened as occasion requires.

Many may be glad to know, that no perspective fits all eyes and all distances at one certain length. They which are made with sliders to draw out, are beyond all comparison more useful than those which are not so; and a man who has a very good telescope may think it a bad one, for want of knowing that the less distance the object is, the greater length he must draw his instrument to.

The maker usually marks his sliders to the length which answers some particular object within view of his shop or work-room; and in doing this must be determined by his own eye. If that of the buyer be similar to his, he too will see an object at the same distance just as well; but if not, or he uses his glass without an allowance for the different distances of objects, his disappointment is not owing to any fault of his Instrument or its maker. And this rule holds in perspectives of all lengths, as well as reflecting telescopes; so that the same instrument which will discover Jupiter's satellites, or Saturn's ring, may be made use of to read a letter or note at twenty yards

distant or less, either by drawing out the sliders of the former to the length required, or by regulating the distance between the two speculums of the latter, till we have hit on the proper one.

To make the experiment, take one of those pocket telescopes which shut up to about nine inches, and draw out to two feet or something more (which is the most convenient size for all purposes that I know) set up a printed or written paper in a good light at 15 or 20 feet distance from your stand, which should be where you have something to steady the hand which holds the glass; draw the sliders beyond their marks till you have gained about an inch in the

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of the church, and indeed the style very much resembles that of the church porch under the clock; supposed of archbishop Courtney's building. It is rich in Gothic flutings, pyramids, and canopied niches, in which stand the statues of six crowned kings, five holding globes or mounds in their hands, and the sixth a church. \*

Some have supposed these the memorials of so many princes during whose reigns the church was building, and that the figure of it was designed to distinguish him under whom it was finished: If by this finishing we understand that of the body in archbishop Courtney's time, to which King Richard the II contributed, (see page 109) this may be a statue of him. His five predecessors were King John, Henry III, Edward I, II, and III. There is no judging from the figures in their present condition whether they have ever borne any resemblance to those princes, so here we find a full stop to our conjectures.

The area here is about thirty five feet square, with proper supports at each corner for the stately structure that rests on them. The two western pillars are Gothic, enriched with great variety of flutings in that style, as are the sides of the two eastern supporters which face toward these. There seems to have been some failing in the south-west pillar, and a great deal of care has been very judiciously taken to prevent any

length of the whole; then, look for the object, which will probably appear not distinct, but will soon become so, if with the hand next your eye you lengthen or shorten the tube (not by pulling or thrusting, for screwing does it more easily and gradually) and your eye (which should continue looking through) will presently discover which way it wanted helping, and gain the point desired.

\* Mr. Battely says, it was built by prior Henry of Eastry, about 1309.

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ill consequences of it, by adding stretchers of stonework on all sides to stiffen it, beside other helps less in sight to discharge some of the load from hence to other parts of the building.

The stretchers are very substantial and deep walls of stone pierced in such patterns as make them in some measure an ornament: They are carried on arches from this pillar to two other principal ones, one eastward of it, the other north; they finish at top with a cornice embattled above an architrave adorned with the motto and device of prior Goldstone II in large text-letters,

*Non nobis Domine, non nobis, \* set \* nomini tuo da gloriam.*

Beside these larger strengthenings, smaller ones in the same taste are carried on north and south to the

walls of the church, and others to the pillars next these principal ones westward, some of them seeming more for the sake of uniformity than security; on the north side of the tower no such assistance has been thought necessary.

These precautions, with other discharging courses of masonry in the upper works, seem to have effectually provided against all the danger that was apprehended.

Above the great arches of this tower are several smaller ones, or windows, into a gallery running round it, with doors on every side opening into the building between the stone arches and the leaded roof.

Another gallery, which is over this, has only a parapet or breast-work; from these is a pleasant view of what is below to such as do not find looking down from such a height disagreeable.

\* Here are three characters which are supposed to denote, THOMAS GOLDSTONE, PRIOR.

\* It is so in the stone-work.

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From hence the walls between the windows are carried up very plain for a considerable height, till the vault of the roof begins to spring on ribs from corbels in piers between the windows, and capitals of pillars in each corner, embellished with painting and gilding, as are the corbels.

In the middle of this vault is a circle of five or six feet diameter, for hoisting and lowering bells, or whatever is necessary for repairs of the roofing, having a hatch or trap door to keep it shut, handsomely framed, painted and gilt, with the church arms in the centre of it.

In four pannels of the stone-work round it are the letters and device, by which prior Goldstone's works are distinguished in other places. This part also is so enriched with colouring and gilding as to close the prospect from below in a beautiful manner.

From hence we go down to the south wing by a few steps, where are two monumental compartments against the principal pillar, one for Frances wife of Dr. Holcombe, a prebendary of this church, another for himself. The next we see is for Mrs. Jane Hardress, of a very ancient and honourable family in this county, now almost extinct.

Near the southwest corner is the door of a staircase leading to the upper works. These are not in the usual walk of such as come to see the monuments, but as we have just been viewing the inside of the great tower from below, perhaps this may be the best place for what remains to be added concerning that noble structure, to what is said of it page 49.

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CHAP. XXXII.

Of the great Tower, called Bell Harry Steeple.

TO the top of this tower we go up by the winding or newel stair-case just mentioned, from whence, at about 76 steps from the ground, is a turning to the \* chimes, (as the Oxford steeple is usually called) and about 37 steps more lead to a turning over the arch of the south wing, and so to the first of the

galleries mentioned in page 136, in the south-west corner of which is the foot of another newel staircase continued to the platform at the top of the tower.

This staircase is narrower, and not so well lighted as that we have already come up, neither are the steps so good, being much worn, especially as we come toward the top.

Ascending these stairs, and passing by an opening into the second gallery, seventy-five steps more carry us to

\* In this steeple, as mentioned page 48, is the ring of bells, which daily give half an hour's notice of service-time by chiming, after which, a quarter of an hour before prayers, Bell Harry is tolled for ten minutes, so that they who would come to church have as timely notice as can be needed.

The bells were formerly rung from a loft, or gallery, in the body of the church, and the holes by which the ropes came down are still to be seen in the arch.

Afterwards the ringers stood above the arch, but the loft remained, and another under it, so that the part under this steeple was incumbred with two very unsightly galleries; a stone stair-case to the first, a wooden one to the second, and from thence a long ladder, through the circle in the arch, for hoisting bells, &c. where was a trap-door for their security while ringing.

All these incumbrances disfigured the place till within these forty years, or thereabouts, when they were taken away, and the materials of the lofts were employed in flooring the arch of the south side-isle, over which people go to ring or chime.

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a turning to the wheel loft, so called from an axis or barrel with a great wheel for men to walk in and hoist lead, timber, &c. for repairs from below.

This loft is open only as occasion requires.

The wheel and its tackling stand on a floor of strong timbers about the level of the door at which we enter. A slighter floor is laid about ten feet below this, and just above the vault which we have been admiring the beauty of from the ground.

This might be a very good floor for a ringers loft, and the loft itself must have been a very pleasant one, having round it sixteen very neat closets in the thickness of the stone wall, by which they are arched overhead. They are four on a side, each three feet seven inches wide, and seven feet and an half deep to the two little windows of each in the remaining thickness of the wall, which furnish a surprisingly agreeable variety of prospects every way.

The whole above the wheel-loft is open to the timbers which support the leaden platform, but there are corbels in the walls for another floor to rest on, and a very particular provision is made still higher for timbers fit to bear the weight of a ring of bells and their frames. \*

\* Mr. Battely says, here was a ring of bells, and gives an account of a vast quantity of metal sold by King Henry the VIIIth. being part of five bells late in the great bellfrage of Christ-church in Canterbury. But his record does not show that this was ever called the great bellfrage, the church had another, a separate building, (see page 77) with some huge bells in it, which might be the bells Mr. Battely speaks of; but it is very likely that the defective pillar of this tower discouraged all attempts to furnish it with a weighty peal.

The only bell here hangs above the leaden platform, and is called BELL HARRY; it is tolled every day, as often as service is read, but never rung out, except to announce the death of the King, the Queen, or the archbishop.

This is a large square hole in each of the three solid towers at the corner of the building, and a strong foundation of brick-work at the fourth for supporting the ends of timbers there, without cutting into that corner where the staircase tower is.

Returning to that staircase, about sixty-two steps more land us on the leaden platform, which gives us a delightful view of the fine country around it, while the tower itself enriches the prospect of every part of that country from whence it is seen, both far and near. Its stately height, curious parapet of embattled and pierced work, the four magnificent pinnacles at the corners, and the singular elegance of its proportions, as well as those of its ornaments, from the roof of the church all the way up, striking every eye that sees it, and making the best judges of such works the most ready to rank it among the most perfect of its kind.

Before I close this, head I must observe, that the views hitherto published of this tower and church fall very short of doing justice to them; but if a new drawing was now to be made of them, they might appear still less to advantage in that, than they do in those we have already.

#### CHAP. XXXIII.

Continuation of our walk among the Monuments.

NEAR the staircase door above mentioned is another, called the south door, opening into the church-yard; in the corner between this and St. Mi-

chael's chapel, is the monument of Dr. John Battely prebendary of this church and archdeacon of the diocese.

St. Michael's chapel is what we visit next. — Over the entrance of it is a projection seemingly designed for an ornament, but is indeed a very substantial foundation for an organ-loft, of much greater antiquity than archbishop Sudbury's time, and one of the proofs that this munificent prelate carefully avoided pulling down where only repairing or casing was necessary, and, at the same time, was equally careful that all which he did should be finished in a rich and elegant manner. This, with other remains, prior to archbishop Sudbury's improvements, and visible enough in these days, are already taken notice of page 50.

The projection is faced with wainscoting painted; the two front pannels are pictures of St. Augustine and St. Gregory in stone colour, two other pannels returning to the wall had each of them an angel, but one of them having been broken and repaired, both were painted over of a dark colour, and a ground of the same being added to the figures, they now appear more to advantage than they did before.

The chapel of St. Michael is often called the warriors chapel, several memorials of military men being preserved there, whose bodies are not so. It is parted off by iron grates and doors, where entering we find the middle of it taken up by a fine old monument of Sussex marble, with three figure in alabaster lying upon it. — The first is John Beaufort Earl of Somerset in armour;

the second Margaret daughter of Thomas Earl of Holland, his wife; the third Thomas Duke of Clarence, her second husband. He also is in complete armour.

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Round the sides are the monuments of Col. Prude, killed at the siege of Maestricht 1632. One of Sir Thomas Thornhurst, kill'd and buried at the isle of Rhee 1627. Two others of the Thornhurst family; one of Mrs. Anne Milles; then a very remarkable one of archbishop Langton appearing as a stone coffin above the ground. It has had an iron fence round it, but whether it was within or without the first chapel here does not appear; at present, about half the length of it is in the thickness of the wall with an arch over it now made up. Next to this is a bust and inscription for Sir George Rooke buried in St. Paul's church, (see page 16.) On the south side is a monument of several of the Hales family, one of which died at sea, and the manner of his being committed to the deep is shown here.

The last monument in this chapel is a handsome marble one of Brigadier Francis Godfrey, buried here 1712.

North of St. Michael's chapel are two stair-cases, one leading down to the French church, the other up to the isle on the south side of the choir. At the corner made by this turning a plain monument of two tables of marble is set up against the wall for Mr. Herbert Randolph, one of our six preachers.

If any thing is observable at the two stair-cases just mentioned, it is that the door-way into the French church, on this side, is a mitred Gothic arch; but that in the martyrdom a circular one, with such kind of ornaments, as, I suppose, characteristic of the Saxon taste.

The undercroft (as my reader knows) I look on as prior to Lanfranc's time by almost 200 years; suppo-

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sing it built by the same hands that erected the curious crypt of Grymbald at Oxford.

By the best accounts we have of the temples of the ancients, they were often built with circular recesses, and the great Sir Christopher Wren seems to have beautified St. Paul's cathedral with such numbers of them in conformity to that ancient style.

If therefore Mr. Battely, when he told us from Osborn, that the church here in Odo's time was the very same fabrick that was built by the believing Romans, had appealed to his plan of Lanfranc's church to show how agreeable that was to the Roman taste, and inferred from thence, that part of their work was remaining, not only in Odo's days but even to our time, this conclusion would seem supported by better proofs than several which we find in his book.

But here perhaps I am getting out of my depth. I shall therefore go up the stone steps to that which I shall not scruple to call Lanfranc's church, because here it is plain he repaired or rebuilt, though it may be difficult to determine how much of the building was of his erection.

As soon as we land here we may observe against the

<a> wall a row of little pillars rising from the pavement with arches above them, correspondent to that without side, which I have compared to a girdle page 53; probably of the same age and workmanship, though time and accidents may have in some measure abated their resemblance. I cannot look on these as of Lanfranc's building, but must observe (though I do not find others have taken notice of it) that whenever this part was built the whole floor was level or very nearly so, and the range, though sometimes interrupted, may be traced

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as far as the chapel of the Trinity, so as to justify this observation beyond all doubt.

Above this range the windows are in what I call the Norman style, (see note page 101) because we find such in all the remains of buildings ascribed to Lanfranc, as the Dormitories, the Hall and Lodging for strangers, and the south side of the Infirmary.

Here therefore, I will suppose, Lanfranc began his repair of the church, not destroying any part of the old building which was fit to be left standing, but finishing all according to his own taste from the great tower to the east end of the whole building.

This required no alteration of the old plan, and therefore I should think Gervase's description of Lanfranc's church, as finishing in a circular form, with eleven pillars on each side to support the roof, as just a description of that which was gone to decay in Stigand's time. This agrees perfectly well with the present state of our undercroft, and with the plan Mr. Battely has given, except that he has forgotten the two stair-case towers at the corners made by the cross-isle, and has added a body which I shall soon have occasion to speak of particularly.

That great repair of the choir and the offices, which some have represented as quite rebuilding them; the raising a wall round the precinct, which might be entirely his work, as well as providing a palace for the archbishop (who, according to Mr. Somner, had lived in common with the monks till Lanfranc's time) which might require a structure to be erected on purpose; these were very great things to be executed in seven years; and therefore I suppose he left the body in the same condition as Stigand had done, while he was completing these more important works.

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What improvements Anselm made to this choir we are not told; if he enlarged it, that might be by placing the altar more eastward than Lanfranc had done, and he might add to the magnificence of it by raising it above the level and making a handsome flight of steps up to it, but it seems he lived not to perfect all his designs, for Mr. Somner tells us the monks magnificently finished what Anselm piously began.

As to his pulling down and rebuilding Lanfranc's church, as Mr. Battely tells us he did, it has not the least appearance of probability, as I have shown page 56; and this account of it seems entirely grounded on his notion that by the forepart of the church we are to understand from the great tower to the east end.

If, instead of that, we suppose the forepart of the

church to be that which extended from the great tower to the west front, all the difficulties attending his scheme will vanish.

Let us then consider things in this light:

It is plain there was in those days a great tower where the present one stands. I think it needless to copy the descriptions given of it, and shall rather show what I suppose were the works which Anselm had designed, and which the priors, Ernulph and Conrade, magnificently finished.

Eadmer's account is, that Ernulph erected the ruinous forepart of the church which Lanfranc had built, [*dejectam priorem partem ecclesiae quam Lanfrancus ædificaverat*] in a most splendid manner.

This I should understand of rebuilding the body to the west front, which both Stigand and Lanfranc had left in a ruinous condition, or quite fallen down.

Mr. Battely by his plan supposes Lanfranc had built a body, and by his history, that Ernulph pulled this

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down and rebuilt it, though his interpretation of *priorem partem* seems to confound this with the choir. However, the history shows plainly enough that the body of the church was what he and Conrade rebuilt and finished, perhaps in the manner Anselm had designed. – Possibly it might be after his designs that Conrade adorned the ceiling of the choir in such a manner as made Lanfranc's name forgotten.

That Lanfranc ceiled his choir may perhaps be a doubt probably he did: But if that was not left to be done by Conrade, the rich paintings with which he adorned it to make it a representation of heaven, might occasion it to be called Conrade's Glorious choir.

All beauties of this kind were destroyed by the fire in 1174, in the choir especially, where it raged so that the lead from the roof was melted into the joints of the pavement, as appeared at the paving of the choir about the year 1706, when some alterations being made in a part of the pavement, as much of that lead was picked up by some of the workmen as made two large glew-pots.

Here therefore the fire was stopped, and we shall soon see other proofs that the damage done by that fire was by no means such as required the rebuilding the church from the foundation.

The choir is separated from the side isles by a wall and the range of columns, which support the upper works. The wall is of stone, solid to about eight feet high, above which is a range of open Gothic work for about six feet more, finishing at the top with a battlement.

The pillars are partly let into the thickness of this wall; the bases or pedestals they stand on are about 18 inches high, and five feet square, with a bench of stone

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carried on from one to the other. These particulars are taken notice of in Gervase's description of the old church, and with others, presently to be mentioned, show how much of what is now standing agrees with that ancient design. He takes notice of the semicircular pilaster against the massive pier, or wall, from the

east corners of the great tower, from whence the first arch on each side of the choir springs, and tells how many pillars continued this work to the circular end of the building; but when he places these pillars at equal distances he is mistaken. \*

The pillars are alternately circular or octogonal, but very slender considering what they bear, being not three feet and an half diameter.

The fifth pillar being an octogon is adorned and strengthened at every face of it by a marble one of eight inches diameter, and all little enough; for four of them that support the vault formed by the choir and eastern cross isles are in height 50 feet, and its area about ten yards by thirteen. These pillars, which he calls principals, seem to have discovered their weakness where arches of the side isles thrust against them at about half their height from the pavement.

But perhaps nothing is more worthy our notice here than grooves cut in three of the pedestals of these co-

\* By a measurement taken in the north side isle of some of these distances, they appear as follows:

	Feet.	Inches.
From the semicircular pilaster to the first pillar	13	6
From that to the second	13	8
to the third	11	6
to the fourth	10	2
to the fifth, a principal	10	4

A sixth pillar on each side, between this and the next principal one, was at the repair after the fire, by William of Sens, taken away to give the better opening to the cross isle.

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lumns of the south isle, and four in the north one, for receiving strong bands of iron let into the partition wall and secured there by lead or solder, to enable them the better to bear what should be raised on them. These are no where to be found but on the sides of the choir, where, by reason of the stalls, the fire raged most violently; and they plainly show, that in the rebuilding, the artist thought with this strengthening they might serve in the new work. The caution he took on this occasion was more prudent than necessary, for when it became the fashion for saints to show their zeal for the honour of God, by stealing from his temple whatever would pay for their trouble at the brasiers or smiths, a great deal of this ironwork was cut away and probably more would have been, had it proved worth while.

The casing of the walls visible enough to a curious eye in those parts where the fire was most violent, shows that this was all the repair they wanted. I have observed that the south staircase tower could not suffer by that accident, the north one did not escape quite so well. In the top of that were some bells, most com- modiously placed in respect of the dormitories, which were near the foot of that steeple. The wind blew the flames of the roof directly to the south windows of it, so that the timber-works there were quite in harms way: accordingly they took fire, the bell frames consumed the floor they stood on, and those of the lofts underneath. The marks of all this are still to be seen, as well as the stone stairs which led from these lofts to one another; they could not take fire, nor the great

newel stair-case which led up to them from the ground. All the damage that could suffer must be from the falling down of the bells when the lofts gave way; some

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of the uppermost of them were battered by that means and as no bells were afterwards hung there they never have been repaired.

Great part of the present church is therefore what was standing before the fire, and accordingly the account of the repairs consists in telling us how many pillars were erected and arches turned from time to time.

<a> But when we are told the pillars were at this repair lengthened almost twelve feet, this is perplexing.

The height of the walls and roofs before the fire may be pretty exactly determined by marks to be seen at this day.

How such walls and roofs should ever be suited to pillars so much shorter than the present ones, I will not pretend to conjecture.

That new capitals were added, more beautiful than the old ones, I can easily believe, and cannot help observing, that in some of these, and many of the smaller ones, the architects seem to have had an eye to the more elegant taste of the ancient orders of the Greek and Roman buildings, as we shall see again when we come to the chapel of the Holy Trinity. At present we are in Lanfranc's building, on the top of the stairs which brought us to the south isle of it, where, on the right hand, is a door and stair-case leading up to a beautiful chapel over that of St. Michael, and in the same style, being part of Archbishop Sudbury's repairs. The roof is of ribbed arches, and at the key-stones where the ribs meet, are the faces of three members of the monastery, whose names and degrees were written beside them, but are now partly obliterated.

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The eastern one has remaining Tho. — \* prior.

The middle one seems to have been Johns. Wodnesbergh.

The Western one Willms. Molasch discipulus.

The room is now the singing school and vestry of the choristers, but was formerly an armory, with racks for abundance of pikes. The arms have been taken away time out of mind, and part of the racks for them employed at other places.

Under the second window, eastward from this door, is the tomb of archbishop Walter Reynolds, with his statue lying on it defaced; and at the feet of it, under the third window, that of Hubert Walter, in the same condition. Their robes were once neatly painted with the armorial bearings of their families, but time and white-wash prevent the remains of these from being discoverable. Above these large windows is a walk which Mr. Battely calls a triforium, between the same number of smaller windows on one hand, and the springing of the

\* Thomas Chillenden was chosen prior in 1390. I have already shown, chap. xxviii, that he was a very eminent architect, and probably the person employed as such by archbishop Sudbury, as well as by his successors Courtney and Arundel.

John Wodnesbergh, I suppose, was his chief assistant, and Thomas Molasch his pupil in the study of architecture, when this building was erected.

If it was finished in archbishop Sudbury's time, the title, prior, must have been added to Chillenden's name after his election to this dignity, which was not till that archbishop had been dead nine years.

John Wodnesbergh succeeded him in 1411, as William Molasch did him in 1427.

It seems pretty remarkable that within the compass of 100 years there should have been six priors who made architecture their study, and of whose taste and skill we have many beautiful proofs at this time; but here the Monks judged perfectly right: nothing could do greater honour to the society, or so well express their zeal for the house of God, the keeping and adorning of which was entrusted to their care, as chusing those to preside over them who were best qualified to direct them in the discharge of that trust.

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arches and some little pillars of marble on the other, the way into it being by a door in the staircase tower. Going on, the next monuments we see are on our left hand: That next the choir door is cardinal Kemp's, at his feet is that of archbishop Stratford, and then that of Simon Sudbury. These were once open to the choir, but are now hidden from it by the wainscotting about the altar.

Opposite to this last the tomb of archbishop Mepham makes part of a very elegant screen of stonework, between this side isle and St. Anselm's chapel, which is now divided into two rooms, one a vestry for the minor canons, the other for the lay clerks; in the latter of which, under the great south window, is a raised part called the tomb of archbishop Bradwardin, but without any inscription or ornament.

A newel staircase here leads to a room over this chapel, a closet of which has a window looking into the choir with an iron grate. This has been shown as the place where John II, King of France was confined, when taken prisoner and brought into England by Edward the Black prince.

The story is too ridiculous for confutation; but that the place has been used for a prison may very well be believed.

In all probability it was so for such of the monks as had deserved confinement by their irregularities.

The room is pretty large and has light enough.

It has a chimney and an oven, so it should seem they who were confined here were to dress such provisions for themselves as the convent was pleased to allow them.

There is a door into a platform where they might have fresh air and a pleasant prospect of the country,

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but at such a height from the ground that any attempt to make an escape that way would have been very dangerous.

The grated window toward the choir, I apprehend, was made that they might be eye-witnesses of the performances of those sacred solemnities which they were excluded from joining in, and was so placed that they might have a fair view of the elevation of the host. \*

Probably notice was taken whether they duly attended at their grate on such occasions, and how they behaved themselves there.

Whether any thing of this kind is to be seen in other churches I don't know, but I believe my reader will allow that my opinion concerning this room and the use of it is not without some foundation.

At this chapel we see how the east end of the old church began to contract itself toward the circular form in which it was finished. Here also begins the ascent to the chapel of the Holy Trinity, which was added after the fire: But before we proceed thither, some notice should be taken of the cross isle, which we have passed in coming thus far.

The floor of it is raised above the rest of the pavement a very small matter, more to be distinguished by the foot in walking, than by the eye; which I impute

<e> \* In the church of Rome, at the celebration of the mass, the priest, stepping forward from the altar, holds up the consecrated wafer higher than his head, and shows it to the congregation who adore it on their knees, a small bell being rung to call the attention of the people to this ceremony, which is called the elevation of the host.

In many of our parish churches where particular families have their own chancels or seats in cross or side isles, holes still remain cut slanting through the walls toward the altar, that such families might see this elevation from their proper places, without disturbing themselves or others by removing for that purpose.

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to the altering the arched roof of the Black prince's chapel, in the undercroft, mentioned page 128. At the north side of the isle is a door into the choir between the archbishop's throne, and the head of archbishop Kemp's monument. The south is adorned with four rows of little grey marble pillars, behind the uppermost of which are two of Mr. Battely's triforia, which run quite round this part of the church, except where it is joined to the great tower.

Where these come over the side isles, there is all the breadth of them to walk in, but in other parts they are so narrow, and at such a height from the pavement, that many find them (especially in the upper range) very disagreeable, if not shocking and dangerous.

The west side is in the same taste, and here is a very handsome door to the stair-case tower so often mentioned. On the east are two lofty porticos for altars, over which the triforia are continued as above mentioned.

The north cross isle is so uniform to this, that one description may in general serve for both; where there is any difference it shall be taken notice of when our walk brings us thither, after we have visited the chapel of the Holy Trinity, the crown of St. Thomas Becket, and the monuments of those royal and eminent persons whose bones are laid there.

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CHAP. XXXIV.

Of the Chapel of the Holy Trinity and Becket's Crown.

AS what has been said of these in chapters XIII and XVII, relates rather more to the history than the structure of them, some addition to that may be necessary.

I have observed, that after repairing the mischief done by the fire, the monks determined to erect a magnificent chapel to the Holy Trinity instead of a small one, which was at the east end of Lanfranc's church: They did so, and their architect took care that this work should be distinguishable enough from that to which it was added, by the difference of taste, though by no means inferior to it in elegance and grandeur.

He raised it therefore over a most stately undercroft, about twenty-four feet pitch, designed (as it should seem) to be finished at the east end in a circular form (a form in use for the east end of churches from the time of the Saxons, as the curious describer of Ely Minster has observed.) Its side isles are divided from it by four pair of remarkably strong pillars on each side, the last pair disposed suitably to the circular design.

Two slender pillars in the middle of the vault assist in supporting the pavement above.

The descent into this vault is by eleven or twelve steps. Most of the windows of it have been bricked up, but it is still lightsome enough to see a crucifix with a person standing on each side of it over an arch at the east end of the vault, which opens into that, which I suppose the place called bishop Becket's tomb, as

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lofty and about as lightsome as this, some of the windows here also being bricked up.

Its form is a circle about thirty feet diameter, the roof arched with ribs meeting in the centre, The groyns between the ribs of the arch are adorned with the capital text letters I. and M. semee (as the heralds call it) the I s are crowned.

The addition of it to the chapel of the Trinity seems an after-thought, in respect of the first design, whether it was erected at the same time with that or not.

Be that as it will, in the words of the allotment of it to the first prebendary, it is not mentioned as a tomb, but as 'the vault called bishop Becket's tomb under our lady's chapel' see page 81.

Having viewed these vaults, let us now visit the buildings over them raised so much above the level of the choir that the ascent to them from the north isle is by seventeen steps, from the south by fifteen.

The pillars here (as in the undercroft) are in pairs, standing in contact two on one base or plinth, and their capitals (formed with a view to the Corinthian or Composite order) blended together, and supporting one impost or cornice, from whence the arches are sprung. Their shafts as well as bases and capitals are of marble, and the arches are some circular, others mitred; for the distances between the pillars here diminishing gradually as we go eastward, while the arches being all of the same height, are mitred to comply with this fancy, so that the angles of the eastern ones are very acute. \*

\* Might not this be a perspective deception, designed to make such colonnades appear longer than they really are, when viewed from the west end of them?

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The double triforium of Lanfranc's building is continued round the middle part of this chapel, but the

side isles have none, unless a walk a little raised from the level of the pavement may be called one, where the pillars are so detached from the side walls as to leave a way broad enough for the priests to pass on each side of this, and round the chapel of the Virgin Mary adjoining to it, without disturbance by any numbers of St. Thomas's votaries, who might be crowding about his shrine.

This walk, or a great part of it, was secured by a very handsome fence (if all of it was like that part which we see opposite to King Henry the IV's monument) where the entrance seems to have been; and remains of the iron work by which it was fixed are still to be seen on several of the pillars at the north side. \*

The west end of this chapel is parted from the place where the patriarchal chair stands by a fence of iron work, finished at the top with a rail or cornice of wood, painted with some of those ridiculous and trifling fancies with which the monks were every where fond of making the preaching orders of friars appear as contemptible as they could.

The pavement here (which is raised a small step higher than that of the side isles) has many circular stones laid in it, with figures very rudely designed and executed, of the signs of the zodiac and other fancies of

\* On the pillars of the south side are no such remains, the tomb called that of archbishop Theobald, if it always stood where it does now, blocked up that part of the walk.

The tomb of cardinal Pole did the same in the Virgin Mary's chapel, but when that was erected there was no occasion for such a conveniency, the show being over: for the shrine was stripped and demolished in 1538, and the cardinal died in 1555.

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the workman; and beside these, a curious and beautiful mosaic, which has suffered much by the superstition of some, and the destructive curiosity of others, but has very lately been in part repaired.

It shows evident marks of the shrine having been visited by multitudes of people, and near the monument of the Black prince we may see where a corner post stood of a rail or fence, which was carried round the shrine and kept the crowds at a convenient distance from it.

By the standing of the pillars here, and their inclination to a circle at the east end, one would suppose that an altar to the Holy Trinity was at first designed to have been placed thereabouts; but there is no appearance that any thing of that kind was ever erected, tho' the chapel was built as one fitter for that purpose than the little one at the east end of the old church, pulled down purely to make room for this more magnificent one.

Perhaps this may be accounted for by what is observed chapter XVII, that before the monks had provided a tomb for him, they found he had more visitants than the place designed for it would ever receive; and therefore enshrined his remains in the spacious chapel built in honour of the Holy Trinity. The good success this experiment met with took up their whole attention; the chapel designed for his tomb was left unfurnished, and an altar to the Holy Trinity seems

to have been no more thought of. This chapel of the Trinity was called St. Thomas' chapel, and even Christ's church itself lost its name, and was called that of saint Thomas.

A large arch at the east end of this opens into the place called archbishop Becket's crown, where (as ob=

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served chapter XVII) is a chapel (over the vault called Becket's tomb) which appears to have been that of our lady, mentioned in the allotment of prebendal houses.

The building is circular, the ribs of the arched roof meeting in the centre (as those of the crown royal do) may have given it the name it bears. Here also is a double triforium, and the wall answering the openings between the little pillars hath been painted with figures of saints at full length, with their names, now hardly distin= guishable. The whole chapel, indeed, has been plen= tifully adorned with paintings, and remains of the same kind of ornament were to be seen in many other parts of the church, till it was thought that whitewash would look better.

Whatever might be the reason of it, the enthusiastic mob of the grand rebellion did not play their game in this part of the church. The monuments here were not defaced by them; a great deal of the painted glass is still remaining. The figures are small, and so are the <e>pannels that contain them, which with iron-work fitted to them, are contrived with such a variety of patterns as shows that the designers of them thought the having no two windows alike would add to the beauty of the building.

\* Mr. Somner was of opinion that if the legend of Becket's miracles were utterly lost it might be repaired from the windows on each side of the place, where his shrine some time stood, abounding altogether with the story thereof. – It might be so in his time, but now it would be a vain attempt, very little of the coloured glass being left on the south side, and the north having suf= fered in many places and been ill repaired.

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CHAP. XXXV.

Of the Monuments in the eastern part of the Church.

WHEN we come up hither from the south isle, the first monument we see is that of Edward the black prince son to King Edward III, very intire and very beau= tiful; his figure, in gilt brass, lies on it completely ar= med, except the head, on which is a scull-cap with a coronet round it, once set with stones, of which only the collets now remain, and from hence hangs a hood of mail down to his breast and shoulders. The head of the figure rests on a casque or helmet, joined to the cap which supports his crest (the lion) formed after the trophies above the monument, where are his gauntlets curiously finished and gilt, his coat of arms quilted with fine cotton, and at least as rich as any of those worn by the officers at arms on public occasions (but much disfigured by time and dust) and the scabbard of his sword, which could be but a small one. The sword itself is said to have been taken away by Oliver Crom= well. His shield hangs on a pillar near the head of his tomb, and has had handles to it.

One cannot observe how warriors were armed in those days, without wondering how it was possible for them to stir under such a load of incumbrances, and particularly how a commander could look about him and see what passed when his head was inclosed in a case of iron resting on his shoulders, with only narrow slits at his eyes, and a few little holes something lower to admit air for breathing; with all these helps this casque is rather stifling to those who have tried it on, though not in action or in a crowd.

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No less unfit does it seem for giving or receiving orders and intelligence in the noise and confusion of a field of battle; but that this was then the fashion, is plain, not only from this particular instance, but from the broad seals of several of our Kings and Princes, for many years before and after his time. \*

As the choir and eastern parts of our church are built over vaults, the bodies which rest in these parts could not be interred in graves, but are inclosed in altar or table monuments raised above the pavement.

This of the Black prince has a long inscription in old French prose and verse on brass plates, and fillets round the borders of the stone on which his figure is laid. The sides and ends of it are adorned with escutcheons alternately placed, one bearing the arms of France and England quarterly, with the file of three points for his distinction, and a label above it, on which is written *houmout*; the other his own arms, viz three ostrich feathers, the quill end of each in a socket, with a label crossing there, on which is his motto *Ich dien*; a larger label above the escutcheon, having the same words on that too. These words perhaps were designed to ex=

\* Mr. Sandford, in his genealogical history of the Kings of England, has given prints of many of these great seals, which show that from the time of King John, all the head-pieces were made so close as not to show the face; that particularly of this prince resembles this over his monument, except that it has more and larger air-holes. This fashion continued till the time of King Edward the Fourth, on whose seal we find part of his face open to be seen, as are those of his successors to King Henry VIII. the first that discovers the whole face by means of a visor to lift up, which seems to be the design on his seal.

This invention seems therefore of no earlier date than his days, and if so, there is very little reason to believe that the suit of armour shown in the tower of London for that of the Black prince was ever worn by him, or made till above two hundred years after his death.

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press the excellent character he bore *houmout* in the German language signifying 'a haughty spirit', might represent him as an intrepid warrior, and *Ich dien*, 'I serve', as a dutiful son.

There seems to have been an altar opposite to this tomb, where masses might be said for his soul, a stone step very much worn being under a window there, and within memory his plumes and the arms of France and England, as on the monument were in the painted glass here; the escutcheon with the feathers has long been broken and lost, the other was a few years ago taken away to mend a window at another place.

At the feet of this tomb, and under the next arch, is

that of archbishop Courtney, of alabaster, with his figure on it in full habit with his pall and crosier, but without any inscription.

Opposite to this tomb we see one of a singular form, so unlike all the monuments since the conquest, that I have met with the description of, that I should look on it as piece of Saxon antiquity rather than Norman; perhaps brought hither to be preserved as such after this chapel was built: It was designed to stand close to a wall but is not placed so here.

It is shown as the tomb of archbishop Theobald, but there is very little reason to think it so.

It has been conjectured to be that of St. Anselm, but of this there is no probability: His remains were deposited in the old chapel, at first dedicated to St. Peter and St. Paul, but, from his being entombed there, called St. Anselm's chapel to this day. — This chapel escaped the fire, and here it is probable his bones rested till the demolition of St. Becket's shrine, when, it is much more reasonable to believe, his remains shared the same fate, than, that the commissioners for destroy=

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ing all remains of superstition here, would remove his bones from the chapel where they had been worshipped to a more honourable place. \*

If archbishop Courtney's monument is a very elegant one, that under the next arch is quite the reverse; it is that of Odo Coligny, cardinal Châtillon, poisoned, as tradition says, by his Popish servants, when going to wait on Queen Elizabeth in 1571, probably to prevent his embracing the protestant religion, for which several illustrious persons, of the Coligny family, died martyrs about a year after in the execrable massacre at Paris.

It seems, they who appointed his remains to be laid in this honourable place, did not think it worth while to be at the expence of a decent repository for them; they are cased up in brick plastered over in a manner not fit to be seen with the monuments among which it stands.

That of cardinal Pole is what we come to next: this is a plain one, and of plaster, but of a form not inelegant, and was adorned by some beautiful paintings on the wall, against which it stands; but these are sadly gone to decay, and little remains to be seen of them.

Cardinal Pole is the last archbishop who has been buried in this cathedral: He lies in that chapel of the blessed Virgin over the place called Bishop becket's

\* St. Anselm being a native of Piedmont, in King George the Second's reign, the King of Sardinia desired to have his remains sent over to him, and his ambassador had succeeded so far at to obtain leave and authority to have a search made for that purpose.

A person, commissioned to make this search, applied to a member of the cathedral, whom he thought best able to assist in his enquiry and inform him whether this tomb might not probably contain the remains of that prelate, but was so fully convinced that all search after any such relicks would be fruitless, the monument was left entire, and the design laid aside.

The writer of this account gives it from his own knowledge.

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tomb, so often mentioned already, and so far described

as to want nothing more to be said of it here.

I return therefore westward, where are only two monuments on the north side of the Trinity chapel; the first we come to is one of singular beauty, said to be in part, if not the whole, designed and executed at Rome. In it are the remains of Dr. Nicholas Wotton of a noble family in this county, an eminent statesman and an accomplished courtier, for he continued in favour and acted in a public character under four Princes and as many changes of religion: He died dean of Canterbury and York.

<e> The last monument here, is that of King Henry the Fourth and his Queen Joan or Jane of Navarre, who was his second wife, whose effigy lies on the right hand of his, under a canopy painted with three shields; one with the arms of France and England, quarterly, another with the same impaling Evreux and Navarre, and a third with Evreux and Navarre quarterly: All these on a ground diapered with eagles volant and the word *soverayne* as the King's device and motto; and ermines collated and chained with the word *atemperance* \* for that of the Queen; so is also a table at the feet of the tomb, on which is the picture of an angel standing and supporting a large escutcheon charged with the same achievements. The devices and mottos just mentioned enrich the cornice of the canopy, but, what is particular, *soverayne and the eagles* are on that side where the Queen lies, and the *ermine and atemperance* on the side of the King.

\* In a book called the Calendar of Shypars, printed 1559, I find a long definition of the word *atemperance* which shows that in those days it was understood to comprehend almost every accomplishment of religion and virtue.

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This monument has suffered shamefully within memory, by the carelessness of such as have been employed to clean it, much of the rich carving of the little alabaster canopies over the heads of the figures having been quite destroyed some years ago, and the figures themselves bearing many marks of the heavy hands which have since been employed to clean them.

Against the pillars at the head of this monument hangs a table, painted with the murder of archbishop Becket, now much decayed: The engravers for Mr. Dart's book have done what they could to preserve as much as can be made out of it, and indeed if he had done such justice to the subscribers to his work as they did, his book would have been a much more valuable one than it is.

Opposite to this monument is an elegant little chapel erected without the wall, where was an altar for the souls of this royal pair. \* At present it is used as a place for lumber, where among other things is a large sun or glory, with the letters I H S in the middle of it. This was once an ornament over the altar, but taken down because it gave offence; how long ago tradition does not tell us, but if it had not been before the grand rebellion, Richard Culmer would certainly have been glad of so fine an occasion of showing his zeal against idolatry, and his book would as certainly have entertained us with the condemnation of it.

I have already observed that the place where the

patriarchal chair stands, is adjoining to this chapel;

\* The altar of this chapel is taken away, but a cornice which was above it still remains: This was once adorned with such eagles as were on that of the monument, and over it some figures, now defaced, were painted on the wall.

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but before we go thither, it may not be amiss to add something to what has been said of the shrine, which was once the glory of the place we are now leaving, and attracted votaries and offerings without number from all parts far and near.

CHAP. XXXVI.

Of the Shrine of St. Thomas Becket, and his Jubile.

SOME account of this has already been given in chapter XI and XIII, with part of what Erasmus observed of the richness of its ornaments, to which he adds, that when this glorious show was offered to view the prior took a white wand and touched every jewel, telling what it was, the French name, the value, and the donor of it, for the chief of them were the gifts of monarchs.

If vanity was mixed with the superstition of those days this was a sure way of encreasing the number and value of new decorations to the shrine, such as might do honour to future benefactors, were their station ever so highly exalted. Accordingly rich presents were continually flowing in: But then there were sometimes spring tides, called Jubiles: these were high festivals which the monks could not celebrate without express license from the court of Rome.

The word jubile signifies a solemn rejoicing.

The Jews were commanded to keep a feast unto the Lord once in about fifty years, in which their dependence on him for all the good things of this life, and his right to direct them in the proper use of such plenty

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of those blessings as he should bestow on them, were to be gratefully and publicly acknowledged, by relieving the necessities of their poor brethren, by releasing bondsmen and debtors from their obligations, and such other acts of bounty and beneficence as are particularly enumerated in the XXV chapter of Leviticus.

<e> About the year 1300 pope Boniface found that an improvement on this might be made by proclaiming a general release from the burthen of their sins, out of what Rome calls the treasure of the church, to all who should properly apply for the plenary indulgences granted at such times; and by appropriating the money raised by such indulgences toward increasing the treasures of the church in the more common and literal acceptation of the words.

The experiment answered so well that jubiles were to be repeated; but to add to the solemnity of them this was to be done after a number of years, only once in an hundred according to his first institution; afterwards (for weighty reasons no doubt) the time was shortened to one half, one third, and one quarter of that time; so that now once in twenty-five years the pope, with great ceremony and pompous procession, breaks open a

door of St. Peter's church at Rome, called the Holy-Gate; when all who enter at it fancy themselves in the sure way to heaven, and they who can pick up any scraps of the rubbish made in forcing the door, look on themselves as happy in the possession of such valuable relicks.

But, beside what is done at Rome, jubiles have been sometimes granted to other churches in honour of saints enshrined there, or on any motives which the pope should approve of.

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No wonder if the cathedral at Canterbury, where the precious body of St. Thomas (the pope's martyr) was so honourably preserved, should have this favour granted it; and so it was several times, but as a favour not to be obtained without great application.

Mr. Battely says, he 'saw in one of the registers of this church, the copies of two letters, full of most pressing importunities, from the king to the pope; and of two other letters from the king to the college of cardinals; of another letter from the Queen; and another from the prior and chapter to his holiness, containing their most humble and earnest addresses and solicitations for a grant of plenary indulgences, without which there could be no jubile.' And in the appendix to this supplement, gives us copies of four letters from Rome, the originals of which are preserved, in our archives.

They are written by the persons commissioned from hence to negociate the affair there in the year 1520. – The language of them is obsolete, and the letters too long to be inserted in this little book, so I shall give Mr. Battely's abridgement of them, which will show how ready the \* 'holy-father' \* was to confer spiritual blessings on his dutiful children; what respect the \* 'servant of the servant of God' thought fit to show to a very powerful king in communion with him, and what excellent use 'the successor of St. Peter' knows how to make of the keys he values himself so highly on being entrusted with the keeping of. Mr. Battely's narrative is as follows:

<e>

'The prior and convent had solicited a long time for a bull of indulgence, by John Grigge doctor of

- \* Three of the popes titles.
- \* Pope Leo X.
- \* King Henry VIII.

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laws, their proctor in the court of Rome. The king had sent a letter of supplication in this behalf to the pope, which his holiness did not vouchsafe to open, but remitted it to a cardinal to report the contents of it. A letter also from cardinal Wolsey, was about two days after delivered to the pope, which he was pleased to open and read, and thereupon to discourse with the proctor concerning the jubilee.

'Gifts and money are sent for by the proctor, that he might thereby purchase the favour of the pope and of the cardinals. Letters also from the archbishop, with a certificate under the common seal of the prior and chapter, are required and expected. A cup of pure gold must be sent with all speed as a present to

the pope; for the pope's sister told the proctor, that she was sure such a cup would be very acceptable to his holiness, and would much prevail with him to expedite the cause.

'After a tedious dilatory proceeding, and the expence of a vast sum, in money and rich presents, the jubile was granted; but upon such terms as seemed hard and unreasonable, yet such as could not be resisted; namely, that the pope should receive half the oblations made in the church during the whole year of the jubilee. And herewith (as he observes) all jubiles have for ever ceased to be celebrated in this church.'

<e> For not many years after the King renounced the pope's supremacy, and asserted his own; declared himself head of the church in his own dominions, and seized on what his holiness had left, as lawful plunder.

Mr. Somner gives us, from Stow, an account of the riches this shrine afforded, as well as of the total demolition of it, with the copy of which I shall close this chapter.

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'It was built (saith Stow) about a man's height, all of stone, then upward of timber plain, within which was a chest of iron, containing the bones of Thomas Becket, skull and all, with the wound of his death, and the piece cut out of his skull laid in the same wound. [See note at page 69.]

'The timberwork of this shrine on the outside was covered with plates of gold damasked and embossed with wires of gold, garnished with broches, images, chains, precious stones, and great orient pearls, the spoils of which shrine (in gold and jewels of an inestimable value) filled two great chests, one of which six or eight strong men could do no more than convey out of the church; all which was taken to the King's use, and the bones of St. Thomas (by commandment of the Lord Cromwell) were then and there burned to ashes, which was in September the year 1538, Henry VIII. 30.'

CHAP. XXXVII.

Of the Patriarchal chair, and the place it stands in.

THE patriarchal or metropolitical chair is of grey marble \* in three pieces, carved in pannels; the seat is solid from the pavement. In this the archbishop (or his proxy) is placed with much ceremony, as soon after the election as may conveniently be: The members of the church in procession attending.

This solemnity is called his inthronization, and puts his grace in formal possession of the metropolitical dig=

\* Gervas (according to Mr. Battely) describes it as of one stone.

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nity, with the authority and profits thereto appertaining.

Formerly this was done with much more pomp and magnificence than it is at present: The king, the princes of the blood, with many others of the highest rank, both spiritual and temporal, being invited to it and entertained in a manner little inferior to the royal banquet at a coronation, either in the plenty and variety of dain=

ties, or quality of the noble persons who attended as the great officers, in right of manors held of the archbishopric by such tenures, and came with numerous retainers to the performance of their respective services. \*  
– For example, the duke of Buckingham, as lord high steward, came with a train of 140 horses, the day before archbishop Warham's inthronization, to view the palace, and see that nothing should be wanting to the magnificence of the approaching solemnity, as Mr. Battely tells us; who in his appendix gives an account of the feast itself, with the variety and expence of the provisions.

But this was in the days of yore; I return to what is to be seen in our time.

The place where this chair stands, is between the altar and the chapel of the Holy Trinity, and upon the same level with that, raised above the pavement of the altar by several steps.

\* The duke of Buckingham (the high steward) attended as lord of the castle of Tunbridge; lord Coniars and Mr. Stranguish performed the office of chief panterer for the manors of Whyvelton Semir, &c.

Lord Badlesmere that of chamberlain for the manor of Hatfield, the son and heir of Roger de Mereworth not being knighted; Sir John Bluet (by appointment of the lord steward) executed the office of carver for the manor of Caryton, as Sir Gilbert Owen (for the same reason) did that of cupbearer for Roger de Kirkby lord of the manor of Horton.

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<e> A flight of ten of these steps extends the whole breadth of the place to the walls which separate it from the side isles, where, at the east end, we see the capital of a stack of pillars, (whose shafts are hidden by these steps) of much the same construction with the four principal ones, where the eastern cross isles and the choir meet; from these rises a plain sort of pier or column for five feet, where is such a marble plinth as those under the pairs of pillars in the chapel of the Trinity, on the same level, and supporting a pair just like them, as if that chapel was at first designed to have been continued thus far. Whether it was so, I shall leave others to conjecture.

Opposite to the stone chair we see the old altar-piece, now the lining of that to which it gave place about the year 1730.

It is handsomely adorned with painting and gilding, and of a design which some think more suitable to a Gothic cathedral than the new one.

I mentioned page 164, a star or glory long ago thrown by in the chapel of King Henry IV; this formerly stood above the altar, raised on a post supported by cherubims of carved work, painted and gilt, with expanded wings on the foot and each side, which were here laid up with that, till taken out to help completing the design of its making a back-front to the new altar.

Mr. Battely tells us from Gervas, that at the east corners of the high altar were fixed two pillars of wood, beautified with silver and gold. Upon these pillars was laid a beam, which reached cross the church, adorned with gold: Upon this beam were placed the glory [*majestas dei*] the images of St. Dunstan and Alpheage, and seven chests or coffers, overlaid with gold

full of the relics of many saints: Is it possible this should be the glory Gervas speaks of, and have lain here ever since the reformation?

From hence we may go down to the north side isle of the choir by seventeen steps.

CHAP. XXXVIII.

Of the North side isle, and the rooms adjoining.

IN page 143, I mentioned a row of little pillars which I suppose to have gone (not without interruption) round the inside of Lanfranc's church: Here we see some of them, and others are gradually hidden by the steps to the Trinity chapel, which are of later date.

At the foot of these steps a door opens into a vault, till of late years a store-room for the sacrist, now a place where coals are kept for the audit room and prebendaries vestry.

The little light it has it receives from the door and two large windows looking down into the vault under the chapel of the Holy Trinity.

Mr. Somner supposes it the wax-house of the sacrist, who was one of the four great officers of the monastery, and whose charge was very extensive; for he was to see that the roofing of the church was kept in good condition; he had also the care of the sacred vessels, the vestments, ornaments, books, and utensils of the church: He had also a subsacrist to assist him, \* and a number of others under his direction, of whom Mr. Somner gives

\* Mr. Dart, in his appendix page VIII, mentions four subsacrists as having the church ornaments in their custody.

a list, with eleven several branches of duty in which they were respectively employed. The first he mentions is the keeper of the \* waxhouse, and the room I am speaking of may have been his store-room; but the windows of it being doubly grated with iron, make it seem designed for keeping things of greater value than wax and candles.

Passing by this door we see on our left hand the tomb of archbishop Bourgchier, \* erected at his own expence, in his life time, of grey marble, very curiously finished, and once adorned with statues; the hooks which fastened them in the niches where they were placed still remaining to be seen.

In Mr. Battely's appendix is the copy of a grant to archbishop Bourgchier, from the prior and convent, of the space between two pillars next to the altar of St. Elphege, where the furniture for the altar was then kept, on condition that he should erect himself a monument there, becoming the honour of the church, and

\* Tallow-candles have not always been thought suitable to the dignity of the church and the service performed there; that wax was looked on as more proper when this officer was appointed, is pretty plain, and if the making this wax into candles was a part of his business, he had enough to keep him employed; for that the monks were no niggards of their light, will appear from an account of their expences in this article, which may perhaps be entertaining to my readers. 'The paschal taper contained three hundred pounds of wax: Seven wax candles in seven branches, weighed fifty pounds; namely

six of them, seven pounds apiece, and the seventh, in the middle, eight pounds; procession candles two pounds apiece, and on the feast of purification each candle weighed three pounds.'

In giving this account Mr. Battely has thought it necessary to appeal to the words of the register as his vouchers: In his appendix therefore he gives us a copy of it, where we find several more appointed for different occasions, there mentioned, and some of them specified by terms which I cannot understand.

The sacrist was to provide wax for these candles, the subsacrist to deliver them out.

\* So spelt on the monument.

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in the same space fit up a new repository, where the things belonging to the altar might be properly laid up as usual.

Accordingly at the head of this tomb there is a cupboard which might serve for that purpose, and did so in some measure, till the tapestry, behind which it was concealed, was taken away, and the new wainscoting at the altar quite shut it up.

Mr. Somner, if ever he had seen this cupboard, might have observed that the finishing of it had no appearance of being designed for things of show, and that it was by no means capable of receiving such numbers of relics as Erasmus mentions; and there is no appearance of any other place where such things could be put between the tombs of Chichley and Bourgchier (whose names he has added to Erasmus's account of the relicary being to the north of the altar.) I therefore venture to assign the rooms opposite to archbishop Bourgchier's tomb (which are north of the altar) for the repository of those treasures and curiosities which he was so entertained with seeing. — One of these rooms is the old chapel of St. Andrew, now the vestry of the dean and prebendaries.

Adjoining to this vestry at the north side is the treasury, with windows doubly grated; over these rooms are chambers, and so I think there were over the old audit house at the west side of them, and all perhaps little enough for the treasures and relics contained there. — Erasmus, speaking of the vestry, says, an incredible number of rich embroidered vestments of silk and velvet was here to be seen; many candlesticks of gold, and the pastoral staff of St. Thomas, covered over with a thin plate of silver, very light, plain, and no longer than to reach from the ground to the girdle.

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Here also he was shown the relics, kept close under lock and key; such precious rarities as a number of bones, skulls, jawbones, teeth, fingers, and whole arms, all exhibited as objects of veneration.

Mr. Somner has given an account of the relicary here, which has made some think all these things were preserved within the rails of the altar, at the head of archbishop Bourgchier's monument, in a little cupboard, made for quite another purpose, as I have just now shown, and to which I might have added, that treasures of this kind were not stowed like bones in a charnel-house, but are still preserved among the papists in rich and curious cases, either for adorning of altars, or to be laid up in chambers prepared for their reception, where they who are thought worthy to see

them may do it without disturbing the service or those who attend it. Whoever reads the inventories Mr. Dart has given us from the Cotton library of ornaments, vestments, and jewels committed to the care of the sacrist \* and his officers; and his account of the numbers of relicks, and the magnificent manner in which they were preserved here, will easily believe that all the rooms I have mentioned were fully furnished, even supposing the old audit-room and the chambers over it to have been a part of this treasury, as in all probability they were: For till the reformation, we may believe the

\* Whether the sacrist had, or could have a lodging in any of these rooms I shall not pretend to conjecture; several of them were built with chimneys, and so is a chamber over the south side isle of the choir, the walls of which are embellished, by painting of flowers intermixed with scrolls and mottos pretty much obliterated: Three of these had names in them, one seems ETIAM, SUBSACRISTA and the others might be the same; there is also in a label ADJUTOR MEUS ESTO DEUS.

The present use of this room is for locking up cordage and tackling for the church-workmen.

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chapter business was transacted in the chapter-house, fitted for a numerous body to assemble in on such affairs: But when these relicks were burnt to ashes, the treasures confiscated, and the chapter reduced to a dean and twelve prebendaries, one of these rooms (now cleared out) was much more convenient and suitable to that number than the old one, which would receive many hundreds of people; so now the chapter is opened there in form, and then adjourned to the audit-house. What use the old chapter-house has been since put to, the reader has seen in chapter XXVIII.

The present audit-house was built about fifty years ago. Over the door of it is a memorial of Thomas Cocks, auditor and register of this cathedral about the beginning of the last century.

The last monument in our walk, westward of archbishop Bourgchier's, and under the great arch formed by the opening of the north cross isle into the choir, is that of archbishop Chichely, founder of All Souls college in Oxford, made in his life-time at his own expence, and very rich in carving, gilding, and painting. His figure, as in full health, and in pontificalibus, is laid on a table of marble supported by Gothic pillars and arches, under which is a very emaciated one almost naked, which has occasioned it to be shown as that of the same person dead of a consumption. He lived to a great age, having been twenty-nine years archbishop.

I have observed, page 160, that all the tombs we have seen in the upper part of the church are raised ones, because the vaults underneath would not admit of graves being made there.

This is an exception, for the figure of the corps just mentioned, lies little above the level of the pavement, which I think may be easily accounted for by showing,

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there was no such necessity of having a raised tomb here as is in all the other places.

Before the fire in 1174, one of the pillars which divided the choir from the side isles, stood on this very

spot; but in the great repair after that accident, it was thought the church would look better without it.

The pillar in the undercroft, on which that was founded, is still remaining; its dimensions are six feet three inches from east to west, and more than five feet the other way, beside a projection on each side of it: From hence on every side spring the arches which support the pavement over head: Here, therefore, a grave might be dug in solid masonry every way capable of receiving his coffin without coming near the thinner part of the arches, so here he might very well be buried, and the inscription *hic jacet* says that he is so.

The effigies of the archbishop, which is probably of alabaster or fine marble, is painted all over, and so shows better what the pall was than the uncoloured ones on our other monuments can do. An account of that, and the pastoral staff, may perhaps be entertaining to some of my readers; I shall therefore give such a one as I can in a chapter by itself.

#### CHAP. XXXIX.

##### Of the PALL and PASTORAL STAFF.

THE pall (so called from the word pallium a cloke) was at first (as we find in Collier's ecclesiastical history, vol. I. page 69) a rich robe of state, peculiar to the imperial habit, till the emperors gave leave that patriarchs should wear it.

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He shows that the bishop of Rome got the power of granting it to others by degrees, and that pope Vigilius, in 534, refused to confer it on the archbishop of Arles, till he had gained the emperor's consent; and adds some other like instances.

The Gallican church, he says, had a pall independent of Rome till 742, when pope Zachary got a canon passed, that all christendom, for the future, should own the church of Rome for the centre of communion, and live in subjection to St. Peter's see, and that the metropolitans should apply to Rome for their palls, and pay a canonical obedience to St. Peter's injunctions.

About this time the rich pall was laid aside, and the popes thought a less costly badge of subjection to them might do as well; which was a strip or list of white woollen cloth, about as broad as a garter, adorned with little crosses, and hanging round the shoulders, as the rich collars of the knights of the garter, the thistle, and the bath do, with a piece of the same reaching from it toward the ground, before and behind. A very trifle this in itself (though by no means so to the purchaser) and hardly worth the name of an ornament, but not granted by the pope without earnest petition and vehement intreaty, and even then the archbishop was to use it only on certain solemn times and occasions; the honour of wearing it at all times, and in all places, being by his holiness reserved to himself alone, as Mr. Battely tells us, who has given us the form of the petition and of the grant, as well as of the oath, which was to be taken before the receiving it.

The petition is from the church of Canterbury, in favour of the elect, and the form short. What other kinds of vehement intreaty were required to get it de-

livered, or what attendance and expence it would cost to

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surmount the difficulties and delays which the court of Rome usually found it worth while to make on such occasions, he does not say; nor could he find any account of the bill of fees: But Mr. Weever, in his funeral monuments, tells us, the fee for the pall was 5000 florins, at four shillings and six-pence each, and twice that sum for the first fruits.

My reader will wonder how such a trinket should bear such an extravagant price, till he is informed, that it was declared to be taken from the body of St. Peter, (which, to be sure, rendered it of great value;) that the pope having assumed the monopoly of it, and decreed, that the purchaser might not exercise the power and office, or even assume the title, of archbishop, till he had received this badge of the fulness of his authority, or rather of dependance and obedience to the pope; to which, at the reception of it, he bound himself by a solemn oath (to be seen in Mr. Battely's book.)

When the prelate died, this pall was to be buried with him; whether for his use in the other world, as savages are said to bury weapons with their warriors, or whether for fear the successor should impute virtue to the relic, and think the trouble and expence of getting a new one unnecessary, I leave my reader to determine.

The pastoral staff on this (archbishop Chichely's) monument is not such a one as that which Erasmus saw of St. Thomas Becket (described page 174;) for this is as substantial as that of an halbert, as tall as the man, and has a cross at the top.

The forms with which these insignia were delivered to archbishop Dean, as given by Mr. Collier, vol. I. page 701, show what extravagant authority the pope

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pretended to on such occasions, and with them I shall end this chapter.

The staff, with the cross, was put into his hands by a monk, commissioned by the prior and convent of Canterbury, with these words: 'Reverend father, I am sent to you from the sovereign prince of the world, who requires and commands you to undertake the government of his church, and to love and protect her; and in proof of my orders, I deliver you the standard of the king of heaven.'

After this he received his pall by the hands of the bishop of Litchfield and Coventry, commissioned by the pope for that purpose. It was delivered to him in this form:

'To the honour of almighty God, and the blessed Virgin Mary, the holy apostles St. Peter and St. Paul, our lord pope Alexander VI. the holy Roman church, and also of the holy church of Canterbury, committed to your charge, we give you, in the pall taken from the body of St. Peter, a full authority for the exercise of your archiepiscopal function, with the liberty of wearing this honourable distinction in your cathedral upon certain days, mentioned in the apostolick bulls of privilege.'

CHAP. XL.

The North side Isle continued.

AT the head of archbishop Chichely's tomb is a door into the choir; but before we leave this isle, we may observe some particulars in which it differs from the south one.

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From the audit-house door to the corner made by the cross isle, the range of little arches and pillars is discontinued, \* instead of which, two large ones are hollowed in the wall, with desks for books to be read here, under which are cupboards, now shut up, (to be mentioned again by and by.) The porticos on the east side of this cross isle, as well as of the south one, are also without such little columns. These have all been chapels with altars, and some tokens of their having been so are still to be seen. \*

At the north side of this cross isle the range of arches begins again, and here makes a kind of stalls, a little like those in the chapter-house, having a bench of stone covered with boards to sit on; one of which stalls is distinguished from the rest, being raised a step, and boarded at the back and sides, so as to form an armed chair. Such a bench is also on the west side as far as the door of the stone stair-case and tower, answering that in the opposite cross isle, already described.

By these seats, and those between the pillars of the wall which parts this isle from the choir, it seems as if the monks used to meet and converse here before ser-

\* Probably this alteration was made about 1538, when King Henry VIII ordered a translation of the bible into English to be printed and set up in different churches, that every one who could read might be satisfied, nothing would be found there to support the exorbitant power assumed by the pope over all christendom. [Tindal's Rapin vol 1, page 619, folio edition.]

A little pillar, once dividing these arches, is gone; but it is plain the place was made for two such books: Mr. Collier tells us in vol. 1, page 184, that Bishop Bonner ordered six of them to be set up in his cathedral of St. Paul.

\* One of these, supposed to have been that of St. Martin, has in the window his figure on horseback, cutting off part of his cloke to cover a naked beggar; the other, according to Mr. Battely, was St. Stephen's, but that window has nothing remaining to confirm it, or that discovers what part of history it relates to.

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vice, under the eye of a superior, till it was time to go into the choir together.

The door by which the inhabitants of the northern and eastern parts of the precinct go to church, is at the northwest corner of this cross isle, and over against that at the head of archbishop Chichely's monument, which opens into the choir facing the archiepiscopal throne there.

But we shall not leave this isle without taking notice, that beside the cupboards I mentioned near the audit-house door, here were several others in the niches formed by the little pillars in the north walls of it, in which the singing men used to keep their surplices, and dress themselves here while numbers of the congregation were coming this way to church.

Some years ago it was thought a less public place

would be more convenient for this purpose, and accordingly a vestry was made for them in one part of St. Anselm's chapel, and the other fitted up for the minor canons, as already shown in page 151. The cupboards in the niches are now walled up.

Proceeding westward, we see two windows where the coloured glass has been indifferently well preserved, and thus far we trace the range of little pillars and arches, but lose it behind the stairs of the organ-loft, under which are more of the cupboards formerly used by the choirmen, and just beyond these is a stone step to the door in the wall, mentioned page 124.

Through this isle the dean and prebendaries usually go from their vestry to their stalls in the choir, entering at the west door, in the stone work screen, described page 134-5, over which was the clock till the year 1762, when a new one was made and placed in the Oxford steeple, with the dial of it on the south side; a

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much more conspicuous place than that of the old one, which could not be seen but from the body of the church.

CHAP. XLI.

Of the CHOIR.

THIS is thought to be the most spacious of any in the kingdom, being about 180 feet in length, from the west door to the altar, and 38 in breadth, between the two side doors of it. The stalls for the dean and prebendaries are six on each side of the entrance; they are of wainscot, divided by neat pillars and pilasters, fluted, with capitals of the Corinthian order, supporting arched canopies, and a front elegantly carved with crowns, sceptres, mitres, and rich foliage, with suitable friese and cornice; the arms of the kingdom, the archbishoprick, and the dean and chapter, (formerly of the prior) show this to be part of what was performed after the reformation, at a vast expence in repairing the mischiefs done by the enemies of royalty and episcopacy. The wainscotting on each side as far as to the archbishop's throne, in the same taste, though not so rich in its ornaments, appears to have been done at the same time.

The old monkish stalls, in two rows on each side of the choir, remained till the year 1704, when an act of chapter was made for taking away them and some odd pews with which it was incumbered, and placing three ranges of seats or pews instead of them, which take up

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but little more room, and accommodate many more people. \*

This was executed in a very handsome manner, and archbishop Tenison, on this occasion, gave the present throne. The whole is of wainscot; the canopy and its ornaments raised very high on six fluted pillars of the Corinthian order, with proper imposts. In Biographia Britannica the expence is said to have been 244l. 8s. 2d. which seems more likely than only 70l. at which the honourable Mr. Walpole rates it, and says the carving was by Gibbons: Whether the famous Grinlin Gib-

bons followed this business so late as 1706, may perhaps be doubted, but nothing here seems the work of so eminent an artist; the ornaments of the prebendal stalls have much greater appearance of being his performance.

\* On the desk of the uppermost of these pews, at the south side, gilt iron-work is fixed for receiving the sword and mace; this being the place of the mayor of the city, when he comes to church here with the aldermen in their formalities; at which times the independence of the cathedral is acknowledged by lowering these insignia from the shoulder to the arm of the sergeants who bear them at the entrance into our precinct, and the sword is not placed erect as in our parish churches, and at St. Paul's cathedral in London.

Here also the junior prebendary sits, if the dean and the whole chapter happen to be at church together. Indeed it is his proper stall, in which every prebendary is placed at his admission (unless two prebends chance to be vacant at one time) and on occasions of calling the body together by particular citations to each member, one is hung up here.

Though each prebendary is admitted to the house and stall of his predecessor, the number of that stall gives no precedence, they take that by seniority; except that if any of them be a bishop, he sits next to the dean, unless he takes the office of vice-dean, and sits in his stall as such.

I have observed, page 32, that Canterbury is a county in itself, with authority to try and condemn in capital cases, but yet some there are which cannot be determined in their court but by a judge of assize: When that happens, and the judge comes to church at the cathedral, he is received with the same ceremonies as the archbishop at his visitation, and sits in his throne.

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At the right hand of the throne is a seat or pew for the archdeacon, in which he is installed at his taking possession of that dignity, and attends the archbishop when his grace is at church. At other times, if a prebendary, he sits as such with his brethren, except on the festival of the ascension; when, being by his office the preacher of the day, he takes his proper seat during the prayer time, and goes from thence to the pulpit.

When these alterations and improvements in the choir were made, it was thought proper to remove two steps which distinguish the west end of it from the presbyterium, or chancel, and place them three or four feet more eastward, and in doing that the lead, mentioned page 146, was found.

These steps reach from side to side of the choir, and the middle stone of the lower one has a semicircular projection, with a square hole in it, (now filled up) which seems designed for the reception of the foot of a large crucifix.

West of these steps the pavement is of grey marble, in small squares, but eastward to the altar rail it is laid with large slabs of a very different kind of stone, a specimen of which appears in the wall near the northern entrance into the choir, perhaps placed there to lay a book on. It has so much appearance of the grain of

*Continued from the note in the other page.*

On such occasions the pulpit, which is a moveable one, is placed over against the throne; at other times opposite to the organ-loft, as nearer the centre of the congregation, for which reason this is the place of it if the visitor himself preaches.

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wood, as to be taken by some for a petrification: but when the new pavement of marble was laid at the altar, and many stones of this kind were taken up to make room for it, this notion plainly appeared to be a mistaken one, and many of them were capable of a polish little inferior to that of agate. The edges in curious strata, and the tops of many are beautifully clouded.

The connoisseurs have called them by different names, some antique alabaster agate, others the Sicilian, and others the Egyptian agate; and the traveller Dr. Pocock, late Bishop of Ossory, *diaspro fiorito*, the flowered jasper.

CHAP. XLII.

The ALTAR.

DR. John Grandorge, one of our prebendaries, who died in 1729, leaving 300l. to be laid out on the church, it was determined to employ that money toward making a new altar-piece, which was designed by Mr. Burrough, fellow of Caius college in Cambridge (afterwards Sir James, and master of that college.) – It is of the Corinthian order, very lofty, and well executed. At the same time a handsome wainscoting was carried from the altar-piece to the two side doors of the choir, in a taste designed to distinguish this part [the chancel or presbyterium] from the rest of the choir.

To this benefaction another was added, which was a new pavement of black and white marble, in a fancied

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pattern, beginning at the altar rail; at seven or eight feet distance from which is a noble flight of six steps, of veined white marble, reaching the whole breadth of the place.

Above these the pavement is continued in a pattern suitable to that below them, to the doors leading to the chapel of the holy Trinity [between 19 and 20 feet] and on the riser of the uppermost step is the following inscription:

*In honorem DEI, hoc pavementum legavit DOROTHEA NIXON, 1732* \* [To the honour of God Dorothy Nixon bequeathed this pavement.] To this her executor, Mr. Randolph, \* was a contributor.

Near the high altar was that of St. Dunstan, whose body was had in such high account by archbishop Lanfranc that he removed it hither with great solemnity from its first sepulchre when he new built the church. It seems fated not to have lain long undisturbed in one place. He died about the year 988, and Lanfranc's coming hither was about 1070: when the fire happened in 1174, his remains were again removed, with those of St. Alphege, to the altar of the holy cross in the nave of the church, and after being newly habited, were brought back again to tombs prepared for the reception of them at the opening of the church after the repair.

\* Mrs. Nixon was widow of Dr. Thomas Nixon [see page 92.] She died 1730, and was buried in the body of the church. The date on the step shows when the pavement was laid.

\* Mr. Herbert Randolph, her nephew, to whose disposal her legacy was left, determined to have it a distinct piece, and to compleat it himself if his aunt's money should fall short of the expence. This proved to be the case, and the finishing of it cost him thirty pounds. He was one of our six preach=

ers, died in 1755, and is buried in the south cross isle (see page 142.)

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The veneration paid to St. Dunstan was so great, and the offerings made to him so beneficial to the place where his relicks were preserved, that the monks of Glastonbury (where he was educated) gave out that they were in their possession and had been translated thither from Canterbury in 1012. They built him a shrine, and by such means turned that stream of profit from hence to their monastery.

This occasioned so much trouble, that in the reign of King Henry VII, it was resolved his tomb should be opened, and on his remains being found there, archbishop Warham sent letters to the abbot and monks of Glastonbury, strictly charging them to desist from such pretensions, which order he was forced to repeat before they would pay obedience to it.

Mr. Somner, in his appendix, gives the record of that scrutiny as 'a pretty relation and worth reading.' It is so long and circumstantial, that an abstract of it may be more entertaining than the whole:

It says, that Ap. 20, 1508, by order of the archbishop and prior, three or four of the fraternity, men of distinguished ability and zeal for the work, went about it in the evening after the church doors were shut up, that none of the laity might interfere; and before daylight discovered the leaden coffin or chest, which contained the relicks buried in stone-work, and of such bulk and weight, that though six of their brethren were, by the prior, added to their number, and they had called in other assistants, the chest was with great labour raised above the stone-work: that when with much difficulty they had forced open this and other coffins of lead and wood, they found a small plate of lead

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inscribed, in Roman characters, HIC REQUIESCIT SANCTUS DUNSTANUS ARCHIEPISCOPUS – [here rests saint Dunstan archbishop] and soon after the body, covered with a linen cloth clean and entire. – Other circumstances I omit, thinking it enough to add, that they closed him up again and left him to rest till the reformation, when King Henry the VIII sent commissioners to seize and destroy such remains of superstition, who demolished his altar and monument, and probably disposed of his bones as they did of St. Anselm's and St. Thomas's. Some remains of this monument are hidden by the new wainscotting on the south side of the altar.

Leland tells us of a plate of lead inscribed, *Hic requiescit Thomas Dorobernensis archiepiscopus, Britanniaë primas et apostolicæ sedis legatus; qui pro justitia et jure ecclesiæ interfectus est 4to calendas Januarii.*

[Here rests Thomas archbishop of Canterbury, primate of Britain and legate of the apostolic see, who for the sake of justice and the right of the church, was slain the 4th calends of January, or December 29.]

He gives no account where it was found; perhaps in St. Thomas Becket's coffin, when his body was taken up for the translation, and it might be the custom of former days to enclose such lasting memorials with the bodies of their dead.

To the benefactions above mentioned it may not be amiss to add such others as have happened within the present century and the memory of the author.

Archbishop Tenison's gift of the throne in 1706, is taken notice of page 184.

The middle space of our choir is illuminated by two brass sconces, of twenty-four lights each. That next

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the prebendal stalls, by the arms on it of Aucher impaled with Hewytt, appears to have been given by Sir Anthony Aucher. \* That more to the east has the arms of Tenison, and is inscribed, 'The gift of Dr. Edward Tenison, \* archdeacon of Carmarthen Anno Dom. MDCCXXVI.'

Capt. Humphry Pudner, \* already commemorated as a benefactor (page 70) gave two handsome seats, which are placed at the west end of the body, and a number of glass lanterns to light the way from thence to the west door of the choir. He also in 1753, when the organ was new built (excepting that the old front was preserved) was at half the expence, and would have contributed much more if it might have been removed and placed over the choir door, but that was not approved of.

Near archbishop Chichely's monument hangs a sconce of eight branches, for lighting the way between the prebendaries vestry and the choir, given by Dr. Shuckford, \* 1747.

The last benefaction was received about 1756, from the executors of Philip Bostock Weston, of Bostock in

\* Sir Anthony Aucher, bart. of Bishopsbourn died in 1692, leaving two sons. The elder son, Sir Anthony, died a minor, in 1694; the younger, Sir Hewytt, died unmarried in 1726, and with him the title.

<e> \* Dr. Tenison was a prebendary here when he gave these sconces. He was afterwards bishop of Ossory in Ireland.

\* Capt. Pudner was a sea commander in queen Anne's wars. He afterwards retired, and spent the latter part of his life in this city. He was a great lover of cathedral service, and attended it as constantly as his health permitted. He did not live to hear the new organ, as that was not opened till Dec. the 9th, 1753, the day after his funeral.

\* Dr. Samuel Shuckford was a prebendary here. He died in 1754, and is buried in the body of the church.

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Berks, Esq; who by his will, dated June 26, 1727, left a legacy of forty marks [26l. 3s. 4d.] to be laid out in buying plate for our altar, with which two very handsome patens, silver gilt, for the sacramental bread, were bought; at the same time all the altar plate (except the two great candlesticks) was new gilt, which makes a very decent and handsome appearance. \*

As some very curious observations on what is remaining of our painted windows, came to hand after what has been already said of them was printed off, I think it will be best to give them a place in the appendix. Here, therefore, I shall close my account of this stately and venerable building, with most hearty wishes that it may long remain an ornament to our country.

Long may the holy name of Christ meet with the reverence due to it in his church!

May he, who, by the grace of God, is appointed 'de=

<Beauvoir>

fender of the faith', be assisted by that grace in performing the duties of so important a trust!

\* One piece of the church plate is a cup, adorned with figures, of a lion, a horse (supporters of the duke of Norfolk's arms) and of a talbot (the earl of Shrewsbury's) with a Latin inscription under the foot, which shows it to have been the votive gift of Thomas Howard, ambassador from King Charles to the Emperor, in his passage thro' this city, April 7, 1636. – The Latin is as follows:

'Thomas Howardus, sereniss. Mag. Brit. regis ad Cæsarem legatus hac transiens, 7 Aprilis 1636 votivum hunc calicem Deo. Opt. Max. humillime obtulit, altarique hujus ecclesiae cathedralis sacrandum reliquit.'

The chalice is very elegantly finished, and probably had a cover as elegant, but what is become of that does not appear.

Thomas Howard married the daughter and coheir of Gilbert Talbot, earl of Shrewsbury. He was earl of Arundel when sent on his embassy, but he seems to have thought, in an humble offering to God, his christian name and that of his family were more proper to be made use of, than his title as a nobleman. – On the other hand, his spirit was such as would not bear the treatment he met with at the Emperor's court, so he came home without taking leave. He was created earl of Norfolk in the 20th year of king Charles I.

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May they, who, by 'divine providence' or 'permission', are consecrated bishops and pastors of the church, learn of St. Paul to glory in the cross of our Lord Jesus Christ, and in that alone!

May all who profess and call themselves christians, show that they are not ashamed of a crucified Saviour, but be ready to fight manfully, under his banner, against all the enemies of that faith, in which by his express command they have been baptized!

May the Holy Spirit make the ministers of Christ, and stewards of the mysteries of God, faithful in the discharge of their duties! May their examples be such as shall adorn their doctrine, and their light so shine, that men may see their good works and glorify our father which is in heaven!

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#### APPENDIX OF ADDITIONS and CORRECTIONS.

[Page 2, line 15.]

BRAWN is also in its season a considerable article in the trade of our city, not only for the supply of the most elegant tables in these parts, but of those in London also, whither great quantities of it are sent, and sell there at the highest price.

Page 14.] The castle had, no doubt a great many other buildings in it beside the Keep. History does not say how, or when they were demolished; but we may well believe, that, by the ruins of them, the ground has been raised so many feet since the way into the city could be through the old Worthgate, that it is now almost level with the spring of the arch within side.

To this it may be owing that the present entrances into the Keep are through breaches made in the wall, for without doubt when that was erected, it was with proper door-ways into it, and these, perhaps, are still remaining; but if they are so, the rubbish within and without side of the building has buried all appearances of them.

On this occasion, probably, the way into the city where Wincheap-gate stood was opened, as that might be a work of less expence than clearing away all that rubbish, and prevent all disputes about whose business it was to do so, by making this new entrance within the liberty of the city. It makes the traveller, indeed, fetch

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a compass to come from the suburb of Wincheap thro' this gap into the line formed by that suburb and Castle-street, but deviates from that line as little as possible, without encroaching on the boundaries of the castle, and (as the plan shows) as soon as it has passed those bounds brings him into the old road again; and this might seem attended with fewer inconveniencies than restoring the former way. \*

Wincheap gate had no appearance of any antiquity; its form, as well as the placing of it, seeming to show it of much later building than most of the other gates of our city.

Page 11, line 6 ] The mention of these ports and forts puts me in mind, that to those who would visit them, or make the little tour of east Kent, a hint how to husband their time, and where to begin their tour, may be of some service, and is of more consequence to the pleasure of such a journey than many would imagine.

An antiquarian may chuse to see Reculver first, which is about two hours ride from Canterbury; where he may be at a loss for refreshment, nor is there much to detain him but the sight of the church, and some ruins of the castle, unless he should meet with any Roman coins or trinkets, many of which have been found there.

\* MEASURES taken of WORTHGATE.

ON THE INSIDE. Feet Inches

The diameter of the arch is 12 3 $\frac{1}{2}$

It springs from the peers 6  $\frac{1}{2}$

The peers above ground 1 6

ON THE DITCH SIDE.

Height of the plinth 1 0

From that to the spring of the arch 6 6

Breadth of the gate-way from peer to peer 12 6

Height of the gate in the middle 13 7 $\frac{1}{2}$

The thickness of the arch 2 4

The earth raised on the castle side 6 0

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The ride from hence by St. Nicholas and Birchington to Margate, is with a prospect of east-Kent on the right hand, and of the sea on the left. Margate is about ten miles from Reculver. Here the walks under the cliff, when the tide is out, the harbour and peer, the conveniencies for bathing, and the public rooms, may make him spend a night, if not more time.

The next stage he should begin in the morning: Visit Lord Holland's buildings at King's-gate, and the north fore-land light-house; from thence dine at Rams-gate, where, at the King's Head, if he makes that his inn, for a near view, he will have the new harbour just under him, and for distant ones, the Downs, the French land, the south Fore-land cliffs, Sandwich, Deal, and that part of east Kent, and some of the highest towers of Dover castle may be discovered with a good glass.

Here he may be tempted to spend the next evening, to see the harbour full and empty.

<a> From Ramsgate to Sandwich is six miles; from this town to the ruins of Richborough castle, is half an hour's walk, and if the traveller would survey them, he may order his dinner to be got at such a time as he allows himself for that visit; otherwise, he will have little to prevent his dining at Deal. The castles there and at Walmer are now fitted up for seats, perhaps not always to be seen, otherwise they are worth seeing.

From Deal to Dover castle is called eight miles and the road is not far from one of the south Fore-land light-houses. This stands a great height from the sea, but a long and steep way is cut in the hill to a romantic place called St. Margaret's bay, famous for lobsters, and a fine spring of fresh water, which, till of late years, was overflowed every tide.

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From Deal to Dover I should chuse to travel in the afternoon, the country as we rise toward the castle, grows hilly, and now and then gives a view of the French cliffs, which we see plainer and plainer as the sun gets more to the west; but the most surprising view is at a hollow way a little before we get sight of the castle-gate: Here I would advise those who travel in carriages to alight and walk before them, for presently after we are in this cut we find ourselves on the top of a hill, so high and so steep, as, without this precaution, is quite shocking to many; but the beautiful change of scene is quite amazing. After travelling miles over bleak and barren hills, we see under us a beautiful valley, thick set with villages and watermills, on a river emptying itself into the sea at Dover harbour, of which and the town, this height gives quite a birds view.

This pleasure is lost to those who begin their tour at Dover: In rising to the top of these heights, they turn their backs to this romantic prospect, and before them see the whole extent of country through which they are to travel, with little variety, except that of gradually bringing the eye nearer to the several objects.

<e> The road between Dover and Canterbury is pretty much varied some miles. We travel by the river and villages just now mentioned, then by ways less pleasant, till we come to Barham down, at the lower side of which, on our left hand, are several handsome villages and elegant seats. There are others to the right, but we see only the painted gates and pallsades leading to them, except one which is lately built and called Higham.

<e> The old Watling-street we see and distinguish by its being in a direct line for almost the length of the Down, but it has some short hills, which carriages usually avoid by keeping on the upper side of the down which is more

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level, and on which we see the ground posted off for horseracing, with a handsome building near the starting post, compleated in 1774 for the reception of a great deal of company, with offices underneath for their refreshments.

After leaving the Down we find at the foot of a hill the village of Bridge, where we cross a river, by some called the little Stour. It rises from a spring at Bish=

opsbourn (the next parish) and is sometimes almost  
<a> dry; at other times (uncertain ones) a flood comes  
down from springs about Elham, with great rapidity,  
till interrupted by what the neighbours call swallows,  
where it sinks into the earth till that is saturated, and  
then rushes on again to the next interruption of the  
same kind, so that a stranger might be amazed at walk=  
ing near this river side and down stream till he has lost  
it, and finds the channel dry.

From Bridge to Canterbury is three miles, the coun=  
try enclosed for fields and hop-grounds.

<a> But if my traveller after seeing Regulbium, Rutu=  
pium, and Dubris, would visit Portus Lemanus too, he  
must go by Folkstone, over hills like those he left by  
<a> Dover castle, unless he takes the opportunity of the tide  
to ride under the cliffs, where he will see them of a  
tremendous height almost over head, and about two or  
three miles from Dover, may observe a spring of fresh  
water running from the side of the precipice, for so it  
is, tho in some places where it is not too steep for grass  
<e> to grow, are little patches of green-sword where rab=  
<e> bats can live, and, one would think, safe enough: but  
in this neighbourhood are keen sportsmen, distinguished  
as good cliff runners, who, walking at the brink of the  
precipice, if they can shoot a bird or a rabbit, mark  
where it falls, and if practicable, will get it by sliding

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<e> down with their back to the rock to places where their  
heels will stop them, till they have got their game, and  
with which they proceed in the same manner to the bot=  
tom, and walk home by the sea side. But if this me=  
thod cannot be taken, they make use of a long rope let  
down from the top, as the gatherers of samphire do in  
their dreadful trade.

Folkstone is a considerable fishing town, of such a  
hilly situation that it is hardly safe to ride in some of  
the streets of it. Being on the strand there some years  
ago, a pretty large vessel or two lay on the shore near  
me, and on asking some questions about them, I found  
they were their large mackarel boats, that the number  
belonging to the town was thirty two, which carried  
from fourteen to sixteen score of netting each. The  
person who gave me this information, was surprised  
when I observed that at this rate their netting would  
more than reach from Folkstone to Oxford (for they  
reckon each score a quarter of a mile) but on very short  
recollection he allowed it to be so.

From hence to Hythe is a pleasant ride, part of it  
near the sea side with that on one hand, while on the  
other is a range of hills, very high and some very steep,  
on one of which has been an intrenchment.

The greatest curiosity at Hythe is a charnel-house  
with a multitude of bones, of which the accounts given  
are but unsatisfactory.

We are now on the borders of Romney Marsh, and  
travelling on, at about three miles come to the foot of  
Lymne hill, taking its name from the Portus Lemanus,  
and see what a vast extent of land has been left by the  
sea since Stutfal castle was the defence of that part, and  
the waters washed the walls of it.

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Of this I have already spoken page 11, and observed that great part of the way to Canterbury is on the old Roman road, on which we pass some little rills about a place called Stamford, \* which, though they rise so few miles from the sea, take their course to it by Ashford, Canterbury, and Sandwich.

Page 18.] Sir John Boys in his book of ordinances for this hospital, directs that the warden shall be appointed by such of the surname of the founder as shall be owner of Betteshanger (if not under age) or, in default of them, by such of the same name as shall be owner of Fredvile, (these were two of the numerous seats of that ancient family in our neighbourhood.) In default of these, by the dean of Canterbury for the time being if no dean by the mayor of the city; if these fail, to nominate in two months, then, after proper notification, by the archdeacon.

The seats being now in other names and families, our deans have for many successions been masters here, and as such, on any vacancy of brethren or sisters places, nominate two persons statutely qualified to the mayor, who chuses one of them.

\* Stamford lies at the foot of Hempton hill, so called (as some fancy) for heaven-top-hill, on account of its height, to which travellers from Canterbury rise so gradually, that arriving at the brow, they are surprised at the extent of sea and land they look down upon; nor are they less so when being come down to the valley, they are told these rills are sources of the Stour, so that they are still on higher ground than Canterbury stands on.

About half a dozen miles from Canterbury, where the Roman way being confined between hedges is worn hollow, we may see pieces of stuff of a metalline appearance, or like the lava of a volcano, some of which are also found in the neighbouring fields turned up by the plow.

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Page 23, line penult.] The word protestant has been found fault with here, because not commonly used in this sense before Luther's days, but does this make it improper? Were they not as really protestants against papal usurpations as Luther himself?

The history shows that the synod was held at the desire of King Ethelbert, and that many bishops and learned divines attended as representatives of a national church of primitive christians, established many hundreds of years before Augustine's arrival: That their debates related not to any articles of the christian faith, but were purely concerning some novelties in regard to certain rites and ceremonies, and the Pope's authority to impose them here, which authority was as regularly protested against by Dilnoth, the speaker of the British divines, about the year 600, as the more numerous abuses and encroachments of popish avarice and ambition were about 1530, by those confederate princes and states of Augsburg confession, who though the title 'protestant' the most proper for such to distinguish themselves by as agreed in shaking off the Roman yoke.

Thus popery met with a regular and spirited opposition presently after its appearance in our island, and Britain may justly claim the honour of having the first of protestant churches in fact, tho' not in name.

Page 29.] Leland says, 'the whole space of ground from the two gates of the monastery to the ditch, without the city wall, was once a cemetery, tho' now a great

many houses are built there.' And that 'not long before he wrote, an urn had been found there, which, by an inscription on it, appeared to have once contained a body.' He also mentions another found near St. Pancras's chapel with a heart in it; so that this part

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of our suburb appears to have been a place of burial long before the building of the monastery itself.

Page 35, Note.] Cokyn's hospital is a distinct foundation, of which little or nothing remains but the house, and Dr. Aucher's is a separate charity, though disposed of to the same persons.

Page 42, Note ] I have happily been favoured with the history I so much wanted to examine this note by time enough to correct some very material mistakes in it, as well as to give an abridgement of the book, now very difficult to be found, and which I had not seen in so many years that I had forgot who was the author.

The title is, A true relation or accompt of the whole procedure between the corporation of Canterbury, and Mr. John Somner, concerning the new market-house there. London, printed 1666.

Mr. John Somner was brother to William Somner the antiquarian, and seems to have been no less studious of the welfare and improvements of his native place, than his brother was of its history and antiquities. But the returns he met with from the corporation provoked him to publish this little pamphlet of two sheets, as a mirror (to use his own words in the preface) 'representing not the ill requital and unworthy usage of archbishop Abbot, the founder of their noble conduit, by a prevailing faction among their predecessors, (see note page 31) but the unworthy entertainment of a new piece of beneficence by a like faction in the present corporation; notwithstanding that foundation of gratitude, and better usage from them, but newly laid by the benefactor, as being chiefly active and instrumental in procuring new gates for the city, impiously robbed of their old by the rebels, from the late archbishop Juxon.' (See note page 9.)

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In his book he tells us, that after a long and tedious expectation that some who were better able would have accommodated the city with so useful and ornamental a building, rather than the place of his nativity should any longer suffer under the reproach of so great a defect and not doubting of the encouragement of the virtuous undertaking by the courteous acceptance of it from his fellow citizens, by the city's free permission, and with the expence of four hundred pounds and upwards, he erected and compleated a market-house (a piece of such elegancy as much commends the architect) consisting of a double story, divided into two fair rooms a-piece, with a pavement of stone underneath, very useful for walking out of market time; and all this, says he, (in my intentions) dedicated to public and pious uses, without any jot of profit or advantage reserved either for me or mine.

His proposals to the mayor and court of burghhnote, on their sealing his lease, were on his part so far to renounce his own interest in that part of the superstruc=

ture which looketh westward, as freely to admit them to a participation with him of the use of the chamber there, at all times when they, or any six of them, should have occasion to meet there on any public account, and, that during his life and the life of Mr. William Somner his brother if he should survive: secondly to permit the use of it to the six companies of the city, viz. the Drapers, \* Taylors, Mercers, Grocers, Carpenters, Smiths, and Shoemakers (these are his words) for their meetings on their companies affairs, for the same term; and, after his and his brother's decease, to give the said room in perpetuity for the uses and purposes abovesaid.

\* The Drapers and Taylors are one Company.

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Thirdly, he presently gives up to them (the mayor and burghmote) and their successors, the garret over the chamber at the east end of the market house, for a store-house, for a stock of corn for the poor of the six out parishes of the city, Westgate, St. Dunstan's, Northgate, St. Paul's, St. Mildred's, and St. George's, and that of St. Alphage, an in parish, (because he was born there) and to handsel the place, and set an example of charity to others, engages to lay in there, at his own charge, for that use twenty seams of wheat, as soon as the room can be fitted to receive it, to be kept there against a time of dearth, and then be delivered out at such price as the stock may thereby be renewed, with such advantage as the mayor and aldermen for the time being shall think fit: and hopes, the room being of a capacity to hold twice as much, his example will excite others of more ability to add to the stock, promising if it should please God to stir up such a number of benefactors as might require it, he should freely part with the other garret or store-house for the same use.

Fourthly he gives them a room under the first staircase, as the rent of it may pay for cleaning the market and turning the corn.

On the part of the city he requires, that the mayor and aldermen may be obliged to perform their part as touching the ordering and managing the stock of corn for the poor.

Secondly, that both they and the companies shall engage for keeping the whole market house from time to time in needful repair at their own costs and charge.

Thirdly, that the door-keeper of the chamber, &c. shall be left to the nomination of himself or brother during their life time.

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Fourthly, that the market should be made for ever a free market both for town and country.

Fifthly, that no huckster be permitted to buy any thing there to sell there again.

Sixthly, that the country people coming with provisions to sell in the market, may have what room the place will afford, and not be turned out by those who sell herbs, roots, or other huckstry ware.

To which he adds, that to clear himself of all suspicion of self ends he is willing to forego the benefit of the eastern chamber, to be let by himself or the mayor

&c. and the rent to go to the relief of the ten in-brothers and in-sisters of East-bridge hospital.

<e> At first, he says, these proposals were received with unanimous approbation and applause, and a committee appointed for settling the affair, which was afterwards propounded in burghmote, where, after thanks returned to him, writings were dated to be drawn up for that purpose, to which on perusal he made some exceptions; but when he had been so far satisfied concerning them by the recorder, that he was ready to close with them on their own terms, another burghmote was called; when it was determined that as the repairs were to be cast on the corporation, they would none of it, they would not take a house to keep it in repair for him and his brother to walk in.

On this, he tells us, he drop'd his design, so far as to take what he intended for the public good to his own house, all but the corn, which he should bestow where it would be better accepted.

This also, he says, changed the minds of many gentlemen and others who had declared their forwardness in such a bountiful way of contribution, as probably

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would soon have filled both the store-houses, and laid in four-score quarters of corn.

If to this, and what has been said page 42, I add, that till Mr. Somner's market-house was erected, the place was called the bull-stake (from baiting bulls there) and that his lease expired at Michaelmass, 1764, the reader has the compleatest account that I can give him of this building and the magnificent design of its founder.

<e> Page 58, line 1.] Since this was printed off, I find that Mr. Battely followed some old monks, and particularly Gervase, in calling that end of the church the 'forepart' which could not be called so in our days. But does that alter the case?

Were I to tell a Londoner, that the front of St. Paul's is at the east end, that the great portico and steeples are to be looked on as the hinder part of that building, and the doors there as back-doors, what would he think of me? But should I gravely attempt to justify so odd an opinion and prove it not an absurd one, by quotations from monkish manuscripts: – *Risum teneatis*.

Page 66, line 5.] The design of Eadwyn's performance was not only to give such an idea as he could of our cathedral and its precinct, but to show the course of the sewers, and how the monastery was supplied with water from the roof of the church by conveying the rain into fit reservoirs; from one of which in the outer church-yard, where the laity were buried, a pipe was laid to a larger (which he calls the piscina) in that part now called the oaks, into which he throws also another pipe from the eastern part of the church, and from hence the water was distributed to the offices and apartments in this quarter.

Another in the cloyster yard collected what fell on

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those parts of the building, for the use of the infirmary, kitchen, scullery, bake-house and brew-house, and had pipes laid to them.

<e> All these appear to have been in use when this drawing was made, which shows also a well on the south side of the church, with the contrivance used for drawing the water there, and another in the herbanium or kitchen garden with a pillar, to the top of which water was to be raised for the use of the infirmary, when occasion should require.

If any water was in Eadwyn's time brought hither from the springs in the North Holmes, which now furnish both church and city in such plenty, it is surprising that no duct in his map is taken notice of for being of such consequence, considering how punctually he has described every other method of providing water for the different parts of the monastery.

And yet that the city was served from them for time immemorial, I think indisputable proofs have been discovered in my memory, tho' the remains of these old aqueducts were dry when found by accident.

Several years ago, on some occasion to dig in a yard belonging to the great house at the turning from Broadstreet into Ruttington-lane in the parish of Northgate, a row of earthen pipes appeared in the proper direction, one of which was given me by John Bridges, Esq; at that time occupier of the house.

The form of it is tapering, the length about twenty inches, the diameter of the bore at the bigger end about five inches and an half, the lesser end fitted to enter such a bore made with a collar or shoulder, rising about three quarters of an inch, and about an inch from the end, to make the better joint and prevent leakage, which

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was still farther provided against by burying the whole in a thick bed of terras.

I do not pretend to guess at the age of this aqueduct, but take another to be of greater antiquity, found 1737 in digging Dr. Gray's grave in the body of the cathedral, which being sunk deeper than usual, the workmen came to a pavement of the broad Roman bricks and under it pipes of a very different construction from those just now described, each being made in two pieces as if slit the long way, so that two were laid together to form a pipe: Of these also I have a specimen, the length of which is about seventeen inches and an half, the bore at the bigger end (for these were made tapering to enter one another as those found in Broadstreet) full five inches, and the thickness about three quarters of an inch.

Page 72, line 16.] The niches are demolished by a late reparation of that wall, if pulling down the upper part of a wall so built and leaving a flat top with no covering may be called a reparation.

Page 82, line 18.] The accounts we have of the burying place of archbishop Becket, are not easily reconciled to one another. Mr. Somner says in his book, it is a few steps above the Lady's chapel in the undercroft; and in the manuscript I have quoted, that it was at the very uppermost part of the undercroft; meaning, I suppose, near the circular wall at the east end of the old church. But he mentions the assignment of the fine vaults to the first prebend, in a manner which does not distinguish them from that in which is the Lady's Chapel; whereas they are parted by a straight wall at

least eleven yards from the upper end of that chapel, built between the two eastern towers of Lanfranc's church, instead of the circular one Mr. Battely has

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given us in his plan of it, with another of the undercroft in the same plate; by comparing of which two, we shall find, that if in the latter we draw such an arch between those towers as we see in the former, the line will coincide with the altars of St. John Baptist and of St. Augustine, and that of St. Thomas between them.

This place is under the new chapel of the Holy Trinity, and was so under the old one, as we find by the altar of it in Lanfranc's plan.

But Gervas says, that archbishop Becket was buried in a little chapel added at the outside of the circular wall I have been speaking of, in which St. Thomas was particularly fond of performing his devotions, and where he celebrated the first mass on the day of his consecration, for so I translate *die consecrationis suæ primam missam celebravit*, because to construe it 'his first mass', sounds as if the first mass he ever said was on the day of his consecration, which we cannot suppose, nor do I think Gervas would have repeated this circumstance three or four times merely to show he celebrated at mattins there on the day of his consecration.

But if we suppose this chapel so lately erected that both that and the prelate were consecrated on the same day, this may not only account for his great love of the place, but for the particular care this monk tells us was taken at the demolition of this chapel, that the stonework of the altar of the Holy Trinity should be preserved sacred, because there St. Thomas had sung the first mass, *primam missam cantavit*.

And now, whether this extraordinary saint's body was inclosed in a new sarcophagus of marble provided (miraculously we may think) to receive it the very next day after his death, or whether it rested in a grave till the time of his translation, and what was the place of

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that grave, I leave the reader to judge, if the lights I have been able to give should tempt him to such an enquiry.

The accounts of St. Thomas's death in the *decem scriptores* tell us, the Pope (Alexander II) and the King (Henry II) were so shocked at the news of it, that they spent some days in fasting and prayer, shut up and hardly suffering any one to come near them.

The King, in particular did neither eat nor speak in three days, and kept himself in sad and solitary retirement for five weeks.

For all this, the ambassadors of rank and address, whom he sent to clear him of the guilt of it, were roughly denied admittance by the Pope and some of his cardinals, nor could by any intreaties get to the sight of his holiness, till they made their application in proper form (*Romano more*, Gervas calls it) and with difficulty obtained that favour at the price of 500 marks.

Then on swearing (by decree of the court of Rome) in the name of the King, that he would submit himself to the judgment of the church, they prevailed that neither he nor his kingdom should be laid under sen=

tence of suspension or excommunication.

It is well known the King carried his submission so far as to offer himself to be whipped by the monks in their chapter (see page 113.) Some of these writers say that not only the monks, but the bishops and other religious persons present lent their hands to this penance, some giving him three lashes, others five.

Page 105, line 2.] The Rotunda, called Bell Jesus, is by the church workmen distinguished into the upper and lower bell. The lower appears to be of Saxon building, the upper of much later date.

By the windows of that and the passage into which it

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opens, both have had a thorough repair since the Gothic taste prevailed here; but the passage itself I take to be as old as Lanfranc's new regulation of the windows (see page 55) for in going up to it by the new stair-case, we see where a large door led into the church between the two windows in the north wall; this I suppose it was thought better to build up, and make a new entrance under one of those windows, than to have three such openings so near one another.

Page 106, line 1.] About the beginning of the reign of King George I. Stephen Hunt, gent. left his study of books to this library, excepting such as would be duplicates to what were there already.

Page 107, line 16.] Add, by way of note, 'A very curious observer has taken notice, that we see no part of the roof adorned in this manner before the buildings of prior Chillenden's erection.' It seems to have been a part of the Gothic taste, and was certainly an excellent method of inviting contributors to his works by such lasting memorials of them and their families; we have such numbers of them here, and in those other parts of the church, which I venture to call in the Gothic style, that it would take a pretty large volume to give an account and description of them, especially if those in the windows and some painted in colours on the walls of the Virgin Mary's chapel in the undercroft were added to them.

Page 109, line 15.] Mr. Somner says, that 'in the time of prior Henry of Eastry, viz. about 1304 and 1305, the whole choir was repaired with three new doors, &c. as was the chapter-house, with two new gables, all which cost 839l. 7s. 8d.' And Mr. Battely ascribes the curious skreen at the west door of the choir to him. If he gave that, the Gothic window-

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fashioned ranges, above the setting off of the walls which separate the side isles from the choir, are probably part of his work, and he to be looked on as the first introducer of the Gothic taste into our church.

As to the gables of the chapter-house, though they could hardly want repairing within an hundred years of his death, yet the name of Chillenden in the stonework of the great window at the west end of it seems strongly to mark its being built in his time.

Mr. Somner, where he mentions this as questionless, gives no reasons for his pronouncing it so, which I think he might easily have done.

My reader will excuse me if I attempt to do it, by

supposing the monks soon found that the elegance of Chillenden's performances threatened to eclipse the beauty of their chapter-house, notwithstanding prior Eastry's late improvements there; and rather than this should be done by any buildings so near it, and particularly by the cloyster, which was the passage to it, might pique themselves so far as to have the whole new modelled by the artist with whose works they were so highly delighted.

If this was mere conjecture, the name of Chillenden, and the sameness of style here and in the cross isle and body, would show it was not ill grounded; but the arms of the archbishops, Courtney and Arundel, in the stonework, in the painted glass, and on the curious ceiling of this room, are, I believe, proofs sufficient to put an end to all doubts of this matter.

Perhaps the escutcheon with a dog seiant within a border engrailed, which is here ranked with those two archbishops, was the arms of Chillenden, and, if so we may suppose, it designed to commemorate him as

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a principal benefactor, and his name in the stonework might do it as chief architect.

The same escutcheon we find in the body of the church (of his building) at the door near the font.

Page 112, line 27.] Quere: Whether this head was not more probably designed for that of prior Molash, if archbishop Chichely built the Oxford steeple from the ground; Another head answering to it, and gilt, still remains entire on the inside of the windows.

Page 120, line 11 ] The distich on the old doors of the martyrdom may be thus translated:

'The place within as sacred we revere:  
Blessed St. Thomas dy'd a martyr there.'

Page 123, line 5.] The device of every pane of glazing, which Sandford calls the Bourchier's knots, seem to show who was the builder of it, and the structure who was the architect.

Page 143, line 24.] Gervase says, 'no marble pillars were to be seen in our church till after the repair by W. of Sens, and then they abounded here without number.' I suppose he speaks of the little pillars of Sussex marble which are very numerous.

But the building contradicts him very strongly about the altar, where the flights of steps to the chapel of the Trinity, both in the middle and side isles, show that such pillars were in use before these steps were laid; for as the steps rise we find large pillars surrounded by such little marble ones, buried by degrees till only their capitals appear above the uppermost step.

Page 149, line 10.] It is not to be doubted that when the stalls of the choir added such a quantity of fuel to what was fallen in from the roof that the flames rose to 15 cubits high, the upper ends of the pil-

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lars on each side not being defended by the partition wall (mentioned page 146) but exposed to the violence of those flames, might be damaged so as to require twelve feet of thorough repair; but if this was what Gervas meant by lengthening surely he might have expressed

himself better.

Page 161, line 4.] The canopy over it is painted with the figure of our Saviour, defaced, and the four evangelists, with their symbols, in small compartments at the four corners of it.

Page 195, line 20. A little westward of Richborough castle, are remains of an amphitheatre: the bank (lowered by long cultivation) measures in circumference about 220 yards; its height is about seven feet above the ground on the outside, but within (from whence the earth was taken to raise it) eleven feet six inches.

It is so seated for prospect that the sports could hardly be interrupted by surprise either from land or sea.

Page 97, line 10. This flood (and some others we have like it) our people call the Nailbourn: Its channel is sometimes dry for years together, and sometimes, but rarely, it has come down twice in one year.

—, line 20. I call Richborough, Rutupium, from Gibson's note on Camden. The plural, Rutupiæ, might signify both the channel Wantsum and its two castles; but surely each of them had its proper name.

—, line 23. There is a way under the cliff between Deal and Dover too, but they who would take these ways should enquire how safely they may attempt it in respect of the tide, and whether no falls of the rock have happened which may oblige them to turn back again.

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CHAP. XLIII.

Of the WINDOWS.

[See page 191].

THE art of colouring glass is of great antiquity, some beautiful instances of it are found among the beads of the ancient Druids, and therefore when Sir William Dugdale says, that 'painted glass was first brought into England in the reign of King John,' which began in 1199 and ended 1216, we must suppose he speaks of the use of it in windows.

Many parts of our church, embellished in this costly and beautiful manner, were erected before this time; but when it was known, we may well suppose the monks, who spared no expence in adorning their church by all the means they could think of, while offerings at the shrine of Becket were continually pouring in upon them for their encouragement, very soon embraced such an opportunity of making it appear more glorious than ever; the chapel erected in honour of the holy Trinity, by what still remains, seems to have been particularly distinguished in this manner, but the designs show that it was so distinguished in honour of St. Thomas Becket, whose shrine was placed here, and whose history might have been compleated from the windows of it.

This is not the case now: The buildings on the north side of it have, in some measure, preserved its windows from that destruction which those on the south have suffered from superstition, the wicked wantonness of unlucky boys, or of bigger and more unpar-

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donable fools, who think there is wit in doing mischief, especially if that mischief is done to show their contempt of what is sacred.

It has already been observed that the designer of these windows, to show the luxuriance of his fancy, formed his historical pieces in small pannels fitted to their iron framing, of such various patterns that no two windows were alike: but the variety and elegance of the mosaic grounds and borders, and the richness of the colouring are more admired by the curious, and make the loss of what has been destroyed the more regretted.

In the north isle, near the organ-loft door, are two windows, in much the same taste, but the compartments not so fantastically diversified, and the subjects of the painting either historical from the old and new testaments, placed as correspondent to each other, or some of the parables of our blessed Saviour, with legends in Latin verse relating to them.

Mr. Somner has given us an account of twelve such, but these two only remain, in some parts very ill repaired, as is the case in all the coloured windows, but of late more care has been taken of them.

The figures in these have been thought worth observing, on account of the resemblance the drapery of the figures bears to that in the famous hangings said to have been embroidered by the sister of William the Conqueror, and still preserved at Bayeux in Normandy, of which prints have been given by father Montfaucon in France, and Dr. Ducarel and others in England.

These we may suppose to have been in the dress of the times, and perhaps not much different from the habits of the Romans.

The windows from which the choir receives most of its light, are in that additional height which was given

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to the building after the fire in 1174, and in a different style from those already mentioned, where the figures are small and the compartments numerous.

The range of them runs from the eastern corners of the great tower round the cross isles and to the end of the Trinity Chapel. The subject of them appears to have been the genealogy of our blessed Saviour. The upper half of the first (beginning at the north west corner of the choir) is quite defaced and probably so for having been a design to represent the almighty, the lower has the figure of Adam at his husbandry work, with his name to it.

Several of the rest are without figures, but where any are remaining, the style in which they are drawn, and the thrones where they are placed, much resemble those of the Kings on the obverse of our earliest royal seals.

The names of many of them remain in the following scheme, which is the best method I could find of showing the present state of them.

No. 10 and 40 are very large circular windows in the north and south heads of the building. That in the north has some figures in its compartments as below:

<diagram with panels numbered>

1 M, on one side of the figure; on the other 50.

2 Three letetrs imperfect; on the

- other side of the figure 606.
- 3 Female figure, crowned, on her right hand a bird.
  - 4 JUSTICIA pointing to a pair of scales supported by a pillar.
  - 5 TEMPERANTIA, crowned, in her right hand a lighted torch.
  - 6 Female, in her right hand a sword, no inscription.
  - 7 Has been broken.
  - 8 JEREMIA.
  - 9 EZECHIEL.
  - 0 DANIEL.

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<sketch plan of eastern limb with clerestory windows numbered>

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DESCRIPTION of the WINDOWS.

ENTRANCE of the CHOIR.

NORTH SIDE.

- 1 Upper division plain.  
Lower. ADAM.
- 2 All plain.
- 3 All plain.
- 4 Upper division IA RE.  
Lower. ENO.
- 5 Upper. MATUSALE.  
Lower. LAMACH.

NORTH CROSS AYLE.

- 6 Upper. NOE.  
Lower. SEM.
- 7 No window because of the tower.
- 8 Border only remaining.
- 9 Border only remaining.
- 10 See page 216.
- 11 Plain.
- 12 Upper. Broken.  
Lower. SARAES.
- 13 Upper. PHALECH.
- 14 Upper. HARE.  
Lower. ABRAHAM.

FROM THE CROSS EASTWARD.

- 15 Upper. JVDA.  
Lower. PHARES.
- 16 Upper. ESROM.  
Lower. ARAN.
- 17 Upper. AMINADAB.  
Lower. NAASON.

ENTER BECKET'S CHAPEL.

- 18 Upper. SALMON.  
Lower. BOOZ.
- 19 Upper. JESSE.  
Lower. OBE.
- 20 Upper. DAVID REX.  
Lower. NATHAN.
- 21 Upper. ROS CAS.  
Lower. ARI AS.

22 Upper. EZECHIEL.  
Lower. JOSIAS.  
23 Upper. TEA ABPE.  
Lower. Broken.  
24 Upper.  
Lower. JOSEPH.  
25 Repaired. Mixed glass.  
26 Mixed.  
27 Mixed.  
28 29 30 31 32 plain glass.

GO OUT OF BECKET'S CHAPEL.

33 Mixed.  
34 Plain.  
35 Upper. NERI.  
Lower. S I suppose  
SALATHIEL.

ENTER THE SOUTH CROSS.

36 Upper. JOROBABEL.  
Lower. RESA.  
37 Upper. JOHANNA.  
Lower. JUDA.  
38 39 Plain.  
40 The middle window almost all  
plain.  
41 42 Plain.  
43 Blank, for the tower.  
44 Plain.

ENTER THE CHOIR AGAIN.

45 46 47 48 49 Plain.

Only two windows remain to be spoken of, and these are in a quite different taste from those hitherto mentioned, in which the arches are what I call the Norman, as I do these the Gothic, being mitred at top and very large, with abundance of compartments in several stories or stages one above another divided by jams of

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stonework, and each finished at top in form of the niches of that order.

One of these is over the western door of the body, the other in the chapel, called the martyrdom, which I shall speak of first, because I have already given some account of it in chapter XXIX, to which I shall add some very curious observations made of it since that was printed off, avoiding as carefully as I can the repetition of what has been said already.

However zealous the destroyers were in defacing whatever they found here that related either to St. Thomas of Canterbury, or the blessed Virgin, they spared the beautiful memorials of King Edward IV the fourth and his family; perhaps, because at that time (1643) they pretended to be good and loyal subjects to the King whom they were contriving to dethrone and bring to the block; and had not declared those designs against royal authority, which afterwards occasioned so much confusion and bloodshed.

But to describe the present state of this window:

The three lower stages consist of seven compartments each, and reach up to the turning of the arch, above

which the upper part is divided into four rows more of small ones.

The first, or uppermost point of the arch contains two shields of arms, one of France and England, quarterly, the other of Canterbury, empaling the arms of Bourghier. \*

The second stage has ten prophets with caps on their heads, and dressed either in robes of crimson or blue,

\* Quarterly: 1st. argent a cross ingrailed, gules, between 4 water bouget sable four Bourchier. 2d. gules, a fesse argent between 12 billets, 4, 3, 3, 2; Or, for Louvain; 3d as the 2d. 4th as the 1st.

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over which is a white mantle, with an embroidered border, or in a white under garment with a crimson or blue mantle over it, and their names under them, except that the first and last was too near the arch to admit of a name.

- 2 Jonas,
- 3 Daniel,
- 4 Esdras,
- 5 lost,
- 6 Jeremias
- 7 Amos,
- 8 lost,
- 9 much broken.

The third stage has the twelve apostles, each holding in his hand either his symbol or the instrument of his passion, with his name underneath in the black letter, as are the others.

- 1 . . . deus, \*
- 2 Tho.
- 3 Johes,
- 4 Andreas,
- 5 Jacob,
- 6 Pieter, \*
- 7 Paulus,
- 8 Thomas,
- 9 Philippus,
- 10 Mattheus,
- 11 Jaco min-
- 12 lost.

The fourth stage has fourteen bishops in episcopal habits with palls, their copes crimson or blue, each carrying a crosier in his right hand and a book in his left, with their names below.

- 1 S. Dionisius carrying his head on his left arm,
- 2 S. Wilfridus,
- 3 S. Augus episc,
- 4 S. Martinus,
- 5 Jeronymus in white, with a crimson cloak & a hat on his head, around which are rays.
- 6 . . . us,
- 7 Thomas,
- 8 Gregorius with the papal crown on,

9 Augustinus,  
10 Anselmus,  
11 Nicolaus,  
12 Blasius,  
13 Alphegus,  
14 Audoenus.

\* I suppose Thaddeus.

\* Query: If this spelling is not German; and may shew the artist was of that country?

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All these are in small pannels each just big enough to contain one of them. This and their standing pretty far within the stonework, preserved them perhaps from the fury of Richard Culmer, when he was reforming here with his whole pike and long ladder.

The seven compartments of the three ranges below these, are larger and very deep, fit to contain figures little less than life.

The figures of the first design in the uppermost of these are utterly destroyed and gone, except that at the turning of each of the arches is the head of an angel, holding an escutcheon of arms before his breast, from whence we may form some conjectures concerning the figures which were below them.

The first is argent a cross gules, or St. George's cross, so we may suppose under this was the picture of that champion.

The second is quarterly, first and fourth, argent a saltier gules between four martlets sable, second and third, argent a bend ingrailed, gules.

The third Canterbury impaling three crows, but the colour lost, as this was the bearing of Becket, here was probably his effigies.

The fourth has the monkish device of the Trinity, *Pater non est Filius, &c.* under which we may suppose was the representation of God the father, and of Christ, besides a large crucifix and the picture of the Holy Ghost in the form of a Dove, mentioned by Culmer page 21.

The 5th, gules cross fleuree between five martlets Or, the arms of St. Edward the confessor, whose picture was undoubtedly under it.

The 6th, azure, the frame work over a well, Or.

The 7th is lost.

Lower down in each division of the same range, is a

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fine figure of an angel with golden locks and expanded wings, larger than those above, and holding before him a shield of arms, which by the bearings seem to belong to the royal personages in the range below, and to have been removed from their proper places there, at a general repair of the windows, to those they now occupy.

The first is habited in a large and flowing white robe; his wings are azure, and his shield charged with the royal arms, viz. France and England quarterly, with a label of three points argent.

The figure under this in the next stage, is that of Richard of Shrewsbury, and are either his own arms or those of his wife.

The second angel is habited and winged as the former; on his shield England and France, quarterly, and

below Edward of York prince of Wales.

The third is in a closer garment, on the bottom of which on the right side, is embroidered in gold a fleur de lis irradiated. In his shield is France and England, quarterly.

The fourth is in a close garment, like the third, his shield gules three crowns, Or per pale. This is over the broken compartment between Edward the IVth. and his Queen, and seems in the removal to have changed places with the next who supports the Queen's arms.

The fifth angel has been broken, and is repaired with fragments of armour; on his shield are the arms of Castile and Leon, viz. quarterly gules a castle Or, and argent a lion rampant purpure. This is above the picture of his Queen Elizabeth.

These arms were borne in right of Edmund of Langley Duke of York, great grandfather of Edward IV, whose first wife was Isabel, the younger daughter and coheir of Peter King of Castile and Leon.

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The sixth angel has a belt Or crossed en saltier over his shoulders, embroidered with cross crozlets sable; he holds before him a shield, which, tho' part of it is broken, corresponds exactly with the seal of Elizabeth, Edward IVth's Queen, as given by Sandford in his genealogical history. \*

The seventh angel's shield is supported by only one belt, like the former, passing over his right shoulder. \*

In the range below these is the family of King Edward IV, the donor of the window. The middle com=

\* Mr. Sandford has not only given a print of her seal but a description of her arms in blazon: viz. France and England quarterly, empaling quarterly of six pieces, three in chief and three in base.

The first quarter is, argent a lion rampant queue forchee gules crowned proper, and was the paternal coat-armour of her mother's father Peter E. of St. Paul, surnamed of Luxemburgh. Secondly, quarterly gules a star, argent and azure, semee of flower de luces or. The third as the second, the fourth as the first, by the name of Baux, and were the arms of this Queen Elizabeth's grandmother, Margaret, the daughter of Francis de Baux, Duke of Andree. Thirdly, Barry of ten argent and azure, over all a lion rampant gules, Lusignian Cyprus. Fourthly, gules three bendlets argent, a chief parted per fess, argent charged with a red rose, and Or; being the arms of her great grandmother, Susan, daughter of the earl of Ursins, and wife of Francis de Baux aforesaid, Duke of Andree. The fifth is, gules three pallets vary, argent and azure, on a chief Or, a label of five points azure, borne by the name of St. Paul, and was the arms of — Countess of St. Paul the wife of Guy of Luxemburgh, the great grandfather's father of Queen Elizabeth, who in the sixth and last quarter, placed her paternal coat of Woodvile, viz. argent a fesse and canton gules.

Thus, says he, were these several coats marshalled for the honour of this Queen, to show the illustrious nobility of her maternal descent (and impaled in the royal escutcheon with those of King Edward IV, who first of all our Kings married his subject) in imitation of which many afterwards did the like, which so increased, that of late some have packed near one hundred in one shield.

\* The bearings quarterly, first Barry of six pieces Or and azure, on a chief of the first two pallets betwixt as many squares, base dexter and sinister of the second, an inescutcheon argent Mortimer, and secondly, Or, a cross gules, by the name of Burgh. The third as the second, the fourth as the first.

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partment, I suppose, was the large crucifix, which Culmer tells us was broken December 13, 1643, with the other idolatrous paintings of this beautiful performance.

The three compartments on the west side contain the King, the prince of Wales, and the Duke of York; each kneeling before a desk, and turning eastward to the place of the crucifix: On the east side are the Queen and five princesses kneeling and turning westward toward it.

The figures are large, and the back ground represents rich hangings under a cornice finely carved and gilt, and fringed with silver.

The hangings behind the King are paned with a purple and blue silk, embroidered with silver roses on a golden sun; which device he took in memory of the battle of Mortimers cross, where three suns were seen immediately conjoyning in one. He kneels before a desk or table under a rich canopy of crimson velvet, holding in his right hand a sceptre which rests on his right shoulder.

The face is well preserved altho' the glass has been crack'd; his hair is flowing and curled, and he wears on his head an arched crown. He has on a rich white sattin embroidered with gold, over which flows a beautiful crimson mantle ermined about the shoulders.

That side of the desk before which he kneels which presents itself to the spectator, is adorned with a fine relievo of St. George in armour trampling on the dragon and piercing him with his spear.

In the compartment next behind the King is Edward prince of Wales, habited like the King, kneeling, and holding in his hand an open book which lies on an elegant desk; his head, which was demolished, has been

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replaced by the fair face of a mitred saint, over which is an arched royal crown. His canopy is of a rich blue damask, and the back ground is paned with white and green, embroidered with white ostrich feathers in sockets, with the motto, IC DIEN.

In the compartment behind him is Richard Duke of York, the King's second son, in every respect resembling his brother, even to having a mitred head placed upon his shoulders. He has also an arched crown over his head. The canopy over him is of crimson damask, and the back ground azure embroidered in gold, with the device of a Falcon rising on the wing within a fetterlock somewhat open.

Sandford says that on St. George's day 1466, the King determined that his second son should bear the like arms with the King, with this difference, a label of three points silver, on the first part a canton gules \* and for his badge a falcon volant silver membered with two sewels gold within a fetterlock unlocked and somewhat open gold: but the falcons here are gold.

This device Camden (in his remains page 215) tells us he gave in memory of his great grandfather Edmund Langley, the 5th son of King Edward III. who gave for his device a falcon in a fetterlock closed, having then no near hope of the crown, but his descendant, Edward IV, having obtained the crown, gave now the fetterlock open.

Of the great crucifix which filled the middle compartment, I have already said there are now no remains.

\* In the shield over the Duke's head in this window there is no canton on the label: This may therefore be the bearing of his wife Ann Mowbray, who being the daughter of John Lord Mowbray Duke of Norfolk bore these arms as descended from Thomas of Brotherton earl of Norfolk, 5th son of Edward the first. They were married 15th Jan. 1477.'

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In the first compartment eastward of it, and kneeling with her face toward it, is Elizabeth Widevile, or Woodvile, Queen of Edward IV, (married to him May 1st 1464) with her hands joined over an open book on a desk. Her face has been crack'd, but is however preserved. On her head is a crown of gold, composed of crosses patee and fleurs de lis. Her dress is of white sattin embroidered with gold, and comes down close to the wrist, over which she has on a rich crimson mantle with an ermined collar over the shoulders. — The canopy is crimson and the back ground azure, embroidered with broom-stalks, green and bearing red flowers. The desk has been broken and ill patched up, as has the Queen's neck and hair, which have been ridiculously filled up with an arm and up-lifted hand placed so as to touch her left cheek.

The two next compartments are filled up with the five princesses, three in the first and two in the second. First, Elizabeth, born Feb. 11. 1466, afterwards married to King Henry VII. Second Cecilie, married to John Lord (afterwards Viscount Wells.) The third, Ann, married to Thomas Duke of Norfolk.

Bridget of York, the fourth daughter, who very early became a nun at Dartford, is, perhaps, for that reason left out.

The fifth daughter, Mary of York, promised to the King of Denmark, but never married, for she died 1482.

The sixth, Margaret, born 1472 died in her infancy, and is not here.

The seventh, Catharine, married to W. Courtney Earl of Devonshire, she died 1527.

All these are with their faces toward the place of the great crucifix. The first kneels before an elegant desk,

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on which lies an open book. Her face is gone, but supplied by one of a smaller sized person. Over her head is a circle composed of pearls. She is dressed in crimson, her garment being tied round the waste with a golden cord, the end of which hangs almost to the ground.

The other ladies are dress'd also in crimson, but not with the girdle.

The second has on her neck a white handkerchief bordered with an open gold lace falling over the shoulders.

The third has no pearls in her coronet.

The fourth has lost her head, which has been supplied by a man's head and neck, with light hair and an ermined collar close up to the chin, below which the princess's golden locks flow over her shoulders. This man's head seems of the same workmanship with the

other figures here. The coronet over this lady's head is lost.

The fifth has a coronet of pearls. The hair of all the five is golden. The remains of the canopy which was over them is crimson, and the back ground azure. Under each figure was the name and quality of the person; these have been broken, and the fragments improperly put together, with no design but to fill up the vacancies.

After this manner in great measure has the middle compartment of this range been repaired; but at the top is a very large arched crown over the arms of the prior irradiated, under which is a very curious piece of different work from the other parts of this window.

Under two Gothic niches are two figures looking to one another. That on the right hand is a King crowned, with a flowing hair and curled beard. He seems in ar-

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mour, having on his breast a well drawn face (like Pallas's Gorgon) over which is a royal mantle reaching from his shoulders to his heels. In his right hand he carries a sword, the point of which rests on that shoulder, and his left thumb is stuck in his girdle.

Under the other niche is a lady, not young, and full bosom'd: She too is in armour over which is a long flowing mantle; on her head is a helmet, her hair falls over her armour and shoulders; she holds a sword upright with her right hand, and rests the left on her hip.

The niches are supported by pillars richly ornamented, and over the bending of the arch of the King's niche, is on each side an escutcheon, sable a cross argent.

The inscriptions under these figures seem to have no relation to them, being sanctus, under the King *mauritus*, as sanctus is again under the Queen.

Should these have been intended for King Henry VI. and his martial Queen, Margaret of Anjou. Chance seems to have brought the dethroner and the dethroned peaceably together.

The lowest stage of this window has nothing in its compartments but some coats of arms brought hither from other parts of the church. But here I suppose were the seven large pictures of the Virgin Mary, in seven several glorious appearances (mentioned page 121) of which Richard Culmer tells us in his *Dean and Chapter News from Canterbury*, page 22.

The gentleman who favoured me with these his observations, takes notice, that 'the great height of this window, and its northern situation, with one wall of the chapter-house very close to it, occasion its beauties to be but little known; but that whoever

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will take the pains to examine it through a perspective, will find his trouble amply rewarded.'

To this let me add, that if some should think this account long, or perhaps tedious, I have no doubt but the more curious will be glad to see so particular and circumstantial a history and description of this famous piece of art, as it may give some idea of what it was in its glory, when (as tradition says) ten thousand pounds were offered for it by a Spanish ambassador.

The great window at the west end of the nave was built in the latter part of the reign of King Richard II, about the year 1400.

It is in the same style as that just now described, and like that divided by stonework into stages and compartments.

The uppermost, which is close under the point of the mitred arch, contains the arms of Richard II, who having chosen Edward the confessor for his patron, em-paled his coat. \*

The second range contains six small figures between the arms \* of his first wife on the north, and those \* of his second on the south; the former was Ann, daughter of the Emperor Charles IV, and sister of Wenceslaus, emperor and King of Bohemia, whom he married Jan. 22, 1382; the latter was Isabella, the eldest daughter

\* His arms here upon a shield hanging on a tree, are azure a cross fluree between five martlets, Or (the arms of the confessor) impaling quarterly France semeè and England.

\* Quarterly France semeè and England, impaling quarterly Or an eagle display'd with two heads sable, being the imperial arms, and gules a lion rampant queue forchée argent, crowned, Or the arms of Bohemia. This shield is not entire, the arms of the Queen having suffered.

\* Quarterly, France semeè and England impaling azure three fleurs de lis, Or. Charles VI. reduced the semeè of fleurs de lis to three; In which he was followed by the succeeding King of England.

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of Charles VI. King of France, whom he espoused October 28, 1396.

The third stage has ten saints.

The fourth the twelve apostles, with a youth kneeling and censing on the south side, and another kneeling figure on the north.

Below these, In the uppermost range of the large compartments are seven large figures of our Kings, standing under gothic niches very highly wrought.

They are bearded, have open crowns on their heads and swords or scepters in their right hands. They have suffered and been patched up again, and each had his name under him, but these are lost, except that under the fourth is - - - mus Coquestór, and there are no remains of any other inscription.

The two lowest ranges are only plain glazing, nor have we any account of what they once contained.

The workmanship of this window is inferior to what has been already mentioned, the colours being not near so rich and beautiful. Perhaps the art itself was not arrived to that perfection in Richard II's reign as in that of Edward IV.

Here I conclude this work, but not without apprehensions, that it may suffer by the kindness of some, who rating my abilities higher than I do, have raised such expectations as it may not answer.

This is a great disadvantage, but still, if what I have done may furnish new materials toward a more perfect account of my native place, I shall not think my labour lost.

Nor will it grieve me to see any of the faults I have made in it corrected, and repaired with something more to the purpose.

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THE Author's utter inability to attend the Press, and the Printer's haste  
 in working off some of the Sheets before they were duly revised and cor=  
 rected, have made the Table of Errata larger than Usual. If any are still  
 overlooked we hope they are but few.

#### ERRATA.

pag. line.

3 17 for situation, r. cultivation.  
 4 20 after originaria add a comma.  
 note 30 for Barham, r. Barham and  
   the Downs.  
 5 29 for phisician, r. physician.  
 note 33 read, some years ago.  
 7 15 for cousined, r. confined.  
 note 32 read, on stone brackets.  
 8 22 for Bertha, r. Bertha's.  
 9 15 for here, r. afterwards.  
 10 11 dele, of like masonry.  
 — 15 r. battlements were.  
 17 31 for here, r. hither.  
 23 13 for religions, r. religious.  
 24 4 for sepulchre, r. sepulture.  
 33 17 for this, r. his excellent water.  
 36 13 read and at St. Dunstan's  
   church.  
 37 30 after Chequer, read where  
   Chaucer and his fellow=  
   pilgrims are said to have  
   lodged.  
 39 8 for the east gate, r. that gate.  
 40 11 dele, east.  
 44 4 for chap. VI, r. IX.  
 45 26 r. as to have paid.  
 — 33 dele that.  
 46 26 r. trusted for his.  
 — 29 after many dele comma.  
 47 32 for, from Dugdals Monasti=  
   con, r. for Dugdale's, &c.  
 48 1 r. at that it is.  
 — 6 for more, r. offering.  
 53 8 dele marble.  
 — 14 r. the new buildings added in

honour of the Holy Tri=  
nity and St. Thomas, &c.  
54 22 r. here to have erected.  
— 31 for capitals, &c. r. many of  
the shafts being profusely  
adorned with curious flut=  
ings and twistings, and se=  
veral of the capitals as  
grotesque as those in  
Grymbald's vault.  
55 26 for Eadmer, r. Edmer.

pag. line.

— 29 for Eadmer, r. Edmer.  
62 23 r. crowded to visit the newly  
canonised.  
65 23 r. to say more.  
67 10 in the assignment of, &c.  
should have been a sepa=  
rate paragraph.  
70 11 for preferments, r. other pro=  
vision.  
71 2 after precincts dele comma.  
75 14 for chap. XIV. r. XV.  
87 13 for furnishes, r. furnished.  
90 9 dele, of less costly stone.  
93 10 for this hall, r. his hall.  
94 1 for Eadmer, r. Edmer.  
— 15 r. our crypts under the choir.  
96 14 r. pursued till the workman.  
— 35. r. here therefore was a mint.  
98 11 for disliked, r. disliking.  
101 7 dele the \* of reference.  
102 32 for placce r. place.  
104 2 for house, r. garden.  
107 16 for about 740, r. 683.  
108 2 for vesture, r. western.  
109 3 r. on the east side of it.  
117 5 dele it.  
123 18 dele one of which has a veil.  
— 23 for brokne, r. broken.  
125 4 for prior, r. the cellerar.  
126 13 r. Chaucer.  
128 30 for opinion, r. account.  
140 13 dele those.  
— 18 r. Before I close this head,  
152 27 r. a small hand bell.  
158 20 r. with the iron-work.  
163 22 for collated, r. collared.  
166 7 r. Pope Boniface VIII.  
167 25 r. servants.  
168 28 r. For, not many years after,  
171 4 add, see page 143.  
186 for Ossory, r. Meath.  
190 26 for these scenes r. this sconce.

#### APPENDIX.

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196 31 for distingush, r. distinguish.  
197 29 for green-sword, read green-  
sward.  
— 30 for rabbat, r. rabbits, &c.  
198 2 for heve, read have, and dele  
and.  
200 19 r. of the Augsburg confession.  
pag. line.  
204 18 for dated, r. ordered.  
205 12 for could nor, r. would not.  
206 7 for herbanium, r. herbarium.  
218 14 for jams, r. jamps.  
222 9 for quaterly, r. quarterly.  
230 14 for Coquestór, r. Cōquestor.

<A modest title for an unpretentious book. It is a guidebook for tourists, not a work of scholarship. But it was written by someone who had lived in Canterbury all his life. Like Somner, Gostling knew his way around the place – the suburbs, the city, the precinct, the cathedral. He noticed things; he was not so good at understanding what they meant. (Though one cannot blame him for not being Robert Willis, one may wish that he had not been quite so sure that the crypt had been there since the ninth century.) There are some large additions at the back of the book (pages 193–213) and two pages of errata at the end (pages 237–8): I have flagged the places where some correction is called for with an <a> or an <e> in the margin. The book was printed in Canterbury by Simmons and Kirkby. Apparently it sold quite well. When Gostling died, in March 1777, a second edition was already in the press. – C.F. November 2011.>