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MEMORIALS of the CATHEDRAL CHURCH of ROCHESTER.

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Deficient siquidem .....

EPISCOPAL SEES were established at London and Rochester by Augustine, archbishop of Canterbury, about the year six hundred and four. At Canterbury and London Christian churches, imagined to have been built by believing Romans or Britons, were repaired and restored to their original use; but it is most likely there was not any fabric at Rochester adapted to that purpose, because king Ethelbert is said to have raised a church from the foundation [a]. No description of this church is to be met with in any chronicle or register of the see of Rochester, nor are any other parts of it even mentioned than those in which three of the very early bishops are supposed to have been buried; Paulinus in or before the sacristy [b], Ithamar in the nave [c], and Tobias in the portico of St. Paul, made by himself for the place of his sepulchre [d].

This church, or one of a very early construction, was subsisting after the Conquest, and Gundulph, whom archbishop Lanfranc, A. 1077, appointed prelate of this see, was enthroned in it; but it was in so dilapidated a state as to be judged incapable of a repair, or, at least, of such additions and improvements as were compatible with the noble plan Gundulph had formed for his own cathedral. He

therefore built an entirely new church [e], and probably upon a site different, though

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not very far distant from the old; it being related of him, that, all things being completed, which could be necessary for the servants of God remaining at Rochester, and having collected together an assembly of the monks and clerks, as also a great number of people, he went to the tomb of Paulinus, *who had been buried in the old church*, and removed the treasure of his sacred relics to the place prepared for them in the *new church* [f]; words which imply the old church to have been standing; and it may be presumed, that it was kept for the performance of divine service in it during the years that the new church was building. Another writer informs us, that this translation was made by the direction of Lanfranc [g], who placed the body of this saint in a silver shrine: this ceremony must therefore have been performed before 1089, when that prelate died, and it is not unlikely, about the year 1084; when, as will be shewn in another page, Gundulph established the monks in this priory. Mr. Bentham, in his ingenious Preface to *The History of Ely Cathedral*, has remarked, that it was usual with the Norman bishops to begin their churches at the east end or choir part, and that there was often a consecration when that was finished or covered in; and it may be concluded that this was the rule followed at Rochester, for Paulinus was certainly

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enshrined in the choir. The nave, which is a large pile, could hardly have been completed in so short a time; and it may

be also observed that Gundulph was engaged in superintending other works.

Ethelbert's church was dedicated to St. Andrew, as a token of respect to the monastery of St. Andrew at Rome, from which Augustine and his brethren were sent to convert the Anglo Saxons [h]; and after the church was rebuilt, Lanfranc did not change the name of its tutelary saint, as he did in his own cathedral; the primate having such confidence in this apostle, that he never transmitted by Gundulph any principal donation, without entreating the bishop to chant the Lord's Prayer once for him at the altar of St. Andrew [i].

To the honour of Lanfranc it is recorded, that he supplied large sums of money for the building of this cathedral [k]; and Gundulph must also have contributed amply towards it. The names of the other benefactors are not perpetuated. Curiosity prompts to an enquiry what might be the charge of raising such a fabric in the eleventh century; but the little information that can be procured respecting the prices of materials and of labour in that age, renders it impracticable to form any accurate estimate. At the time that the workmen were employed upon this church, the bishop built the keep, or master tower, of the neighbouring castle at his own cost, which is computed, in the *Textus Roffensis*, to have amounted to about threescore pounds [l], but it may be questioned whether the charge of the masonry only might not be here meant [m].

Gundulph died in March 1107, after having held the bishopric thirty-one years; and he must have had the satisfaction of finishing his cathedral church, it being declared of him, in the *Textus Roffensis*, compiled before 1124, "Ecclesiam Andreæ, pæne vetustate dirutam,

novam ex integro, *ut hodie apparet*, ædificavit [n]." The phrase, *as it appears to this day*, may perhaps be found not

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quite inapplicable to more of the present fabric than has been hitherto admitted. The practice of building upon stone arches being so common among the Norman architects as to have occasioned an erroneous opinion of its having been introduced by them into England [o], it may be concluded that there was an ascent from the nave into Gundulph's choir; and, if so, the undercroft now subsisting may be assigned to him. The vaulting being of stone, it could not have sustained any material damage by fire, or other casualties which befell the church; nor are there in the pillars or arches any traces of the style of architecture of a later period. For the former reason, may it not be inferred, that, in subsequent repairs of the choir, part of the original walls might be preserved? But this will merit a more circumstantial discussion when the choir is examined.

An almost universal opinion prevails, that much the greater part of the present nave was erected by Gundulph, the two pointed arches on each side nearest the transept being judged to ascertain the extent of his work. Above the other columns are these marks of the early Norman architecture: the pillars are round and plain, and the two tier of semicircular arches, between which there is a triforium, have a waving or zig-zag moulding, (see Pl. XXXIV. A. A. A. A.) all the principal columns or piers are massive and clumsy, the capitals of them only being a little ornamented. On the same side there is a variety in the form of them, but each column, the VIth from the west

wall excepted, corresponds with its opposite. A very neat half pillar is worked up with the VIth column on the south side, which has a capital with a very elegant carved foliage, that differs, it is believed, from the capital of every other pillar in the church. The bases of the five pillars, which are conceived to be entirely of Gundulph's erection, are exhibited in the plate just referred to. B. marks the base of the semi-pillar contiguous to the west wall, from which the

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bases of the other pillars are numbered from the <e> <c> west. Of the semicircular arches the zig-zag moulding is narrower on those of the upper story than on those of the lower, and the faces of the upper arches are overspread with a different kind of fret-work. C. represents the six arches on the south side, D. those on the north. Upon nine of these arches, besides the fret-work, there is one of the ornaments as exhibited at D. and the other three arches have a cross similar to ES. which is that placed on the first arch of the north side. On each side of the great west door there are two tiers of recesses, some of them are delineated at F. and G.; G. Z. is a section of the moulding G. At the west end of the south aisle there is an entrance into a tower. H. represents the capital of one of the pillars of the door case, and I. the moulding. K. K. K. are capitals of pillars adjoining to the west wall of the same aisle. L. is the capital of a pillar on the south side, and M. the capital of one on the north side of the west door. There is a want of elegance in all these ornaments, and many of them are irregularly executed. The moulding I. is very ordinary. The drawings for this miscellaneous plate [o] were taken in 1786 by

Thomas Fisher, son of the late alderman Fisher of this city, a deserving youth of fifteen years of age, and are some of the first specimens of his skill in this art.

Since the building of the nave the roof seems to have been carried higher, and iron bands let in to strengthen the wall. The windows have been also enlarged, particularly the great west window, on each side of which, within the church, may be seen the remains of the arches destroyed when the alteration was made.

A most beautiful drawing of the north west view of this cathedral, by Mr. Schnebbelie of Park Street Grosvenor Square, having been obligingly communicated; an etching of it is here given (plate XXXV.) to illustrate this memoir. And it may be proper to hint, that Gundulph's work without as well as within the church differs from the style of the early Norman architecture noticed by Dr. Ducarel in his Tour through Normandy; it being remarked by him, that the abbey churches of St. Stephen and of the Holy

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Trinity at Caen, which are of the age of William the Conqueror, are destitute of any kind of ornaments about them; and that he also observed the same in all the churches where he saw round arches.

The great west door is commonly supposed to have been Gundulph's workmanship; a view of it is given in plate XXXVI; and the editor subjoins the following illustration of this curious piece of antiquity:

"It has a semicircular arch, agreeable to the early Norman architecture, with several members containing a great profusion of chimerical dressings, and Gothic ornaments. Beneath the crown of

it is the figure of our Saviour sitting on a throne, with a book open representing the New Testament in his left hand, resting upon his knee, the right arm being elevated as in the act of benediction; but the hand is broken off, as is likewise the head, but the nimbus or glory remains. On the right side is St. Mark the Evangelist, and on the left St. John supporting the throne, with their usual symbols the lion and the eagle, and above their heads are two doves. What is very singular in the architecture of this fine door, the section or horizontal line of the arch consists of square stones which support each other, and the weight of the figures above described with a semi-circular toothing: on these stones are carved small figures, which were probably designed to represent the Apostles, as their heads are encircled with a glory. The capitals of the columns which support the different members of the arch have the like enrichment. On the north side of the door is the statue of Henry the First, and on the south that of his queen Matilda, both in their robes, which were miserably mutilated and defaced in the great rebellion, particularly the statue of the queen. They are perhaps as antient figures of these two royal personages as are any where extant in England."

Mr. Thorpe seems to have competent grounds for suggesting that these may be the portraitures of king Henry and his first queen. That king founded nine or ten religious houses, and to this monastery he was very munificent. Besides

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confirming all the donations of his predecessors, he gave them the churches of

Boxley, Aylesford, Chislehurst, Wolwich, and Sutton, with the chapels of Kingsdowne and Wilmington, and portions of tithes in Strood, Dartford, and Chalk [p]. He granted them likewise many privileges; one of them was a power of coining money [q], and another the profits of a fair for two days on the feast of St. Paulinus [r]. Matilda had the highest esteem for Gundulph; and it was probably from a respect to his memory, that through her influence many of these gifts might be obtained. As the writer of his life only notices Henry's confirmation of former grants, it may be questioned whether all his donations were not subsequent to the death of our prelate. He is said to have been the queen's confessor; and it appears from the Rochester Monk's History of his Life, that she frequently conversed with him on religious subjects, and revered him so far as to have one of her sons baptized by him [s].

Gundulph was a native of the diocese of Rouen in Normandy, and had been sacrist of the abbey of Bec, a house of the Benedictine class. A zealous attachment to the monks of his order, and other qualities well known to his friend Lanfranc, rendered him an able assistant to the archbishop in his plan of removing the secular clergy from the cathedral churches, and settling the regulars in their place. He had a comprehensive understanding in temporal matters, and was shrewd and indefatigable in the pursuit of them [t]. The writer of his life seems indeed to have suspected that his favourite prelate would be charged with paying too close an attention to worldly cares, as he thrice reminds his readers, that this man of God (for so he repeatedly terms him) with the solicitude of Martha blended the piety of Mary. At the time of his promotion to this see, he found the church despoiled of



almost all its valuable estates. Some of

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them were recovered from Odo bishop of Baieux by the joint efforts of Lanfranc and Gundulph; and our prelate was successful in a suit at law, which he conducted with judgment and spirit, against Pichot the sheriff, who had got possession of the manor of Isleham in Cambridge-shire [u]. He was also the instrument of procuring to the monastery of St. Andrew, which he established and enlarged, considerable acquisitions; and, in the opinion of Lambarde, "he never rested building and begging, tricking and garnishing, till he had advanced this his creature to the just wealth, beauty and estimation, of a right popish priory [w]." This very learned and useful writer in this passage, and many other sarcastic strictures upon Gundulph and the monks, has not always made due allowance for the principles of piety which influenced the prelate and the age. When, in return for gifts, numerous and valuable, the donors were to be admitted members of the priory, to be interred within its holy walls, and to be lasting partakers of the prayers of the fraternity, it was supposed they would receive an adequate compensation. Nor is there any reason to question Gundulph's firm belief of the inestimable benefits of these privileges. As a proof of his sincerity, it may be alledged, that when he became sensible of his approaching end, resolving not to die as a bishop in his palace, but to yield up his breath as a free monk among monks, in a more humble place, he ordered his domestics to carry him to the common infirmary; where, having given to his brethren and the poor every article of his episcopal habit, which he considered

as a degrading weight of propriety, he resumed the cowl, and, contrary to the earnest persuasions of the monks, submitted to the rigorous act of discipline enjoined by the founder of his order [x].

The episcopal ring being one of the burdensome ornaments which Gundulph

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was afraid to wear, he committed it to the care of a brother monk, who was in constant attendance upon him; and when some required him to give it to the abbat of Battell, his answer was, "*Monachus est, nihil sibi cum annulo.*" *He is a monk, he has nothing to do with the ring.* A few days after being visited by Ralph, the abbot of Sues, whom arbitrary treatment had driven from his monastery, and who was well known to the infirm prelate, he put the ring upon the abbat's finger. But he astonished and terrified at the novelty of the occurrence expostulated against it, "*non est mei ordinis annulum habere, sum enim habitu monachus, etsi non in vita -- unde mihi re non necessaria onerari formido,*" -- *being a monk in habit though not in his mode of life, he dreaded the being oppressed with so unnecessary a thing.* Ralph, however, retired with the ring, on being assured he would find it necessary, and on Gundulph's urging him not to persist in disobeying what was requisite to effect his good wishes towards him. When Anselm promoted the abbat to the bishopric, the monks comprehended this mysterious conduct of Gundulph, and offered it as an instance of the foreknowledge with which he was endowed [y]. And to us this little occurrence affords a trait of the prelate's character. The abbat of Battell might be in waiting that he might have the earliest

intelligence of Gundulph's death; the monks of Rochester possibly espoused his interest, and he might flatter himself, that if Gundulph had given him the ring, such an investment with a principal ensign of the episcopal function might be a means of securing the reversion of the see from the archbishop. But this the dying prelate might wish to avoid, lest it should call in question his prescience; for he was probably aware, that Anselm designed the bishopric for abbat Ralph, who, it is mentioned, resided with the archbishop, not as an exile, but as his countryman; and who, as other writers have informed us, lived in habits of friendship with him. Though it is unnoticed by the eulogist of Gundulph, there was a manifest inconsistency in the prelate's declining to give the episcopal ring to one abbat, because he was a monk,

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and his pressing another abbat to keep the ring, notwithstanding his having offered the same plea why he ought not to be incumbered with it. And there was the like glaring impropriety in Gundulph's accepting a bishopric that was so foreign to his vow. But it was the craft of the regulars to depreciate, and to affect to despise an office which they were in general extremely solicitous to obtain.

According to a tale related by Gundulph's Biographer, this prelate by the giving of a ring pointed out, even after his death, another bishop of this see. For no sooner was Ernulph elected, than he informed the monks of his having had for some days a presentiment, that, however unworthy he might be of this elevated station, he should be the next person promoted to it, father Gundulph having offered to him in his sleep a ring

of great weight. Ernulph, like Ralph, expostulated, but it was to no purpose. A severe rebuke followed, and on his accepting the ring, the spectre was satisfied and vanished. The monkish writer gravely observes, that those who heard the story were fully persuaded it was not a fanciful illusion which Ernulph had seen in his dream, because, on his appointment to the bishopric of Rochester he was invested with the same ring which Gundulph, while living, presented to the abbot of Sues [z].

Archbishop Hubert at his death bequeathed a gold ring with a large topaz for the use of the bishops of Rochester in perpetuity [a].

From a very early part of life Gundulph's mind was imbued with a deep tincture of piety, and he was always assiduous in his private devotions. When on a journey he would retire to a stable and pass many hours in meditation and prayer; and after his promotion to the bishopric, in every villa where he occasionally resided a small room was appropriated for his oratory, in which it was the business of one of his attendants to place his book of prayers, some of which were composed for his use by Anselm [b].

As long as strength permitted, it was his practice to celebrate mass twice a day; the first, either the mass for Sunday, or the mass of the Virgin Mary, or that of St. Andrew, or of some other saint whose

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memory he particularly revered; and the second the mass for departed souls, at which monks only were allowed to be present [c]. He performed these offices with intenseness and fervour, and possibly it was owing to an extraordinary elevation of mind, that he once let the chalice

drop from his hands; an incident that must have much alarmed and distressed him, if, like Lanfranc, he was fully persuaded (and probably he was) of the doctrine of transubstantiation. He however soon became so collected and firm as not to discontinue the recital of the prescribed words of praise and thanksgiving to God. Both Gundulph and his biographer attributed this accident in part to the malignity of the Devil, who wanted to cast down so pious a man to the pit of perdition, and it was conceived that Satan used for his instrument a lunatic monk of Christ church Canterbury, who had foretold in one of his raving fits, that such a calamity would befall Gundulph [d].

In the phrase of his Biographer, Gundulph was militant to God under three kings, and had the rather peculiar happiness to continue in favour with all of them. The first William readily concurred in his building the church of Rochester [e]; and at his death bequeathed to it one hundred pounds with other gifts [f]. The second William, however he distressed and harrassed other churches, from the veneration he had for its bishop, not only spared St. Andrew's, but considerably augmented its revenues [g], and from king Henry he obtained a confirmation of all its rights and privileges; these three monarchs cheerfully co-operating with him in his good work. Panegyrics of this kind must be read with a proper abatement for the prejudices and predilections of the writers of them; but some incidents are particularized, which, if well founded, shew that Gundulph must have been highly esteemed and valued as a man of integrity and discretion.

At the time of Odo de Baieux's being besieged in Rochester castle by William Rufus, Gundulph is said to have had free access to both parties, from a full persuasion that he was worthy of confidence, and that he would endeavour to mediate with such prudence as to give satisfaction to both [h]. Though in the warm contest between the same king and Anselm, Gundulph was the only prelate who adhered steadfastly to his friend the archbishop, he did not incur the displeasure of the king, nor forfeit the good opinion entertained of him by the espousers of the just rights of the crown [i]. And on the revolt of the Norman barons and others, soon after the accession of Henry to the throne, our bishop, by sound reasoning, and by the mildness of his expostulations and admonitions, effected a permanent reconciliation, and thus performed an acceptable service to the king and his disaffected subjects. It was on this account, observes his Biographer, that at court, and in other places, where the nobles of the land were the topic of conversation, Gundulph was not classed among them as their equal, but considered as their superior, and, as it were, their father [k].

Of the literary acquirements of this prelate no flattering report is made by the writers of his time. William of Malmsbury says, he was not destitute of learning [l]; and that he had not a claim to much more than this negative kind of praise, may be inferred from the historian of his life: for, partial as he is to his memory, and lavish as he is in his panegyrics in other instances, he only mentions his progress in Grammar, which was but the first stage of the seven liberal arts as they were then styled [m]. And when relating the frequent conferences there were between Anselm and Gundulph upon religious subjects, his account

is, that Anselm was the more frequent speaker, because he was more learned in the scriptures; that Anselm uttered the divine oracles, and was answered with

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the sighs and tears of his companion [n]. In the Epistles of Anselm there are several addressed to Gundulph; had any of his to Anselm been preserved, a better judgment might have been formed of his learning. As he was, however, Anselm's regular correspondent [o], it cannot be supposed that he had not a competent skill in the Latin tongue; nor, as he was from his youth trained for the church, ought it to be presumed that he had not studied the Scriptures with a degree of attention and care. Most probably he had not a mind turned to logic and metaphysics, in which consisted chiefly the learning of the age; and in the application of which to illustrate the Scriptures, and explain the sacrament of the Lord's supper, both Lanfranc and Anselm excelled.

Whilst he was a student at Caen, he proposed in the way of amusement, to two of his companions, to try by the Sortes Evangelicæ, who of them should be an abbat and who a bishop; and this being a custom then prevalent, he probably was much inclined to believe that their future condition in life might be divined from the passages of Scripture that were presented on the opening of the New Testament. The verse which occurred to him was, "Who is that faithful and wise servant whom the Lord shall make ruler over his household:" and Lanfranc without hesitation declared its prognosticating he would be a bishop. To Walter he assigned an abbey, on his having turned to the words, "Well done, good and faithful servant, enter thou into the joy

of thy Lord;" and he became abbat of Evesham. The name of the third student, the lot he drew, and the inauspicious interpretation of it by Lanfranc, are designedly concealed by the historian, it being, says he, the mark of a disingenuous mind to insult over the misfortunes of another. The sensible William

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of Malmsbury, who has preserved this anecdote of these celebrated men, was unquestionably of opinion that Lanfranc was gifted with this species of a second sight, for he offers it as a token of the divine appointment of Gundulph to the honour of a bishopric, and adds, that it afterwards appeared the more miraculous, because Lanfranc had not, at the time, conceived a hope of being archbishop, or even of going to England [p].

Though the compiler of the *Textus Roffensis* has recorded the great knowledge of Gundulph in architecture, it is unnoticed by his Biographer in his diffuse detail of what he thought much more illustrious deeds. And yet, this was a qualification which the prelate converted to the lasting benefit of his church, and which, at the distance of seven centuries, reflects the most credit on his name. He was employed by the first William to erect the White Tower within the Tower of London [q]; and the king, probably from that circumstance, became a benefactor to the priory of St. Andrew. And, on account of the bishop's skill and expertness in masonry he was recommended to the second William to build the castle of Rochester [r]. His reward for this work, executed at his own expence, was a renewal of the grant, and that in perpetuity, of the manor of Hadenham in Bucks. It is to the advantage of Gun-



dulph's character, and what does not seem to have befallen any contemporary architect, that three considerable specimens of his talent are remaining; and it is thought, that to these may be added the tower of Malling Abbey, which he founded for nuns of the Benedictine rule.

Several writers have conjectured that the style of architecture called Gothic was brought into Europe by persons returning from the Crusades in the Holy Land; a supposition not judged by others

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to be well founded, because travellers through Judea and other eastern countries have not observed any antient traces of this mode of structure. In the early part of life, Gundulph, accompanied by William, then archdeacon, but afterwards archbishop of Rouen, went on a pilgrimage to Jerusalem; and from the bent of his genius to that science, he could hardly have overlooked so striking a difference as there is between the pointed arch, and the form of that to which he had been accustomed. But if he saw any angular arches, they did not meet with his approbation. From the large remains of buildings confessedly raised by him it may be inferred that he invariably adhered to the semicircular arch. This bishop's not being known to have composed any literary work may be a reason for there being no account of him in *Biographia Britannica*; but it is somewhat strange that his celebrity as an architect should not have introduced him into some other English Biographical Dictionary;

Inventas aut qui vitam excoluere per  
artes, &c.

He cannot with justice be ranged in the same class with Inigo Jones, nor, considering the times in which he lived, ought he to be placed much below Wren. It must, however, be allowed that his buildings, like those of Vanbrugh, are rather to be characterised by their solidity and strength than their beauty.

Little information can now be collected concerning Gundulph's relations [s]. Hatheguin was the name of his father, Adelsia that of his mother. The station of life in which his father was is not mentioned; but his mother, after she be-

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came a widow, retired to a convent at Rouen founded by queen Matilda, and took a religious vow [t]. He had a brother William, who accompanied, or followed him to England. In the survey of the manor of Maidstone in Domesday, William is returned as holding of the archbishop of Canterbury 2 sullings, valued as high as 10l.

On the death of Gundulph Ralph became his successor, who, A. 1114, being translated to the archbishopric of Canterbury, was followed in this see by Ernulph; a name that must be ever entitled to a page in Memorials of the church of Rochester. He was a native of France, and the viciousness and incorrigible insolence of the monks of St. Lucian in Beavais, where he had not a little while resided, having greatly distressed him, Lanfranc advised him to come to Englaand, and placed him with his brethren at Christchurch. Anselm constituted him the prior of that monastery, and, by the interest of that prelate, he was in a synod held in London promoted to the abbacy of Peterborough. He conducted himself in his high station

with uprightness and prudence, and to the satisfaction of those over whom he presided [u]. We, says an historian of Peterborough, most readily received him for our abbat, because he was a good monk, and wise, and a father of monks. In his day every thing was good, and joy, and peace, because the king and the nobles loved him, and always called him their father [w]. At Rochester he imitated Gundulph, and was by the monks of that cathedral considered as a second Gundulph. The reverence they had for the memories of these two prelates was such that their anniversaries were observed

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with the same sacred rites and hospitality as the double festivals [x].

Ernulph had studied under Lanfranc, and profited much by his lectures. A monkish historian says, he was most worthy of praise and of long approved piety [y]. He was an eminent casuist, and distinguished himself in the controversy about the real presence of Christ in the sacrament. A catalogue of his writings is inserted in Tanner [z], and the substance of them given by Dupin [a]. This prelate had a strong and useful bent to subjects of antiquity. As it was reasonably to be expected, he directed it to the discovering and ascertaining of the property, the rights and the privileges of his church; and the well-known Textus Roffensis is an ample proof of his diligence, and of the success of his researches. This must have been a collection of great importance to the members of his priory while it subsisted; nor is it now merely a book of curiosity, for it contains matter worthy the attention of the historian and the lawyer. It is needless to enlarge upon this venerable

monument of antiquity, the learned Mr. Pegge having given so circumstantial an account of it in Biblioth. Topogr. Britann. No XV.

Like Gundulph his predecessor, Ernulph was an architect of renown, and he shewed specimens of his skill in the several religious houses with which he was connected. At Canterbury he took down the east end of the church erected by Lanfranc, in order to enlarge it; and by him and prior Conrad it was rebuilt with such splendor, that the like was not to be seen in England [b]. And at Peterborough he built the dormitory, com-

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pleted the chapter-house, and began the refectory [c]. In the character which William of Malmsbury has drawn of our prelate, it is observed, that though on his coming to Rochester he found all things done, the activity of Gundulph anticipating the diligence of all his successors, he was notwithstanding perpetually contriving something to display his ability; either strengthening what was old, or devising new work. The edifices erected by him in this priory were the refectory, the dormitory, and the chapter-house. A plate is given (XXXVII.) of the remains of the west front of this room. Within the walls it is in width 33 feet; its length cannot be determined because the east wall was taken down on the building of a stack of chimneys to the deanry-house. The corboil stones, above which are carved heads, are faced with a shield; but the arms (if any were engraved upon them) are obliterated. The three arches under the west windows here represented communicated with the cloyster; there seems, however, to have been within the arches a portico or vestibule, where was

the entrance into the room. For, adjoining to the south wall, at the distance of seven feet, are the remains of a cluster of small columns, from the impost of which might have sprung a vaulted roof-ceiling, perhaps the support of a gallery which was below the windows. These arches are much embellished. In the History and Antiquities of the city of Rochester [d], it was offered as a surmise that the signs of the zodiack <e> had been carved on the compartments which form the fascia of the centre arch; but it appears more probable that there was an exact correspondence in the figures on

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each side. The whole is, however, so much impaired by age, or has been wantonly defaced, as not to admit of a discovery of the design of the artist. "The stone used was brought from Normandy, and is of a dusky red colour, thick set with micæ of a silvery tale, as appeared from an examination made by Mr. Thorpe of the inward broken columns and arches that had fallen down before the drawing was made."

Against the general opinion that the great west door of the church was the work of Gundulph, no plausible objection can be offered but what arises from the difference in the style of sculpture between the ornaments of it and those which are still remaining in good preservation upon the arches in the nave that were constructed by him. Upon them we see but little foliage, no representation of either bird or beast, except that, in the two middle columns of the arches at the west end of the south aisle, there are the appearances of the heads of some animals rudely carved; no statues, no mezzorelievo figures, and only two small human

heads above the fifth arch, on the north side, which seem to be of a later date. And as there is not any profusion of relief, so neither have the decorations that beauty and neatness which are so conspicuous in the ornaments of the west door. With these, however, the frontispiece of the entrance into the chapter-house may be compared without any disparagement to the latter; and Ernulph had unquestionably a more elegant taste in architecture than his predecessor. It was for the embellishments of his buildings, that he was in his days distinguished and commended. The articles enumerated in the splendid choir of Canterbury cathedral, that was enlarged under his direction, are the light of the glass windows, the brightness of the marble pavement, and the variety of pictures in the roof; and it is said that

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his most precious ornaments added to the renown of Rochester cathedral [e].

It is here presumed (and as it is conceived not wholly without grounds), that these two prelates might plan and delineate their buildings and the ornaments; and why might they not occasionally busy and amuse themselves in carving the lighter parts of their works? A modern bishop of Rochester shewing himself a pattern of hard labour to his chaplains and other domestics, and thus encouraging them to grub up thistles, briars, and stubbs, that covered a waste piece of land, would be a spectacle rather ludicrous; but it was thought a highly meritorious deed in Gundulph, that he took this method of cultivating a spacious field, which ever after bore large crops of corn for the poor [f]. And if the prelate was so willing to handle the mattock and the spade, is it at all unlikely, as he was a professed

architect, perhaps a free-mason, that he should be expert with his trowel and chisel [g]?

The preceding remarks, with others that may be suggested, are, however, offered with much diffidence, and a becoming deference to the judgment of those who are scientifically conversant in the History of English Architecture; for the writer frankly acknowledges that this survey of Rochester cathedral has not been made with the eye of an artist. But he thinks he may venture to advance, that these two curious pieces of antiquity, the west door, and the front of Ernulph's chapter-room, can hardly be later than the time of that prelate, the circular arches visible in both being allowed to be characteristics of the early Norman style [h]. The same observation, it is apprehended, will hold good with respect to the circular arches, with ornaments neatly executed, in what was formerly the east or dormitory-cloyster. It is the more probable, because, as be-

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fore mentioned, Ernulph built the dormitory; and the site of this edifice can be clearly pointed out by a lease granted A. 1596, October 5th, to Philip Heath, one of the clerks of this cathedral church, in which the premises are thus described.

"A lyttle parcel or pyttle of ground, lying in length east and west between the chapter-house, and the wall of Mr. Maplesden's (now Mr. Coldcall's) prebendal house, along the south wall of the cathedral, where the old cloyster was in time past, conteining in length east and west eight rodde lacking three feet, and conteining in breadth, at the west end or head two rodde and three feet, little more or less, with a little

house under the vestree or chapter-house of the said cathedral church, together with one other little parcel or pyttle of ground, part of the said old cloyster, set, lying and being to the vestree aforesaid against the north, to the old Frater Hall against the south, to the wall of the old chapter-house and dorter against the east [i], and to a quickset hedge towards Mr. Maplesden's garden against the west [k]."

Ernulph died in 1125, and John, archdeacon of Canterbury, succeeded him in the bishopric. In whose prelacy, on Ascension day (May 11,) A. 1130, the church of Rochester was dedicated, in the presence of king Henry the First, by archbishop Corboyl, assisted by eleven English and two Norman bishops [l]. Four days before, Henry, accompanied by David king of Scotland, had attended at the performance of the same ceremony at Canterbury cathedral; an exhibition so splendid, that, according to Gervase's aggrandising report of it, the like had not been heard in the world since the dedication of the Temple of Jerusalem by Solomon [m]. It has been already men-

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tioned, that by Lanfranc's direction Rochester cathedral was consecrated to the memory of St. Andrew; but it seems to have been usual to repeat this sacred appropriation, when an opportunity offered of doing it with greater solemnity, and when there was a prospect of obtaining some valuable donations from the royal and noble personages who honoured it with their presence. Several dedications of Canterbury cathedral are noticed in its history, which inclined Somner and other writers to imagine, though without any authority, and in some instances against



the clearest evidence, that that church was as often rebuilt [n]. At Canterbury the dedication appears to have been only in consequence of the enlargement and ornaments of the choir by Ernulph and Conrad; and, perhaps at Rochester, the finishing of the nave by Gundulph, and Ernulph's decorations of different parts of the church, might be the pretext. The church of Boxley was the king's gift to the priory of St. Andrew upon this occasion [o].

On the evening of the day of this dedication there happened a fire which consumed almost the whole city of Rochester; but it does not appear, notwithstanding the suggestions of later historians, that the flames reached the church. In the Saxon Chronicle, compiled by a contemporary writer, the city only is mentioned; and in the annals of Edmund de Hadenham, in which are recited two calamities of the kind that befell the church, one in 1137, and the other in 1177 (mistake for 1179), the author, who was a monk of this priory, expressly says that the latter was the second fire [p]. The notion of the church having suffered on the evening of its dedication, by the fire in the city, if it did not originate, has possibly been strengthened by an erroneous title

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to the royal brief which the monks procured for the collecting of contributions after such a disaster. This brief could not, however, be granted by Henry the First, but by his grandson. For the king is in the preamble styled duke of Aquitaine and earl of Anjou [q], dignities to which the former had no pretensions. The second Henry inherited the earldom from his father Geoffrey, and being duke of Aquitaine in right of

Eleanor his queen. Of the fire in 1137, the account given by the monkish annalist is, that on the third of June the church and the city with all the offices of the monastery were burnt. The destruction of the offices was so general, that the monks were obliged to disperse themselves in different abbeys [r]; but the damage which the church sustained does not seem to have been very material, as there are no traces of any great repair in consequence of it.

Supposing Wharton to have given a correct copy of Edmund de Hadenham's annals, the second fire was in 1177; but it is apprehended there was a mistake in the transcript, because Weever, who cites a MS. of the church of Rochester in the Cotton Collection, mentions 1179 [r]. And Gervase, who was at the time a monk of Christ church Canterbury, not only relates the calamity between two events, viz. the benediction of the first abbot of Lesnes, and the death of its founder Richard de Luci, both which happened in 1179, but also ascertains the day to have been on Tuesday the 4th of the ides of April after the octaves of Easter; and in that year Easter fell on the first of April, and in 1177 not till the 24th of that month [s]. Edmund de Hadenham further observes, that this fire was in the ninety-seventh year from the establishment of the monks in the priory of St. Andrew, which fixes that æra, and

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probably the translation of Paulinus, and the first use of Gundulph's church in 1084. See page 153 of these Memorials.

As there is manifestly an error in the date of the year of this second fire, so the accounts of its destructive effects seem to be much overcharged, it being generally

suggested, that from 1179 till towards the middle of the next century the choir was in ruins. An enquiry into the evidence we have of the repairs of both offices and church, and of the new works that followed this conflagration, may be a means of discovering, in a great measure, the damage really sustained; and some light may be also cast upon the subject, by surveying those parts of the fabric that have not been yet described. But it will be proper to premise that the monkish historians, often without design, use expressions that will admit of a latitude of interpretation, and that it was customary for them to amplify the losses and distresses of their brethren.

It has been thought that the refectory and dormitory were again burnt down, and that they were rebuilt by Silvester who was prior in 1178 and afterwards. But a doubt may be made whether it was not at Waleton in Suffolk, a cell dependent upon the priory of St. Andrew, that he erected these offices; and this construction is the more plausible, because it immediately follows, that at Rochester he removed a private house adjoining to the dormitory [t]. These buildings were probably damaged, as might be the roof of the chapter-house, since Thomas de Nessendene, sen. contributed all the materials towards a new roof [u]; and Silvester is mentioned to have placed three windows towards the east [x]. One of the cloysters it should seem likewise suffered, it being recorded of the then bishop, Gilbert de Glanville, that he built a cloyster of stone [y]. That the epis-

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copal palace was consumed is unquestionable, for the same bishop is said on that account to have re-edified it [z].

Edmund de Hadenham declares in few and comprehensive terms, that the church with all the offices, and the whole city, both within and without the walls were burnt. This annalist, however, did not flourish till the beginning of the fourteenth century; and since we nowhere find that the monks were obliged to remove to other religious houses (which was the case in the fire of 1137), it may be doubted whether their offices did not receive less damage by the second fire. Gervase, who was a contemporary writer, relates a more deplorable tale, for, according to him, the church and its offices, with the city itself, was reduced to ashes. But there are, literally speaking, standing evidences which disprove his round assertion, that the nave was cinerised by this conflagration. Not but that it seems to have done material injury to some parts of the church, and as there is reason to suspect to the nave, and to the south aisle, of the west transept, it being recorded that Ralph de Ros, prior in 1199, roofed the great church, the greater part of it with lead, and that Helyas, who occurs prior in 1222, finished the covering with lead [a].

On each side of the pulpitum or steps at Canterbury cathedral, as built by Lanfranc, there was a cross aisle, and it is most probable there was the like adjunct to Gundulph's nave at Rochester, though afterwards rebuilt upon a larger scale. Several entries in Registrum Roffense shew that the present transept was erected subsequent to the fire. The north aisle, called the *new work* towards the gate of St. William, was begun by Richard de Eastgate monk and sacrist, and almost finished by brother Thomas de Mapeham. Richard de Waledene monk and sacrist, built the south aisle towards the court [b]. Helyas is mentioned as a principal bene-

factor to the new work, it being noticed

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of him, that, whilst he was sacrist, he never contributed less than twenty pounds sterling a year [c]. Peter, as long as he was precentor, gave twenty shillings a year. The other benefactors recorded in Registrum Roffense are lady Sediva of Faversham thirty shillings, Anschetillus Dane and Oliva his wife forty shillings, and James Salvage, no sum specified.

The roof of the nave was probably raised upon its being new-covered by Silvester and Helyas. And the better to connect the nave with the new transept, might it not be judged necessary to take down the original eastern arches, and, in part, the pillars which supported them? Should this surmise be admitted, it will account for those arches being angular, semicircular arches being at that time disused. The arches in the transept are pointed. On the face of the corboil stones, on each side of the nave, are the arms of the see, and of the city of Rochester; when first placed there is not known. On the outside, above the windows of the gabel end of the south cross aisle of the nave, are three antient heater shields with arms. Of this part of the church a plate <e> (XXXVIII.) is given from an accurate drawing by the ingenious Mr. Tracy of Brompton. In elucidating two of these coats there is not a little scope for imagination, it being much more easy to determine to whom they cannot be applicable, than to ascertain the names or rank of the persons commemorated. Some queries, with the circumstances that occasion them, shall be suggested, because they may lead to a fortunate surmise. The arms of the bishopric of Rochester are certainly displayed upon the centre shield;

and as it is placed next after the escutcheon with three crowns, this has been conceived to be the arms of a royal benefactor. With an exception to Stephen, the arms of all the kings of England since the Conquest were lions; and of the Saxon monarchs, those of the East Angles only had crowns, and they did

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not bear them in pale, as they are here represented. Considering then this shield to have a place of precedency; might it not be designed to have a reference to the archbishops of Canterbury, the see of Rochester being founded by Augustine, and his successors continuing for many years the patrons of it? When the archbishops first assumed for their coat the papal pall, does not seem to have been settled by our antiquaries: may they not previously have had for their device three crowns? The triple crown is one of the symbols of the papacy; and, from the days of Augustine, the archbishops were generally considered and denominated the representatives, and the legates à latere of the pope [d].

In the plates of the arms of several religious houses prefixed to Tanner's *Notitia Monastica*, there are two hundred and thirteen shields, and three crowns are depicted on five of them; four have the crowns placed in the customary mode, and on the fifth they are in pale. As three of the four escutcheons which have the crowns, two in chief, and one beneath, belonged to monasteries founded or amply endowed by kings of the East Angles [e], this will account for their being distinguished by the same arms with those princes. The crowns in pale were the armorial bearing of the priory of Bristol, which consisted of canons of the

order of St. Augustine (bishop of Hippo), and, according to Tanner, had him for their patron saint. Their reason for taking this coat does not appear.

Formerly it was supposed that upon the third shield there was a cross with four martlets, which were the arms of some of the Anglo Saxon kings, subsequent to the heptarchy. Others have thought they could discern a fifth martlet, which would make it the coat of Edward the Confessor. Mr. Tracy observes that there is now only a faint ves-

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tige of a cross enhanced, though he says it might probably be so placed as to give room for a fifth martlet. Edward, however, is not recorded as a benefactor; and it is undeniable that during his reign the church of Rochester was in a ruinous state, and nearly derelict. When Gundulph came to the see, he found here no more than three secular priests. But if the first escutcheon had not, is it very likely that the third should have any reference to royal personages? might it not rather be designed for the arms of the prior and the convent, as it follows those of the bishop? and the omission of the escallop-shell in the central point would be a sufficient difference. It strengthens this notion, that so many of the antient arches of the nave are ornamented with a cross. -- And should the arms of the founder and patron of the church, the arms of the bishopric, and of the priory, be the memorials of honour displayed upon these three shields, there will certainly be a consistency and a proper gradation in the arrangement [f]. But unfortunately the first link of the chain is suspended upon a conjecture.

The head upon this gable end has been

very much defaced. It might be designed for our blessed Saviour, or for the apostle Andrew, the tutelary saint of this church. The arch over it is so cut, as evidently to shew it was intended to represent a glory. The black squares in the chequered work are formed with small flints. Within the transept there are not any escutcheons of arms to commemorate the names of benefactors towards it, which adds weight to a conjecture of the late Mr. Gostling, that this was a practice not generally adopted till a later period [f]. The base, however, of almost every pillar seems to have been ornamented with a human head; and many of these heads are well carved and remain perfect. Some of the lay contributors may be here re-

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presented; but as the greatest number of them have shorn crowns, it may be reasonably supposed that they exhibit the visages of monks who were members of the priory whilst the work was carrying on. And supposing them to have been taken from the life, whoever views them will be apt to remark that these sons of Benedict were not emaciated by their mode of keeping the abstemious rules of the father of their order.

Whatever might be the work done to the choir, it is conceived that it was subsequent to the repair of the nave, and to the rebuilding of its transept, -- because in the registers of the priory from which Dr. Thorpe copied the papers printed in *Registrum Roffense*, the latter articles are first recited, -- because it is stated in those entries, that William de Hoo, sacrist, "with the oblations to St. William made the whole choir from the said ailes [f]," (words which rather imply the transept's being previously finished), -- and because



Helyas, first sacrist, and afterwards prior, is commemorated as a great benefactor to the new work. But it is evident at what time Helyas was a ruling member of this religious house, since it is recorded of him, that, on the part of the whole convent, he presented king John with a silver cup of the value of six marks; and that for the church he gave a horse worth fifty shillings to John de Salerne the pope's legate, who was in England in 1206 [g]. This arrangement of the repairs and new work, with other reasons that shall be assigned, seem to operate strongly against the notion, that from the fire of 1179 the choir was a heap of ruins till about 1227, when Edmund de Hadenham mentions the entrance into the *new choir* [h].

With what emotions of grief and indignation has this annalist represented the outrages committed by Simon earl of Leicester and his troops in the year 1257! "Knights on horseback, termed by him satellites of the Devil, entered the church of St. Andrew with swords

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drawn, whilst the priest and people were celebrating the passion of Christ, and riding round the altars drove away many persons who had fled to them for refuge. -- O mournful, mournful day! in which the noble church of Rochester, and every thing therein contained, became the spoil of the basest of men, who shewed no more honour and reverence to it than to the vilest hovel. The oratories, cloysters, chapter-house, infirmary, and all the shrines, were made a stable for horses, and every where covered with dung. Their gates were every where burnt, the choir turned into a place of grief, and their

organs into the voice of them that weep [i]." Had the choir been a scene of desolation for so long a period, Edmund de Hadenham could hardly have been ignorant of it; nor could he have foreborn painting in strong colours the lasting woeful effects of the flames. Gervase, in his relation of the burning of the choir of Canterbury cathedral, says, that the distresses of the sons of that church were not to be expressed or even conceived; and that they placed an altar, such as it was, in the nave, where they howled rather than sang matins and vespers for five years. This exile from the choir he speaks of as an exclusion from the land of Promise, and the delights of Paradise; and mentions the anxiety the monks had, and the pains they took to have the choir prepared for the celebration of Easter in the sixth year [k]. But, according to the received opinion, their brethren of St. Andrew were banished from their choir almost fifty years, and paid their primary attention to the repair of what were deemed the least sacred parts of the church. This is hardly credible; and where indeed, unless in the choir, could they well have performed for many years the daily offices of their religion? The roof of the nave was repairing, and the transept must have been in a still more confused and indecorous state.

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Besides, there are, I think, some traces of the choir's being used in the intermediate time. When the castle was besieged by king John, A. 1215, the church was plundered, and not a pyx said to have been left upon the altar [l]. And when *altar* is mentioned without any distinction, it is generally understood to mean the altar, or the great or high altar.

During the years that the choir is supposed to have been in ruins, three bishops must have been buried in the cathedral, and probably in the choir, agreeably to the practice which had been then adopted. There can be no doubt but that bishop Gilbert de Glanville, who died in 1214, was interred near the altar [m]; and it is observable that from the antipathy the monks had to this prelate, they exulted at his being buried at a time when, by a papal interdict, there was a suspension of all divine offices. But it would have afforded another admirable topic of taunting triumph, could they have added, that "his bones were not canopied by the church which lay naked to the injuries of stormy weather:" nor, had this been the case, would the monks have chosen this part of the fabric, for the place of sepulchre of William the Scotch pilgrim [n], better known in the annals of Rochester cathedral by the name of Saint William, from the oblations at whose shrine the choir is said to have been rebuilt.

*Fecit* is the term in the Register; and the chief point for consideration is, whether it ought to be so strictly interpreted as to mean, that William de Hoo re-edified the choir from its foundation. At Canterbury, though the flames blazed with violence to the height of fifteen cubits from the floor [o], the crypt of that choir was not injured, and in the opinion of Mr. Gostling, for which he assigns a very satisfactory reason, part of the original partition walls are still remaining [p].

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At Rochester, had there been a necessity to have rebuilt from the pavement, should we not most probably have seen the choir separated from the side ailes by open Go-

thic work, instead of walls near six feet thick. Walls thus solid are allowed to be a mark of the early Norman architecture; and to a builder of castles, as Gundulph was, they were habitual.

This will countenance a surmise, that the present walls of the choir to a considerable height might be of his construction, and that William de Hoo, in new making the choir, would use them as far as he could with security, to save time, trouble and expence. The fire raged in the offices and the bishop's palace, which were situated on the south quarter of the church; this side of the fabric was therefore the most exposed; and a circumstance can be pointed out which has a tendency to prove that the south wall of the choir was in one part only shattered and weakened by its fury. For in what is called St. Edmund's chapel, and not far from the steps of descent into the undercroft two buttresses are fixed, apparently with a design of strengthening the wall.

Within the choir, in the compartments between the pillars, there are mouldings, rather small, of pointed arches. How far these arches may be worked into the walls cannot now be seen, but no vestiges of them are discernible in either of the side ailes. There are several clusters of pillars, from the imposts of which spring the spandrils of the arches of the roof that is vaulted with stone, and the shafts of these pillars are detached from the walls. Above the walls is a triforium formed by small pillars and arches not much ornamented, within which are <c> the windows. A representation of one of the windows is given in plate XXXIX. fig. 2. The triforium is continued round the cross ailes to the east window. "All the columns are of marble brought from

Petworth in Sussex. It is of a grey colour with a cast of green, thick set with shells chiefly turbinated. Several of the shells are filled with a white spar, which variegate and adds to the beauty of the stone. Its texture is rather irregular, but very firm and not destitute of brightness [q]." In 1742 and 1743, when the choir was repaired, these pillars were injudiciously white-washed, but they have been since polished and restored to their original beauty.

Not a <e> surmise shall be hazarded respecting the age of the walls of the <c> choir and its transept. Against those of the chancel and north cross aisle there are substantial buttresses, of which support the other aisle is destitute, though most exposed to frequent heavy rains, and tempestuous wind. A view is given of it in plate XXXIX. and the defect is at once glaring. But it should be remembered, that, when this transept was erected, it was screened by spacious and lofty buildings, all the offices of the priory being placed in this quarter; and that the north cloyster, some remains of which are yet visible, was an extended buttress.

The eminently learned author of the Life of William of Wykeham has noticed a now apparent irregularity in the whole south side of Winchester cathedral, by the demolition of the buildings belonging to that monastery [r]. But much worse consequences have followed at Rochester, this part of the fabric having been endangered from the same cause, and perhaps partly by disturbing the foundation. Of this circumstance the dean and chapter, in 1596, seem to have been aware, and to have endeavoured to guard against it in future. For in the lease, granted to Philip Heath, a clause of which was cited in page 163. of these Memorials, a reserva-

tion is made by the lessors of "all the stone, mortar, and stuff in the wall of the church: and a forfeiture of the lease was incurred on digging stone, &c. out of the wall or any part of the foundation to the hurt or weakening thereof." Several attempts have been made to secure this cross aisle; the first (when it is unknown)

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by fixing wooden ties with large iron bolts, into the main timbers of the roof. The second was in 1751, in pursuance of the advice of the late Mr. Sloane, by raising two brick buttresses [s]. The third, about twenty years after by lightening the roof, and these experiments had for a time their use. But the wall being evidently declining, it was since judged expedient to consult Mr. Mylne, and by his direction, piles of brick have been reared in the undercroft, and within the aisle, and other methods used to discharge the weight of the upper works. This scheme has hitherto fully answered the purpose.

Every other wall of the choir, whether built by Gundulph, or constructed by William de Hoo, is visibly firm; and supposing the latter not to have re-edified the partition walls from the foundation, yet if to him be attributed the repairing of them, together with the fitting up and furnishing of the whole choir, might it not in the vague language of the monkish writers of that time be denominated a new choir, and William be said to have made it? We still sometimes find a like inaccuracy of speech. Whilst the choir was repairing in 1743-4, the dean and chapter attended divine service in the neighbouring parish church of St. Nicholas, for a year and a quarter, and at the expiration of that term they were represented as having duty again in the

new choir. And after the later alterations and improvements at Westminster Abbey the same epithet was often prefixed to that choir. The case seems to have been, that as well from the ordinary decays of a building that had been erected above a hundred years, as from the damage by fire, the choir at Rochester might have stood in need of a thorough repair; and it was doubtless the wish of the monks to modernize and improve that part of the fabric in which the most sacred offices were performed. For a delay of near half a century the low state of their finances may be assigned as a more than plausible reason. The money collected by the king's brief must have been exhausted, and at the beginning of

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the thirteenth century the convent was necessitous in the extreme, as they even sold the silver from the shrine of St. Paulinus, in order to defray the charges of their perverse litigation with their bishop [t]. They were therefore obliged to wait till an adequate supply could be provided.

The ingenious device of some crafty monk, in converting into a martyr and a saint a charitable Scotch baker, because, whilst travelling towards the Holy Land, he was unfortunately murdered and robbed by his servant, opened at length a source of riches to this religious house; and with the offerings at his tomb, we are informed, the work was completed, though manifestly upon an æconomical plan, the architect having been very sparing in his ornaments. How soon the miracles of St. William began to blaze forth, is not mentioned; nor in any MS. known to be extant are the gifts specified that this corruscation produced [u]. But,

according to Lambarde, he was a saint in request to the Reformation. "For here (as they say) he moulded miracles plentifully; but certain it is, that madde folkes offered to him liberally even untill these later times [x]." The tomb, which consists of a large stone coffin of Petworth marble, adjoins to the north wall of the transept, and makes so mean an appearance as not to have merited the burin. Whatever decorations it may have had, these have been long since defaced, or pillaged; and all that remains is a bar of iron upon the cover, which, being in the form of a palmer's staff, serves to denote the class of the person here deposited. This is, however, loose, as if an attempt had been made to wrench it off; and had it succeeded it would probably have been sold to John Wyld, a shoe-maker in Rochester, who is upon

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record for having purchased all the iron-work torn from the monuments in this cathedral, by the church reformers of the last century [y].

A glazed window was antiently so valuable a donation as to entitle the giver to the honour of having his name inserted in the benefaction roll. Several instances occur in Registrum Roffense, p. 121--123. Bishop de Glanville is recorded for having given two windows at the altars of St. John and St. James [z]; and Osborn de Shepey, before he became prior gave one at the altar of St. Peter. Where these altars were erected does not appear. In the undercroft windows were fixed at different altars by the following persons; at those of St. Michael and the Holy Trinity, by Heymer de Tunbridge; at the altar of St. Catharine, by Robert de Hecham; and at that of St. Magdalen,



by an anonymous woman of Halling, through the influence of Theodoric a monk, who also recovered from Alured Cook half the charge of another window. Four windows were given "in fronte versus majus altare," *in front towards the great altar*, one by David Wisdom (who also made a window in the undercroft), one by William Potin, and two at the expence of Robert de Hecham. The dates of these three gifts are not mentioned, nor can it be ascertained when the present large window was put up in the room of these windows [a]. From the expressions here used, it is clear that the monkish writers were accustomed to denominate the east end of the church the *front*; a notion that was ridiculed for its extravagance by Mr. Gostling, who earnestly contended, that it was absurd to style that part of an edifice the *front*, where was not the entrance into it [b]. The propriety or impropriety of the term is not the point to be principally consi-

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dered; the first question is, whether the writers used the word in that sense? And though *prior pars* in William of Malmsbury could be fairly interpreted to have a regard to the time of the building of that part of Canterbury cathedral he was describing, and not to its situation as the fore-part of the church, there are two passages in Gervase's Chronicon, cited below, which can be no otherwise construed than as denoting the east wall of the choir [c]. The monks might style this part of the church the front, either from its being, with respect to the floor, the most elevated spot, and there was an ascent to the high altar in most of our cathedrals; or, what for an obvious reason is more likely, from the altar's being

placed in that quarter of the church which fronted the east [d].

Hubert de Burgh, justiciary of England in the reign of Henry III. gave "fenestram mediam ad sanctum Willelmum," (Reg. Roff. p. 124.) *the middle window at the shrine of saint William.* The window here described, it is apprehended, is not either of the central windows now extant, but a window that was under them, the stone frame of which is to be seen in the wall without the church. It seldom happens that an inaccuracy can be pointed out in any delineation of the ingenious Mr. Grose; there is, however, a small mistake in his view of "The Tower of Gundulph;" for upon the north wall of St. William's chapel he has sketched the arches of three windows, whereas it was <c> a single window divided by two munnions. To the west of the window is a nich in which might be placed the statue of this imaginary saint. Considering the illustrious rank of the donor, it may be presumed that the window was ornamented with coloured glass; and if, as it is not unlikely, some legendary tale of saint William was represented, it was doubtless defaced in pur-

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suance of the statute of 3 and 4 Edw. VI. c. 10. The only painted window noticed in Registrum Roffense is that of the History of King Arthur in the Dormitory presented by Ralph Breton (p. 122); and the fragments of coloured glass in a window in the south wall of the west aisle of the nave are all that are remaining in this cathedral.

Contiguous to the south wall of the choir there is a chapel that has its name from St. Edmund, though the altar erected in honour of him was placed in the un-

dercroft [e]. The builder of this chapel and the time of its construction are unknown. The bason for holy water, still to be seen, is not of itself a certain mark of there having been, though probably there was, an altar in this chapel; because such an utensil would be requisite, as this was the common passage for the monks from the north cloyster into the church. The arch of the door of communication is still discernible both in the chapel and Mr. Coldcall's garden. Very near, if not adjoining to this chapel, was the *excubitorium*, an apartment for the persons who kept watch the whole night, and whose business it was to call up the monks to their nocturnal devotions at the regular hours [f]; and it appears from Custumale Roffense, that some of the monks continually lay in the church. The moulding of a pointed arch in the west wall shews there was formerly another door into this chapel; the present is a wider and more lofty entrance which faces the steps leading down into the undercroft. It is supposed that originally there was a south aisle of the same width with that on the north side of the choir, and that the wall of it might be continued to the east transept. Traces of such a wall appear by the steps into the undercroft, and in what is now the minor canons vestry.

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Another dedication followed the new work of the west transept, and the finishing of the choir; it was however deferred till November 1240, and was then performed by bishop Richard de Wendover, assisted by the bishop of Bangor. On the 28th of February succeeding, John, Suffragan of the archbishop of Canterbury, dedicated an altar in the chapel of the

infirmery to the honour of the Virgin Mary; and, confiding in the mercy of God, granted to all confessed and real penitents, who should on the festivals of the glorious Virgin, and on the anniversary of the dedication of that altar, offer their devotions at it, a relaxation for fifteen days of the penalties enjoined them [g]. The chapel to the west of the south transept of the nave, in which the bishop's consistory court is now held, is frequently denominated the chapel of St. Mary *de Infirmitorio* [h]; and this, it should seem, is the chapel alluded to by Edmund de Hadenham in the passage just cited: for, as I conceive, a distinction ought to be made between the infirmary chapel and the chapel *de Infirmitorio*, i. e. between the private chapel or oratory, for the convenience of the aged or infirm monks, who were unable to attend divine service in the choir, and the chapel, the oblations in which were to be applied in defraying the charges of the infirmary. The chapel adjoining to the nave could not, from its situation, be the infirmary chapel, for the infirmary was placed towards Eastgate near the lodgings of the prior beyond the East cloyster [i]. In Gundulph's time the chapel must have been contiguous to his apartment; for, during the celebration of mass, he could hear the priest read the gospel [k]. Besides, the infirmary was a place of great privacy. By the rules of the order no secular person was to have access to it, and this rule seems on some occasions to have been strictly observed at Rochester [l]. Hugo de Trottesclive, who was elected abbot of St. Augustine's

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Canterbury in 1224, while he was a monk of St. Andrew's, built in this priory an

infirmery chapel; when, or by whom, the chapel of St. Mary of the infirmery was erected is not mentioned. But supposing this to have been the chapel wherein the altar was consecrated in 1240, it is probable that it was built or rebuilt about the time of the building of the cross aisle with which it communicates. It adds weight to this surmise, that in *Custumale Roffense* (p. 13.) two rents are entered as appropriated to the altar of the blessed Mary in the new work. The clustered pillars, which are of free stone, and other architectural ornaments, are not in the style of an earlier period, and the chapel appears to have had a vaulted roof.

In the original plan of Gundulph's church it is most likely there was a tower over the steps leading up into the choir. When the alteration was made in the columns and arches at the east end of the nave, and the cross ailes were erected, this tower must have been rebuilt. But, previous to it, Reginald, prior about 1154, is said to have made two bells, and to have placed them in the great tower, and by using the metal of one that was broke to have added another bell [m]. Afterwards, by the direction of Ralph Breton, when dying, fifteen marks that had belonged to his brother, who lost his life in passing the river, were ordered to be applied towards the making of a bell, for the soul of his brother. This money was committed to Ralph de Ros, the sacrist, who, as before observed, new roofed the nave, and with that and an old broken bell, that had long remained in the nave, a bell was cast, of the value of xlv marks, and called Bretun [n]. This was also fixed in the great tower. Bishop Haymo de Hethe, A. 1343, raised this tower higher with stones and timber which he covered with lead, and placed in it four new bells,

named Dunstan, Paulinus, Ithamar, and Lanfranc [o]. It was denominated the

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great tower, and by William de Dene the new belfry, to distinguish it from the small insulated bell tower standing on the north side of the church, which has retained to this day the appellation of Gundulph's tower, from a traditional notion of its having been built by that prelate. The rules of celebrating the anniversaries of the benefactors to this monastery are stated in *Custumale Roffense*, and under the article of Odo bishop of Baieux it is directed that one great bell shall be rung with the rest in the little tower. "*Missa ad minus altare -- signum grossum unum cum ceteris in parva turri*," p. 37. -- Dr. Harris conceiving *signum* to mean an ensign or flag, and not a bell [p], has fallen into a curious mistake in his construction of this passage; his remark is, that "the Rochester monks used to celebrate indeed the anniversary of Odo, but with no great respect to his memory, for they had mass only at the lesser altar, and only three flags displayed upon the lesser tower." *History of Kent*, p. 419. The Doctor has also cast an unmerited imputation upon the monks in charging them with a want of respect to the bishop of Baieux; since it appears that eight other anniversaries were observed with the same rites, and that four of them were in honour -- of their own bishop Siward, -- of one of the kings William -- and of the great benefactors to their priory king Offa and the countess of Goda.

Antiquaries the most eminent are sometimes apt to leave the plain road, and wander in the spacious, fertile, and pleasant field of conjecture; and it must have

been from this propensity that Mr. Browne Willis, when he visited Rochester cathedral, would start a new opinion concerning the original use of this little tower. If he had not seen any in his pilgrimages, he must have read of belfrys detached from their respective churches [q]; and it is therefore rather strange, that he

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should not have immediately acquiesced in the intelligence he received, that this ruinous building was called the Five-bell tower from its formerly having had bells hung in it, instead of expressing a belief of its being constructed for a repository of records, or a treasury [r]. Besides the proof already given from *Custumale Roffense*, in aid of the traditional report, it may be observed, that a monk of this house feelingly complains of the losses sustained in their estates from the want of a secure place for preserving their muniments [s]; and as to a treasury for their cash, a small room would have been sufficient, the priory being generally in debt, and often so incumbered as to be under a necessity of pawning some of their most valuable utensils. They had indeed, as appears by the inventory of donations in *Registrum Roffense* (p. 118--125.) a very copious and rich collection of sacred habits, ornaments and vessels, but most of these must have been kept in their sacristy, which was always in an interior and private quarter of the church. One of the rooms for this purpose was probably that over the small aisle at the east end of St. William's chapel, which is now called the treasury.

The strength of this tower upon which Mr. Willis founded his surmise, does not seem to be greater than one would expect to find in a belfry. But possessed with the

idea, and from such high authority, of its having been a treasury, some imagine they have discovered very extraordinary precautions contrived by the architect for its security -- that there was no door into it on the ground floor -- that the only entrance was at the top over an arch springing from the west wall of the east transept -- and that there was a winding staircase of stone in the angle of the transept, ten feet from the tower which led up to this convenient and safe bridge [t]. The curious and attentive Mr. Grose has however discovered that there was a door into

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the under part [u]; and that this entrance was frequently used is clear from a lease granted by the dean and chapter, April 7, 1545, to Nicholas Arnold, priest, of "all their lodgings which was sometimes called the wax chandler's chambers, together with the little gallery next adjoining with all usual ways, that is to say, through the *three-bell steeple*, some time so called, and so up to the north side of the church, and so on the stairs that goeth to the six-bell steeple, at the rent of a taper of one pound of wax to be offered on Good Friday to the sepulchre of our Lord." In the History and Antiquities of Rochester it was mentioned, that there were evident marks of two floors having been laid between the south side of the tower and the opposite north aisle of the choir, (see <e> Pl. XLI. Ichnography, B. B.) These floors must have belonged to the wax chandler's chambers here demised; and it is probable that this was the store-room for wax candles in which Ralph de Ross the sacrist made some alteration [x]. With regard to the winding stair-case, the steps might ultimately lead to the upper works



of the tower; but the primary use of them was doubtless for the apartments adjoining to St. William's chapel (Ichno-graphy, A. A.) in two stories of which chimneys are still to be seen. And it is apprehended that the arch was a part of the gable end of the roof of these ruinous apartments, and not taken down because it served as a butment to the wall of the cross aile.

Between St. William's chapel and the site of these apartments there is a communication by a door which is nearly opposite to the chimneys; and on the side of one of the chimneys there is a part of an oven, as there is in a small room (vulgarly called King John's prison) near a chapel in the south aile of the choir of Canterbury cathedral. Mr. Gostling was not a little sanguine that this was a place of confinement for the disorderly monks of Christ Church, and he supposed the iron grated window to have been made that they might see the elevation of the

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host [y]. If the apartment at Rochester <e> were designed for a prison, its inhabitants could not have enjoyed the same advantage, there being a pillar which must have intercepted the view of the priest at the high altar. They might indeed have been eye-witnesses of the celebration of mass in the chapel; but it is not likely that the ruling members of the convent would suffer their contumacious brethren to have the frequent amusement of seeing and conversing with the pilgrims who resorted to the tomb of St. William. Refractory delinquents were, as Fuller has observed, to be kept in a prison strong and hideous [z]. A correspondent in the Gentleman's Magazine suggested, that the hosts for the sacrament might have

been baked in this oven, a hint that did not please the ingenious author of the Walk; whose objection to it was, that "wafers are not baked in an oven, but over coals in an instrument so contrived that each side (by turning it) feels the fire [a]." And if such were the mode of baking the sacramental wafers six hundred years ago (which seems, however, to have been taken for granted) the surmise is unquestionably groundless. But whatever might be the use of the room at Canterbury, and of the ovens in both cathedrals, it will hardly admit of a doubt, that the apartments under review belonged to the sacrist, because it appears by a description in a lease granted in the reign of Elizabeth, that the sextry garden and well (formerly so called) were situated contiguous to them.

As the sacrist had the charge of the vessels, vestments, and books, and was to look after and account for the oblations at all the altars, it was expedient that he should have access to the church at all times, and by the most convenient ways. And the tomb of St. William being then richly ornamented without, and containing within it a source of wealth, it was the more requisite that this officer and his assistants should have a constant opportunity of seeing what passed below, and of guarding, as far as was possible, against all kinds of theft. Some of the visitors at

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this shrine might be more disposed to take than to give; and the purloining of even a relic of a favourite saint was not then deemed sacrilege, provided it were deposited in another religious house. Roger, keeper of the altar of the martyrdom at Christ Church Canterbury, was chosen by the monks of St. Augus-

tine to be their abbot, in hopes that he would bring with them some special relics of Becket the blessed martyr; nor did he deceive his friendly and conscientious electors, for he conveyed to them great part of St. Thomas's blood, and a piece of his crown [b]. William Palmer and Albreda his wife gave to the priory of St. Andrew, Rochester, land situated near the orchard of the sacrist towards Eastgate, and a phial with the blood of the same St. Thomas [c]; or rather with something called his blood diluted with water. And by this mixture, writes Gervase, that was sent over the whole world, the sick were recovered, and those departed persons restored to life into whose mouths it was infused [d]. *These are your miracles* was the contemptuous reply given with warmth, by Becket to a Cistercian abbot, who, when dining at the prelate's palace in company with several bishops, long engrossed almost the whole of the conversation in relating the miracles performed by the founder of his order. Mr. Warton, who recites this curious anecdote, justly observes, that it shews in a striking light the private sentiments of Becket upon the bigotries and absurdities of his religion [e]. And yet such was the imposition, and such the credulity of the age,

Mutato nomine, de te  
Fabula narratur.

Miracles equally ridiculous and absurd, and sufficiently numerous to fill a legend of two volumes, were ascribed to the relics, and no relics of this man. Though the loss is not to be regretted, it is rather extraordinary, that not one of the miracles of the Rochester saint should have been transmitted to posterity. But *miracles such as these* must have been authen-

ticated to the satisfaction of the court of Rome, before Laurence de St. Martin ob-

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tained his canonization, which he is said to have effected in the year 1256. If the merits of these nearly contemporary reputed saints after their death are to be estimated by the number of their miracles, and by the gain they brought to the crafty guardians of their respective shrines, the preference must be given to saint Thomas. Contrast their merits while alive, and the comparison will be in favour of St. William. The Scotch pilgrim might be a simple man; but, as far as appears, he was upright and inoffensive. Becket had indisputably superior abilities; but to exculpate his character from the charge of dissimulation and ingratitude, of perjury and sedition, would be an arduous task.

It was observed, in a former page of these Memorials, (p. 168,) that the pillars and arches of the choir with its transept, as made by William de Hoo, are but little decorated; but in the <e> <c> north aisle there is a door-case richly ornamented of a later period, which well deserves attention.

Through this door was the communication between the church and the chapter-house of Ernulph in all solemn processions; the moulding of the arch of entrance into the north cloyster is still to be seen, and is drawn in the perspective view of the south wing, plate XXXIII.

<c> p. 151. The constructor is unknown, as is also the date; but, in the opinion of the celebrated engraver Mr. Carter, who in his knowledge of the æra of a piece of architecture from the characteristics of its style is not surpassed by any artist in his line, this door was executed about the time of Haymo de Hethe; and he presided over

this diocese from 1310 to 1352.

Age and wilfulness have much defaced this elegant piece of sculpture, and its beauties are also disguised by the white-wash with which it has been injudiciously covered. An elevation of it is given in plate XLI.; and it is presumed that some of the portraits exhibited may be pointed out with a high degree of probability. The royal figures on each side, like those on the sides of the great west door, may be reasonably thought to denote king Henry the First and his queen Matilda;

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the scroll in the king's right hand having a reference to his new grants and to his acts of confirmation of former rights and privileges; and the church in his left to his being present at the dedication of the cathedral. The queen is holding a book or scroll in her hand, but to what they particularly relate there is no clue. Gundulph having been the architect of the church and the founder of the priory, it will be readily admitted that the episcopal figure above the king was designed for him, though the symbols are so much mutilated, that an interpretation of them is scarcely possible. Bishop Ernulph will not be judged to be unaptly characterized by the book placed before the opposite figure. In the front of the Textus Roffensis is an inscription conceived to be four hundred years old, which mentions his being the author of that MS. and if this method was taken to secure to him the credit of a composition of such essential importance to the priory of St. Andrew, as we may fairly suppose that a monk of this house designed the sculpture under examination, is it very unlikely that he might not then have in his thoughts a better book than the Textus?

There seems to be more difficulty in appropriating the two other episcopal portraits; but, with a little light and a little imagination, their attributes may suggest a plausible surmise concerning them. In the nich above the king and Gundulph, if we suppose the building to be a shrine, one shall hardly hesitate in determining the figure to be intended for Laurence de St. Martin, by whose interest with the pope William the pilgrim was enrolled in the catalogue of saints. What he holds in his hand, and which partly covers the shrine, may be meant for a pall, or for a label, in allusion to the papal bull of canonization. There is the resemblance of a tower in the opposite nich, and, if designed for one, it was no unsuitable symbol to annex to a portrait of bishop Hamo de Hethe, who raised the steeple in the centre of the church, and furnished it with bells. The countenances of these four statues, independently of the length of their beards, indicate their being far advanced in life, and so were certainly three of the prelates named: for Gundulph passed eighty-six years, Ernulph eighty-four; and De Dene relates of Haymo, that he was old and

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decrepid three years before his death. There is no account of the age to which Laurence de St. Martin attained. In the rest of the decorations there is room for a greater compass of conjecture: should there have been originally a nimbus round the head of the naked figure under the canopy at the angle of the arch, the resurrection of our Saviour may be the subject, as Mr. Carter has intimated in the following description and illustration of this curious work in the seventh number of his specimens of Antient Sculpture,

Painting, &c.

"The recess and door to this entrance, as here represented, is from the idea of its original state: at present it is walled up to the inner mouldings (which are small beads, and a hollow ranging with a large hollow filled with heads and flowers alternately), and a common square-headed architrave door inserted in the centre, appearing a great blemish to so fine a piece of sculpture. The editor presumes the alteration will not be disapproved, as it does not in the least interfere with the original work now remaining.

"It is not known by whom or when this entrance was erected; but, by the resemblance in style to the monument of bishop Heath in this cathedral, the date of which is about 1352, it may be of that æra.

"No true judgment can be formed of the several statues. The two principal are supported by bustos; that on the left-hand side may be designed for Henry I. patron of this church, from the remains of a sceptre in his right hand, and a church in his left. The other (on the right side) being a female statue, for his queen Matilda; in her right hand she holds a book or tablet; in her left hand she holds uplifted, as far as can be made out, part of a staff, on which suspend two labels.

"Above are four sitting statues, two on each side, probably ancient fathers of the church.

"Still higher are four angels, two on each side, with labels in their hands, enwrapped in clouds; they appear singing praises to the small statue in the centre, surrounded with clouds, designed most likely for the resurrection of our Saviour."

A part of the present chapter-room, which is also a library, was, when the convent was dissolved, a vestiary; for, in the assignment by the king's commissioners of lodgings with the appurtenances to the dean, the <c> cellar under the vestiary was allotted to him. Not far from it there must have been a lavatory, it being in *Custumale Roffense*, p. 30. a direction to the master of the choir and his attendant, that they should "post cantilenam" light the candle at the lavatory for those who were to be habited in the sacred vestments, and the services of the assistants to the sacrist were confined to the church. Prior Helyas is mentioned to have made a lavatory by the refectory [f]; but the lavatory for the vestiary was probably the old one said to have been constructed by Thalebot, because he was sacrist [g].

This building appears to have corresponded to that apartment at Canterbury, described by Mr. Gostling in his *Walk*, and which he judged to have been a baptistery; expressing, in his jocose way, much surprise, that "any one should have believed so public and elegant a chapel could be designed for combing of heads and washing of hands and faces [h]." But my late worthy friend, while anxious to maintain a favourite conjecture, did not attend to the several provisions made for the cleanliness of the monks of Christ Church. He had himself marked one lavatory in the cloysters near the refectory [i]; in the lower part of his supposed baptistery was another building for the same purpose [k], as is observed by his annotator; and, as in the upper part there was a supply of water, what can be less improbable, than that this apartment was appropriated to the



use of the monks who were preparing to officiate at the altar? We may be assured that the utmost precaution would be taken to prevent their celebrating the sacrifice of the mass with polluted hands.

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After the finishing of this door, it is rather likely there was not any new work at this cathedral church, the finances of the priory being not more than sufficient for necessary repairs. From a spirit of litigation, from want of æconomy, and from some of the monks appropriating to their separate use what ought to have been cast into the common stock, the body were generally in strait circumstances. Bishop Haymo de Hethe was a liberal benefactor to them. The year after he raised the tower, he, at the expence of two hundred marks, repaired the shrines of the saints Paulinus and Ithamer with marble and alabaster; and, a few years before, he had delivered to the prior one thousand marks for rebuilding the refectory and other offices, which money seems to have been mis-spent; for it is said, that had he not attended in person to the laying of the foundation of the refectory, and added one hundred marks more, that work would not have been begun. In 1349, there was such a scarcity of victuals in the convent that the monks were obliged to grind their own bread-corn; the prior, as William de Dene observes, paying no regard to the duties of his office, he having himself an abundance of all good things, because he had ingratiated himself with the pope and the king of France, by shewing civilities to two Frenchmen of high rank, who were at that time prisoners in England. That the practice of appropriation was prevalent in this religious house,

may be collected from the strict inhibition given by bishop Wells in 1439 against this offence, considered by him as a kind of idolatry in a monk; and he concludes with an injunction, that, if any monk should be found at the close of life possessed of any property, no oblation was to be made for him, and he was to be deprived of the rites of burial among his brethren [l].

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There is upon record a bill due from the convent to a tradesman, and it is cited in order to shew one of their ways of paying an old debt, and at how high a price a citizen of London in the fifteenth century estimated the privilege of being buried *more monachorum* within the walls of St. Andrew. They dealt with John Stowe a stockfishmonger and salter, and having contracted an arrear amounting to 69l. 3s. 8d. they gave him their bond for the money, and also a pawn of a certain processional cross of silver gilt, which had upon it the images of Christ, the Virgin Mary, and St. John the Evangelist, weighing upon the whole seventy ounces troy. But the bond was cancelled, and the pledge restored, on condition of their admitting into their fraternity the creditor and his wife, and thus entitling them to partake of the benefit of all masses, &c. of the convent, in common with all other brethren and benefactors [m].

Bishop Fitzjames visited his cathedral by commissioners in 1496; and, according to the return then made, the prior had not long before redeemed silver vessels that had been pawned for three hundred marks, and there were only twenty monks in the house [n], which were not half the number established by Gundulph.

With revenues thus inadequate to their ordinary expences, it was not likely they should engage in any extraordinary work upon the church. The oblations at the tomb of St. William might, for a time, be applied to the fabric, but, when close pressed, the monks would without much scruple divert them from their original design.

No evidence is remaining of their being considerably benefited by the interment of persons of high rank within the church; and the legacies from those in an inferior station seem to have been few and trivial.

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We meet with the following articles in wills preserved in the bishop's registry.

A. 1454, Nov. 14, John Pylmore directs his body to be buried in the cathedral, and bequeaths to the fabric a window of XL s. Lib. Test. ii. fol. 14. a. -- A. 1462, Jan. 18. John Bruyn of Eslyngham, in Frensbury, gives a legacy of 3s. 4d. to the chapel of the blessed Mary. Ibid. fol. 242. -- A. 1464, Dec. 16. Henry Sudbury, a legacy of xx d. to the mother church of St. Andrew Rochester. Ibid. fol. 284. b. -- A. 1473, Jan. 23. John Bocland of Stone XL s. to the cathedral church. Lib. Test. iv. fol. 233. b. -- A. 1482, Nov. 14. Thomas Haddy, register of the diocese, directs his body to be buried in the chapel of the blessed Virgin Mary, and bequeaths 5l. to the prior and convent. Lib. v. fol. 10. b. -- A. 1490, July 7. John Vanuerle of Rochester, bruer, wills to be buried in the cathedral church, where the prior and convent please, and bequeaths xx s. towards the repair of the fabric. Ibid. fol. 128. b. 131. a. -- A. 1490, Sept. 11. John Dorett, bruer, in the abbey Rochester, wills to be buried in the cathedral church, to which

he bequeaths 6s. 8d. for his burying there. Ibid. fol. 130.

It was not unusual in former days for the ecclesiastical court to threaten, or enjoin by way of penance the payment of a sum of money towards the repair of the cathedral church. A. 1334, bishop Haymo de Hethe inhibited Matthew Palmer from any further criminal intercourse with Elizabeth Kyrkesby, under the penalty of forfeiting one hundred shillings to the fabric [o]. A. 1447, a vicar of Lamberhurst, for behaving in company like an Hottentot, was sentenced to glaze a window [p]. And A. 1453, Sir William Pepyr, vicar of Shorne, was adjudged, unless the bishop of his grace should remit the penance, to offer

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a wax taper at the high altar, to pay xxx d. towards the work of the cathedral church, and the same sum to the repair of Rochester bridge. His offence was the having contemptuously disobeyed an order of the prior and convent, who were, by the king and the archbishop of Canterbury, authorised to make a public collection [q]. A. 1439, July 27, the archdeacon's official enjoined Thomas Tailor, of Chalk, for a crime he had committed to pay x l. towards the work of the fabric before Michaelmas [r].

A yearly pension, styled *Cathedraticum*, was payable by every parochial clergyman to his diocesan in honour of the cathedral church, and in token of submission to it as the bishop's see; and, as another mark of their dependence upon the mother church, they were in person if able, otherwise by a respectable curate, to appear in the procession at the cathedral in Whitsun week, and make an oblation at the high altar. Tuesday was the usual

day in the diocese of Rochester. This service being troublesome and expensive, the country clergy seem to have been generally remiss in the performance of it, and the bishop and the ruling members of the priory were equally assiduous to prevent a discontinuance of it. Bishop John de Botlesham, in order to restore and establish what he called an holy and laudable custom, granted in 1402, an indulgence of forty days from penances enjoined to all who should attend, and threatened the negligent and rebellious with a suspension from the celebration of divine offices. Between the years 1436 and 1515, there are several entries in the consistorial acts concerning this matter, and in 1452 thirty-seven delinquents were cited. Some assigned a satisfactory reason for their absence, and the sentence of suspension against those who could not was commuted for by pecuniary mulcts -- of six pence to the sacrist of the priory for a pound of wax, and, as contumacious, of eight pence to the bishop for a flagon of wine [s]. As this procession was of a superstitious kind, it ceased at the Reformation. It does not appear what the oblation was that each incumbent was constrained to offer, nor how the money was disposed of: perhaps origi-

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nally it was applied to the fabric. The repair of cathedral churches was certainly in former times considered as an object of much importance, there being several canons of archbishop Stratford which assigned to this use divers forfeitures for unfaithful and extortionate practices in the ecclesiastical court. One of them was an undue commutation for penance, a practice then so prevalent, that had the penalties been paid they would

have afforded an ample revenue. And bishops neglecting to pay the forfeitures within a month were to be prohibited *ab ingressu ecclesiæ*, and inferiors for a like neglect to be suspended *ab officio et beneficio* till they should pay the same [t].

The state of the fabric of Rochester cathedral at the establishment of a dean and chapter, by king Henry the Eighth, in 1541, is unknown; but from their institution there does not seem to be ground for charging them with any blameable inattention to their church. On a metropolitanical visitation by archbishop Abbot, in 1607, they certified to his grace, that the church required weekly repair from its antiquity, but that it was in reasonable reparations. And as this return was not followed by any injunctions from the visitor, the presumption is that it was well founded. The following entries of gifts to the church occur in the accompt-books of the dean and chapter. Mr. Wayland's note of money received from the farmers of the church as their benevolence towards the repair of the cathedral.

John Griffith, Esq. farmer of the manor of Friendsbury, June 7, 1612, 10l.

John Kitson, gentleman farmer of land in Romney-marsh, July 8, 1613, 10s.

1617, Nov. 28. Received of the executors of Dr. Wilson a legacy to the church, 10l.

In the annual account of the state of the diocese of Rochester made to the king by archbishop Laud, in 1633, it is said that the bishop (Dr. John Bowle) complained, that the cathedral suffered much for want of glass in the windows, because the dean and chapter refused to be visited by him, on pretence that the statutes were not confirmed under the broad seal. To which the king wrote this postill in the margin: "This must be remedied one

way or other, concerning which I expect a particular account of you [u]." The objection of the dean and chapter to the visitatorial power of their diocesan was so far from being a mere pretence, that in the reign of queen Anne it was judged necessary to pass an act of parliament to give a legal sanction to the statutes (with some exceptions) of all the deans and chapters, founded by Henry VIII. Probably it was owing to the dean and chapter of Rochester's questioning the authority of their prelate, that he was induced to transmit such a frivolous complaint to his majesty: for the bishop could not be ignorant, how extremely difficult it must be to keep the windows whole for any length of time, the precincts of the church being a much frequented thoroughfare to the city. In pursuance, however, of the king's direction to archbishop Laud, he, as metropolitan, visited the church; and the following was the answer to one of his interrogatories (dated April 23, 1634) respecting the fabric: "The dean and chapter say that the cathedral church is sufficiently repaired in all parts thereof, the only defects being in some part of the glass windows, and that but very small, three parts of that charge being already defrayed, and the rest being now in hand; and the reason why they were left last to finish was the great charge the church had been at of late years to repair the stone work, timber work, and leads which have been so great, that besides the annual expences of reparation, there hath been of late years upon the fabric of the church, and making of the organs expended by the church above one thousand pounds; and if the glass windows had been repaired, they would have been broken again before

the reparation had been finished [x], and that all the buildings charged upon them by their statutes are kept in good and sufficient reparation." It should be observed as a strong presumptive evidence of the truth of this return, that the archbishop's injunctions under this article were no other than "that the windows should be repaired without

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delay in a decent manner, and the bells together with the frames put in good order; that there should be a new fair desk in the choir, and new church books provided without delay; and that the communion table be placed at the east end of the choir in a decent manner, and a fair rail put up to go cross the choir as in other cathedral churches." -- And, Jan. 16, 1634, the dean and prebendaries promised to do all that was enjoined.

Rochester cathedral did not escape the fury of the pretended reformers in the last century, though, according to the following paragraph in *Mercurius Rusticus*, published in 1647, it at first suffered less from their bigotry than some other of these sacred edifices: "In September 1641, the rebels coming to Rochester brought the same affections which they expressed at Canterbury; but in wisdom thought it not safe to give them scope here, as there; for the multitude, though mad enough, yet were not so mad, nor stood so prepared as to approve such heathenish practices. By this means the monuments of the dead, which elsewhere they brake up and violated, stood untouched: escutcheons and arms of the nobility and gentry remained undefaced; the seats and stalls of the quire escaped breaking down;



only those things which were wont to stuff up parliament petitions, and were branded by the leaders of the faction for popery and innovations; in these they took liberty to let loose their wild zeal; they brake down the rails round about the Lord's table, or altar; they seized upon the velvet of the holy table; and in contempt of those holy mysteries which were celebrated on the table, removed the table itself into a lower part of the church. To conclude with this farther addition; as I am credibly informed, they so far profaned this place, as to make use of it in the quality of a tippling-house, as well as dug several saw-pits, and the city joiners made frames for houses in it." -- To which account it may be ad-

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ded, that the church was used as a stable by the troops under the command of general Fairfax, the heads of the horses being turned to the old stalls in the choir. This anecdote is related upon the testimony of Mr. William Head, senior alderman of this city, a very antient worthy man, who died March 5, 1732; and he also well remembered that the soldiers used to amuse themselves in picking out with their bayonets from the <c> walls the inlaid pieces of ivory.

At the Restoration the cathedral was in a very dilapidated condition. The dean and chapter, in their answer (A. 1662,) to bishop Warner's Enquiry into its State, set forth, that the repair of the ruins of the church had then cost them near eight thousand pounds, and that the remaining defects would not be repaired with a less sum than five thousand pounds, which they were unable to raise of themselves [y]. Towards the work they re-

ceived several donations; and in justice to the memory of their benefactors, their names with the sums subscribed are entered in the minute-book of the dean and chapter, and are as follows:

Sir Thomas Hardress,	£. 20
Sir George Sondes,	40
Sir Norton Knatchbull,	30
Arnold Breame, Esq.	6
Sir William Mann,	5
Dr. Turner, Dean of Canterbury,	20
Peter Curwin, Gent.	5
Laurence Brooke,	5
Sir William Hugesson,	5
Henry Eves, D. D.	3
Sir Edward Masters, Knt.	2
Thomas Peake, Esq.	1
Mr. John Best,	1
Sir George Juxon,	5
Mr. Somner, Register,	2
John Hart, vicar of Milton,	2
The church of Canterbury,	40
Sir Thomas Colepeper of Holling-	
bourn,	5
Mr. John Davis, curate of Maidstone,	5
Mr. Robert Ellis, rector of <e> Boughton,	
Malkerbe,	1
Sir Theophilus Biddulph,	20

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Sir William Boreman,	£. 20
Sir William Wilde, Bart.	30
Mr. Christopher Comport of Eltham,	10
Sir Orlando Bridgeman, Lord Chief	
Justice of the Common Pleas,	100
Dr. John Dolben, now Lord Bishop of	
Rochester,	100
Dr. John Warner, late Lord Bishop of	
Rochester,	2000

In the sum 2000l. affixed to the name of the prelate who closes this list, the chapter-clerk has certainly placed a cy-

pher more than he ought, for in bishop Warner's will, dated July 16, 1666, is this clause -- "And whereas I gave formerly *two hundred pounds* to help repayre the cathedrall church of Rochester, I further give unto the same *eight hundred pounds*." There is also a mistake concerning the legacy in another chapter-minute (dated June 16, 1680), by which it was directed that an enquiry should be made after 1000l. given by the late bishop to the church. The bishop's legacy being thus long unpaid was owing to its being judged requisite to apply for an act of parliament to expound some parts of the will that were obscure, and to amend others not found practicable.

Besides one hundred pounds given, as above mentioned by bishop Dolben, he contributed forty pounds towards the repairs in abatement of the xenium of four years due to him from the church [z]. And at this time the dean and prebendaries remitted one fourth part of their respective dues in arrear, in behalf of the church repairs, and the payment of the other three parts was postponed to the three following winter audits. Not long after, in consideration of the chapter's being obliged to expend great sums of money in repairs, Sir Henry Selby made a present of his salary, as under-steward, to the church, so long as they should think fit [a].

Mr. Peter Stowell is upon record for having at his own charge of one hundred pounds paved with free-stone the body of the church ten feet in breadth, and in length from the west door to the choir steps, some tomb-stones included, one

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Wyvell usurping at the foot of the choir-stairs. He also recovered at his own expence the iron frame for the hour-glass

at the pulpit, and procured the books, papers, old seal, and records belonging to the church of Rochester that were in the custody of Mr. Duke of Aylesford. He suffered much for his loyalty, being nine times imprisoned in Leeds castle, and fined ten pounds. He was joint register to the bishops of Rochester from 1629 till his death, which happened in November 1671, being buried in the cathedral on November 13. See, at p. 39, &c. &c. of this volume, extracts made by him from wills concerning gifts to charitable uses bequeathed to parishes in this diocese.

A. 1670. An agreement was made with Robert Cable to take down the north wall of the nave of the church forty feet in length, and to erect it anew from the ground.

A. 1679. The dean and chapter, being apprehensive that the steeple of the church was in a dangerous way, had it examined by Mr. Guy, a celebrated architect, who, in his return, set forth "that the steeple was in a very ruinous condition, ready to break down into the church, and to carry all before it by reason of the rottenness of the plates, and that the great girders were rotted quite through, so that a stick might be easily thrust through the same; that all the lead was so thin that there was no mending of it, and that it was thought the spire had not been leaded since it was first set up; and that three corners of the stone-work of the tower, which was all rent and crooked must be taken, and he supposed that the making good the stone tower, the taking down of the old spire, and putting up of a new, and to sufficiently cover the same with lead, would cost 1000*l.* over and besides the old lead and timber." This report, if founded on truth, would have

been very alarming: but the chapter seem to have suspected either the judgment or the integrity of the surveyor; for a few months after, they consulted Henry Fry, a carpenter in Westminster, who, on his review, declared, that the mending of the lead upon the spire, and the mending of

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one end of a beam at the lower end of the east side of the spire, would be sufficient to keep the same from falling. Mr. Guy of course lost a lucrative piece of church-work which he had planned for himself; and it is clear that the carpenter was as skilful as he was honest; for, by means of the repairs he directed, and other subsequent repairs of no great expence, the steeple was supported sixty-nine years. Though this architectural doctor was not one of the highest class, yet as he gave such sound advice, and prescribed a remedy so easy and so cheap, he merited a larger fee than he received, thirty shillings being all that was allowed him for his care and pains in coming to view the premises.

A. 1705. The nave of the church was new-leaded and repaired, and upon a sheet of the lead which is remaining are the following names:

Dr. Thomas Spratt, bishop.

Dr. Ullock, dean.

Dr. Breval, )

Mr. Hill, )

Mr. Gilman, )

prebendaries.

Mr. Grant, )

Mr. Spratt, )

Mr. Barrell, )

Stephen Huggins, virger.

Henry Turner, carpenter.

Thomas Barker, plumber.

John Gamball, bricklayer.

When public work is well executed, the names of the artificers ought to be perpetuated.

The dean and prebendaries, in answer to the enquiry of bishop Bradford, previous to his primary visitation in 1724, returned that three fourths of the whole roof had been leaded within twenty years, and that they believed the residue was for the most part in good order, and they likewise reported that they knew of no defect in the walls of any moment -- that the windows were kept in good repair, as was also the pavement, as far as tiled pavement would admit [b].

Till the year 1730, the bells used to be rung from a loft or gallery placed over the steps of ascent into the choir. The passage to this incommodious belfry was, as before mentioned, p. 173, through what is called Gundulph's tower [c], and the

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entrance into the church was by the window next to the aisle leading into St. William's chapel. When this unsightly gallery was taken away, it was agreed in chapter that the cieling of the cupola should be finished after the manner of the cieling of the south west cross, which not long before had been repaired and decorated according to a plan of Mr. James. It was at the same time ordered that the part of the organ-loft towards the nave should be wainscoated.

Very considerable alterations and improvements were made in the choir in the years 1742 and 1743, under the direction of Mr. Sloane. New stalls and pews were erected, the partition walls wainscoated, and the pavement laid with Bremen and Portand stone beautifully

disposed. The choir was also new-furnished. The episcopal throne, which is opposite to the pulpit, was erected at the expence of Dr. Joseph Wilcocks, at that time bishop of the diocese.

The altar piece, which is made of Norway oak, is plain and neat, and was probably constructed in 1707, there being a chapter act, dated June 2, to empower Mr. Crompe, the chapter clerk, to sign an agreement with Mr. Coppinger for a new altar-piece. By a minute of December 6th preceding, it was resolved that "the piece of rich silk, and silver brocade given by the bishop of Rochester should be put up." This silk, if it was ever so applied, does not seem to have lasted long, for in 1752, when archbishop Herring, who was many years dean of this cathedral, gave fifty pounds towards furnishing and ornamenting this part of the church, there was only a pannel of wainscoat in the middle, in the place of which was fixed a large piece of rich velvet in a frame elegantly carved and gilt. This was removed a few years ago; and it is now decorated with a picture of the angels appearing to the shepherds, by Mr. West, from an unknown benefactor [x]. On the top of the arch of the great east window, was this inscription "1660, soli Deo," till the whitewashing of the church in 1742. The scrolls which the principal portraits in the picture hold in their hands contain the angelic hymn -- "Glory to God in the highest, on earth peace, goodwill towards men."

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Consistory courts are generally seen near the entrance into cathedral churches. That was formerly the case at Rochester; but, about the time of the repair of the choir, the bishop's court, which stood to-

wards the west end of the south side aisle of the nave was removed, and constructed in St. Mary's chapel, a much more convenient situation.

In 1749, the steeple was rebuilt. Mr. Sloane's model of the wood-work of it is in St. William's chapel.

The north-west tower of the church being judged to be in a dangerous state, it was taken down in 1763, and has been since rebuilt. The late Dr. John <c> Newcombe, dean of this cathedral, and master of St. John's college in Cambridge, who died in 1765, bequeathed one hundred pounds towards the repair of the fabric; and as this tower was erecting at the time he made his will, it is supposed to have been his intention that his legacy should be applied in aid of that work.

Notice has already been taken of the different repairs of the south aisle of the east transept.

Mr. Hasted has justly observed, that this church bears venerable marks of its antiquity. But though time must have impaired the strength of some of the materials with which it was built, I cannot by any means concur in his opinion "of the fabric's being (notwithstanding the care and attention of the present chapter) so much injured, that the fall of a great part of it may be expected in their time, and that, in all probability it may not be long before it lies buried in its ruins [y]." The revenues of the dean and chapter do not indeed correspond with their desires to improve and adorn their church, with the liberal spirit of late so apparent in the members of other cathedrals which are happily favoured with more ample endowments. But it may be asserted, upon unquestionable authority, that they have a competency for necessary repairs, and, with a seasonable and judicious attention to necessary re-



pairs, a fabric of this kind may be upheld for ages.

From the preceding memorials it is evident, that a considerable part of the church has stood almost seven hundred years; and that a much greater part has

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subsisted above five centuries and a half. It has not, within memory, been requisite to take down to the ground above forty feet of an outward wall, and one small tower, the foundation of which had been disturbed by burying too near it, and the walls shaken by carriages constantly passing under it; and the south-east transept, the only quarter of the fabric that was apparently in danger of falling, is, it is believed, effectually secured.

There not being then cause to apprehend a catastrophe, so speedy and so com-

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pleat as seems to have possessed the mind of Mr. Hasted's informant, I must object to the limiting of the duration of this fabric to a shorter period than even the days of the age of a man. And the relation I bear to two persons who formerly filled two of the higher departments in this cathedral, as well as gratitude for personal favours received from the body-corporate, must prompt me to apply to this church the expiring wish of father Paul to his country. -- ESTO PERPETUA!

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Of the BISHOPS and other DIGNITARIES buried in the Cathedral Church of ROCHESTER; and of their MONUMENTS.

AS a want of the obituary which be-

longed to this priory renders it impracticable to discover all the prelates who were buried in this cathedral, so from a failure of epitaphs it is not easy to appropriate with exactness the places of interment of those whose remains are known by other evidence to have been here deposited. Weever has printed a few mutilated inscriptions; but in his days, as he laments, "were to be seen the portraiture of certain bishops, sometimes artificially cut in stone and alabaster, but now cut almost to pieces, dismembered and shamefully abused, so that neither fame nor tradition can give us any true notice of their names [z]." The reader therefore has no cause to be surprised, should he, in parts of the following historical detail, meet with only probable conjectures.

#### I. PAULINUS. [III.]

Bishop of Rochester from 631 to 644, who was interred in the old church, was (as mentioned in a former page, p. 153.) removed by Gundulph into his new choir, and, at the expence of archbishop Lanfranc, his relics were placed in a shrine cased with silver. He was for ages a saint of such

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renown, that we find him commemorated with the Apostle Andrew, the tutelar saint of this church, in a grant of immunities from king Egbert; as also in the grant of the profits of a fair kept at Rochester upon his festival (Oct. 10), and on the preceding day [a]. The silver from his shrine was sold by the monks during the episcopacy of Gilbert de Glanville; and Haymo de Hethe, in 1345, repaired it with marble and alabaster [b]. Herbert, a priest, in his dying minutes,

bequeathed to this shrine twelve seams of barley, and his palfrey of the value of two marks, but in what year it is not mentioned [c]. The late Dr. Thorpe was of opinion that this shrine stood not far from the steps of ascent to the high altar (see Ichnography, <c> No 3.); and this was frequently the site of altars of favourite saints.

The parish church of Crayford was dedicated to Paulinus; and in it there was, as usual, his image, before which, in the wall, John Cliderow, bishop of Bangor, who died in December 1435, was by his own directions to be buried; and he desired that the ceremony should, if possible, be performed by his intimate friend John Langdon, bishop of Rochester [d]. Before Paulinus condescended to accept this see, he had been archbishop of York;

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and Bede has given this description of his person from a priest and abbot of veracity, -- "that he was tall of stature, stooped a little, had black hair, a lank visage, a nose very thin and hooked, and a venerable and stern aspect." His epitaph is printed in Weever's Funeral Monuments, p. 310.

## II. ITHAMAR. [IV.]

Was the successor of Paulinus. He was a Kentishman by birth, the first Englishman who obtained a prelacy in his own country, and in the qualifications proper for that station was not inferior to any of his predecessors. He was buried in the original cathedral church. Weever has assigned the removal and the enshrining of his reliques to Gundulph; but this solemnity was performed by bishop John between 1125 and 1137, out of gratitude

for being, as he conceived, cured of a grievous pain in his eyes by the intercession of Ithamar [e]. This prelate died in 655, and, according to Capgrave, his festival was observed on the fourth of the ides of June. The priory was possessed of a legend of the miracles of St. Ithamar [f], but it was probably destroyed; nor has tradition perpetuated in what part of the church his shrine was placed, but a surmise respecting it shall be offered in another page. Haymo de Hethe ornamented the shrine of Ithamar in the same manner with that of Paulinus; and his expences for the decorations of both amounted to two thousand marks.

### III. TOBIAS. [IX.]

There were twenty-eight bishops of Rochester before the Conquest; and of these, Paulinus, Ithamar, and Tobias, are the only prelates known to have been buried in their cathedral. And it is related, that Tobias, who died in 726, had built the portico of St. Paul within the church, for his sepulchre. He was illustrious for his knowledge of the Greek language, and for his skill in the sciences, and was very exemplary in his life; but

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not having been enrolled in a calendar of popish saints, his bones were not favoured with a solemn translation into the new church, nor probably any care taken to preserve his tomb. At the bottom of the steps of descent from the great west door into the nave, there is a large stone, upon which was formerly fixed the effigy of a bishop, with an inscription and ornaments of brass. In the History and Antiquities of Rochester, p. 59, it is intimated, that it might be placed by Gundulph, to pre-

serve the memory of Tobias. But, as Mr. Gough, in his curious, splendid, and useful work, has justly remarked, respecting two other similar gravestones in this church, "it would be admitting too great an anachronism in the æra of monuments to suppose that this brassless slab, ornamented as it certainly was, could be of the age of Gundulph [g]." Bede has honoured the literary merits of Tobias with a high and lasting encomium; and from this circumstance, Leland seems to have truly inferred, that his writings were numerous, and that they must have been seen by his learned Eulogist. These monuments to his memory have, however, long since perished [h].

#### IV. GUNDULPH. [XXX.]

When this prelate ordered his domestics to remove him into the common infirmary [i], he apprehended himself to be very near his end, but he survived several weeks. At length, worn out with age, he expired in the year 1108, on the 8th day of March, being the third Sunday in Lent. This was particularly noticed by his Biographer, because the 24th Psalm, which was a part of the office for the day, had been sung at his consecration; and he endeavours to shew how applicable some of the verses of it are to the sentiments, studies, and habits of the bishop's life. He points out another circumstance which he deems extraordinary and even marvellous, viz. that, after his departure, his body, which was naturally of a dark hue, seemed to the attendants to become white, and to acquire an ad-

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mirably shining brightness. He imputed to the copiousness of the alms which the

prelate had distributed the whiteness of the hands, and that of the other part of the body to the sanctity of his manners, and the effusions of tears so frequently shed by him when performing the offices of religion [k]. It is rather to be wished, that this monkish writer, instead of indulging these fanciful ideas, had gratified posterity with an accurate description of the features and of the whole person of Gundulph. The natural change suggested might doubtless appear the more striking, on account of the darkness of the bishop's complexion; and it is not unlikely, from the tranquil manner in which he died, there might remain that pleasing serenity in his countenance which Pope, with the exquisite sensibility of a son, has well expressed in his letter to Richardson the painter, when he requested him to sketch his lately departed mother before the winter flower was faded, conceiving it to be a subject that would afford the finest image of a saint expired than ever painter drew.

Gundulph's body, dress in episcopal vestments, was laid before the altar of St. Andrew, a saint as highly venerated by this prelate as by Lanfranc, and buried before the altar of the crucifix, Anselm performing the wonted exequies over the remains of his departed friend. Weever, who has in this instance been too implicitly followed by other historians, has suggested that the bishop was interred at the east end of the choir, not distinguishing between the high altar and the altar of the crucifix, which was always raised at the intersection of the cross that divided the nave from the choir: and in parochial churches the rood, but without an altar, was fixed over the entrance into

the chancel. In the Antiquities of Canterbury by Somner [l], and in Cantuaria Sacra [m], passages are cited from MSS. belonging to the priory of Christ church, which denominate the altar of the high cross between the choir and the nave, and the altar under the great cross of the church, the altar of the crucifix; and in Custumale Roffense there is an account of the cross, and of the crucifix in the nave [n]. From this MS. it appears, that there were solemn processions to this crucifix, and particularly on Good Friday when oblations were made.

For some years after the Conquest, it was the practice to bury bishops in the nave of their cathedrals, and commonly not far from the altar of the crucifix. This was the place of interment of Lanfranc [o] and Anselm [p] at Canterbury; and though Wolstan, whom Lanfranc was desirous to deprive of his bishopric on account of his insufficiency [q], was buried in the chancel of the choir at Worcester, not far from St. Oswald [r], because he was like him a reputed worker of miracles, yet his immediate successors, Sampson and Theulf [s] were interred in the nave before the crucifix. It is also observable, that after the fire at Christ church, when the monks removed the relics of Dunstan and Elphege, they deposited them near the altar of the holy cross, till the choir was rebuilt [t]. There can then hardly be a doubt of Gundulph's having been buried in the front of the steps ascending into the choir. The inscription over his grave, if there ever was one, has not been preserved; but his Biographer, before he expatiated diffusely in humble prose upon the life of the bishop, had compressed the substance of his history in a few heroic verses, which he subjoins, because, as he re-

marks, the power of metre was more pleasing than prose to some readers. As a specimen of the taste of this monk, and of what he conceived would gratify the taste of his contemporaries, his twice ten lines are copied from Ang. Sacr. vol. II. [u].

Te, Gundulfe pater, peperit Normannia mater.  
 Mundum sprevisti, claustrum Beccense petisti.  
 Te monachi texit vestis, te regula rexit.  
 Rexit et erexit; nec te via prava reflexit.  
 Primo Beccenses juvisti, post Cadomenses.  
 Hinc mare transisti, Lanfranco complacuisti,  
 Summo doctorum doctorum præcipuorum.  
 Hoc donante datum rexisti pontificatum.  
 Templum fundâsti, donis illud decorâsti.  
 Tu collegisti monachos, quos hic posuisti.  
 Tu pater illorum vixisti, tu populorum.  
 Te tam majores, quam dilexere minores.  
 Tu peccatorum solamen, tu miserorum.  
 Pauperibus largus vivebas, et tibi parcus.  
 Orando flebas, suspiria longa trahebas.  
 Dum sic lugebas, Missas celebrare solebas  
 Te propter multarum cæcavit fons lacrimarum,  
 Ante diem mortis dolor adveniens tibi fortis,  
 Anno dante moram, postremam traxit ad horam.  
 Te mors bis quartâ tulit idus Martis adorta.

Weever has very pertinently styled some similar verses nicking hexameter.

In a nich of the west front of the north-west tower of the nave, there is a very antient episcopal figure standing upon a shrine, designed, as it is thought, for Gundulph. The face is much disfigured, the hands are mutilated, and the mitre with a part of the crozier is broken off. A representation of it is given in plate VII. fig. 3.

Lanfranc's bones were removed from the nave of Canterbury cathedral into the north cross of the choir near the altar of St. Martin: and the reliques of Anselm



were about the same time re-interred in a tower to the east of the south cross which was erected for that purpose, and called St. Anselm's chapel [w]. No such translation of Gundulph's body is upon record. On the authority of Mr. B. Willis, the east monument on the south side of the communion-table in Rochester

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cathedral is shewn for his tomb; it may, however, be questioned whether he had any other ground for his suggestion, than that formerly it was usual to inter the remains of the builder of a church near the altar; but when this practice was introduced, the body, it is believed, was generally buried on the north side. In the Ichnographical plate, N<sup>o</sup> 26 (with qu. for quære) is referred to as the supposed tomb of Gundulph; and unfortunately the same letters of doubt must be subjoined to many other episcopal tombs. With respect to Gundulph little need is there for a small sepulchral monument to perpetuate his name. Of him it may be as aptly declared, as of Sir Christopher Wren the architect of St. Paul's, and of bishop Remigius, our prelate's countryman and contemporary, who died only two days before the consecration of his cathedral which he had erected at Lincoln,

Look round, be this church his tomb [x].

Ralph [XXXI.] was the successor of Gundulph, and advanced to the see of Canterbury in 1114.

If bishop Ernulph [XXXII] was buried at Rochester (and there is no reason to believe that he was interred elsewhere), it is most likely that his remains might be deposited within the chapter-

room erected by himself. That this apartment was a place of sepulture is unquestionable, because the workmen, who in December 1766 were digging under the area of it a new cellar for the deanery house, discovered a skeleton that was seven feet in length. The skull was entire, and the teeth firmly fixed in the jaws. A stone coffin was also cut asunder in 1770 by the men employed to make a drain in this place, but the corpse it had contained was mouldered into dust [y].

Bishop John the first [XXXIII] died probably in June 1137.

Bishop John the second [XXXIV] died towards the end of the year 1142.

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Bishop Ascelin [XXXV] died in Jan. 1147.

Bishop Walter [XXXVI] died in July 1182.

Bishop Waleran [XXXVII] died in 1184.

These five prelates, it may be presumed, were buried in their cathedral conformably to the custom of the age; and as to four of them, we meet with a circumstance respecting each, that rather strengthens this opinion. For Ithamar must be deemed the patron saint of the first John, in consequence of the miraculous cure he imagined himself to have received by his intercession. Ascelin had strenuously defended the rights of his church, and took a journey to Rome for that purpose. Walter was the first bishop elected by the monks of this priory, and held the see upwards of thirty-four years, -- and Waleran died at Rochester [z].

V. Gilbert de Glanville [XXXVIII.] a native of Northumberland, was consecrated bishop of this diocese, September 29, 1185, and died June 24, 1214, hav-

ing, as Weever expresses it, ruled his contentious charge twenty-nine years: but he is rather inaccurate in his assertion, that the controversy which the prelate had with the monks of his church ended no otherwise than by his death [a]; for on the feast of St. Margaret, in the twenty-third year of his episcopacy, there was a formal adjudication, properly attested, of all the points in dispute between them [b]. And from this well-authenticated report it is evident (as Weever imagined would prove to be the case, if the matter were fully examined), that the monks were most in fault. The bishop's not being a regular might be a principal cause of this misunderstanding between them, because the monks had ever a strong aversion to being under the jurisdiction of a secular; and such indeed was the perversely independent spirit which generally possessed them, that they were not without much difficulty kept in due

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subjection even by the prelates of their own order. De Dene, one of the Rochester historians, cites four instances of their refractory behaviour towards their superiours; and after accusing them of frequently presenting complaints to the archbishop against their bishops and their priors who had been their greatest benefactors, he observes how necessary it was for a bishop of Rochester to have a staff in readiness to defend himself [c].

When Glanville was dead, the monks of St. Andrew shewed that their resentments were implacable. They objected to his being buried in the cathedral; and, when foiled in this attempt, they hastened his funeral, that it might not be performed with the usual rites, the nation being under an interdict; and as this was

withdrawn only a few days after his death, it is not to be supposed they could be ignorant such an event was very near at hand [d]. To Edmund de Hadenham it was a subject of triumph and of insult, that Glanville was debarred the benefit of those prayers of holy church which were offered up for Heretics and Jews; and he commends a venerable father, who was one of the bishop's contemporaries, for having affixed to his tomb a suitable elegy which began with this couplet,

Laude Dei clausa, fuit hic hac clausus in aulâ,  
Luce Jovis lux septima mœsta silentia fregit [e].

The following lines, as ridiculous as they are uncharitable, which are printed in Weever, may have been copied from the same doggrel poem:

Glanvill Gilbertus, nulla bonitate refertus,  
Hic jacet, immitis et amator maxime litis;  
Et quia sic litem, dum vixit, solet amare,  
Nunc ubi pax nulla est, solet inhabitare.

But contemptuously as his character was treated by the monks, he was doubtless a man of abilities, and was raised to very high offices by the favour of the princes in whose reigns he lived; one of whom was the illustrious Henry the Second. He was a justice itinerant, a baron

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of the Exchequer, justiciary of England, and chancellor [f].

According to Hadenham he was buried on the north side of his cathedral "inter fundatores confundator," *among the founders a confounder*. The chancel must therefore have been the place of his sepulture; and the monument No 28 in the Ichnographical plate has been as—

signed to him. It is, as Mr. Gough observes, a singular fashioned tomb [g], and like that ascribed to archbishop Theobald in Canterbury cathedral, which was designed to stand close to a wall [h], as this does. The marble of which it is constructed is of the same sort with the clusters of pillars in the choir. It is much defaced, partly by age, and more by violence, but must originally have been a rather elegant piece of sculpture. About two thirds of the roof have been broken off and repaired with a coarse rough stone. From the remains of two quatrefoils, with a bust of a bishop in his pontifical habit in each, it may be collected, that there were three more similar ornaments, upon the lid, and Mr. Gough imagines that between these quatrefoils there were lozenges with smaller busts. An engraving is exhibited (plate XLII.) from a very accurate delineation of this monument in its present state by Mr. Tracy. For this plate the Editor is greatly obliged to Mr. Brooke, who was many years counsel to the dean and chapter of Rochester and steward of their courts; and who for a much longer term discharged the more important office of recorder of that antient city.

The penthouse roof of this monument, so uncommon in tombs, and so universal in lesser shrines, inclined my learned friend to suggest a surmise of its having been the shrine of Paulinus, and not the tomb of bishop Glanville, whom he can hardly conceive the monks would honour with a common monument. The evidence of the late Dr. Thorpe, than whom no person was more diligent and accurate

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in his researches, and cautious in delivering his opinion, will not a little prepon-

derate against this notion. As he was so fully satisfied that the shrine of Paulinus stood below the altar upon the grave-stone marked No 23 in Ichnography, it may be reasonably presumed that he had other grounds for his persuasion than tradition, though no positive proof of it can now be offered. Supposing this however to have been a shrine, it might be that of St. Ithamar, of the site of which there is not any vestige; and it would strengthen this conjecture had there been any remains of alabaster upon it, with which, together with marble, Haymo de Hethe is said to have repaired the shrines of Paulinus and Ithamar; but not a piece of alabaster is discernible. Its penthouse roof is judged by Mr. Gough to denote its being a lesser shrine. The shrine of St. William, which is covered with a flat stone, is not perhaps to be ranged under that class. With respect to the commonly received opinion of its being the tomb of de Glanville, there can be no doubt of his having been buried on the north side of the chancel; and may not these words in de Hadenham's Annals "*cujus sepulchro titulum satis ei competentem patres prædecessores imposuerunt [i]*," be construed to imply that a monument was erected over his grave; not indeed at the expence or with the approbation of those monks who detested him while living, and prayed not for peace to his departed soul: from passages in *Registrum Roffense [k]*, it is however clear that there were other members of his priory who had a more favourable opinion of him, and recorded him as their liberal benefactor. These would certainly not oppose this tribute of honour being paid to his memory by his friends and relations, and it is most likely that his connexions were respectable and powerful. It may be further remarked, that of the two mo-

numents on the north side of the altar,  
there is competent proof that the eastern

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is that of bishop Lawrence de St. Martin [l]; and I have therefore the less scruple in appropriating (without a query) the tomb under review to bishop Gilbert de Glanville.

VI. Benedict de Sansetun [XXXIX.] precentor of St. Paul's cathedral, was elected bishop of Rochester, December 13, 1214, confirmed at Oxford by the archbishop of Canterbury in the following month [m], and consecrated in the church of St. Mary in Osney, February 22d. At the time of his election he was treasurer to the king, which office he held in 1222 [n], and he occurs baron of the Exchequer in the ninth and tenth years of the reign of Henry III. [o]. When the great charter was signed at Runnimeade by king John, he was one of the prelates who appeared on the royal side; and when the pope excommunicated the barons, Pandolph and Benedict had his holiness's command to enjoin cardinal archbishop Langton to publish the Bull. This being refused, the commissioners denounced the excommunication, and, by the pope's order, suspended the archbishop [p]. Benedict appropriated the church of Kingsdown to the monks of his cathedral towards the expences of their almonry, and ordained a vicar in that parish which had hitherto been a chapelry dependant upon Sutton, though there were two intervening parochial districts [q]. It is suggested that he made all the houses or halls belonging to the bishopric [r]: but this can hardly be true, because his immediate predecessor had rebuilt the palace at Rochester, and erected the manerial mansion in Lambeth-marsh

called Le Place [s]. The day of his death is not ascertained; but Dec. 21, 1226, he was buried in his own cathedral [t].

VII. Henry de Sandford [XL.] arch-deacon of Canterbury, was elected December 26, 1226, but not consecrated till

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April 25, or, according to others, till May 9, 1227. This delay seems to have been the consequence of a dispute which had arisen between the monks of Canterbury and Rochester, the former insisting that the pastoral staff of Rochester, on the decease of the bishop, should be sent to Canterbury, before the monks of St. Andrew proceeded in their election.

This point was referred to the decision of the archbishop; and he directed that the Rochester monks should deliver the crosier to himself, who was to give it to the prior of Christchurch, and the prior to the bishop elect [u]. In the contest respecting the choice of an archbishop on the death of cardinal Langton, Henry was one of the ambassadors sent by the king to Rome, and on their offering to the pope a tenth of all the goods both of the clergy and laity, in England and Ireland, to enable him to carry on a war against the emperor, the election made by the monks of Christchurch was declared void [x]. In 1234 he was joined in an embassy with the archbishop and the bishop of Chester to negotiate a peace with Lewellyn in Wales, which they concluded to the advantage of the state [y]. He had the honour of consecrating archbishop Richard Wethershead on Trinity Sunday (June 20, 1229), in the presence of the king and many of his nobles.

This was a privilege claimed by the bishops of Rochester as *perpetual chaplains to the archbishops of Canterbury* [z]. Two



other bishops, viz. Roger elect of London, and Hugh of Ely, were to be consecrated at the same time with archbishop Richard; and the bishop of Rochester contended it was his province to consecrate them likewise. A. 1191, Gilbert, bishop of Rochester, as vicar to archbishop Baldwin, who was in Syria, confirmed Robert the bishop elect of Worcester; and he, with the bishop of Lon-

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don, claimed also the right of consecrating him, the first as chaplain, the other as dean to the archbishop; but Robert, impatient of delays, obtained a mandate from the pope to be consecrated by his legate, William bishop of Ely [a]. Benedict, the immediate predecessor of Henry, had a similar contest with William bishop of London about consecrating Richard bishop of Chichester; and, that the ceremony might not be deferred, it was agreed that it should be performed by the bishop of London, with a reservation that this agreement should not affect the legal rights of either see [b]. In the case of the three bishops it was compromised, that Josceline, bishop of Bath and Glastonbury, who founded his pretensions upon being senior bishop, should consecrate the suffragans, and Henry the primate. It does not, however, appear that the claim of the bishop of Rochester to consecrate an archbishop could be supported by a single precedent, at least after the Conquest. Subsequent to that revolution there had been seven persons raised to Canterbury without a translation. Two of them indeed were consecrated by the paramount pontiff of Rome, one by the pope's legate, and the see of Rochester was vacant at the time of Lanfranc's promotion. But when Anselm [c],

Corbel, and Becket, became metropolitans, they were all consecrated by the bishops of Winchester, though Gundulph, Ernulph, and Walter, were respectively the bishops of Rochester. As Gundulph was the intimate friend of Anselm, and is said by his Biographer to have been instrumental in obtaining the primacy for him, if he was aware that the right of consecration was inherent in his see, it is rather strange that he should not exert it upon so pleasing an occasion [d].

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Bishop Henry acquired the title of the Great Philosopher [e]; and as a preacher distinguished himself by boldly averring its having been three times indisputably revealed to himself and another person, that lately, on the same day only three persons were freed from purgatory, and entered into the presence of the divine majesty. These were king Richard the First, archbishop Langton, and one of his grace's chaplains [f]. To read of Langton being in purgatory seems rather strange, because his translation of Becket must in those days have been deemed a highly meritorious work. Bishop Henry died February 24, 1234, and was buried in Rochester cathedral [g].

Richard de Wendover [XLI.] rector of Bromley in Kent, was his successor, being elected by the prior and the convent March 26, 1235. Archbishop Edmund would not confirm their choice, assigning, according to Godwyn, as the reason for his refusal, that Wendover was ignorant and illiterate, and in every respect unworthy of the office [h]; and to this disreputable charge, though not authenticated by the historian, other writers seem to have given implicit credit [i]. The monks appealed to the court of

Rome, where the matter was long in suspense; for it was not determined till March 1238, when the pope pronounced the election to be valid. In the adjudication the pope indeed recites, seemingly pro forma, that after due examination it appeared, Wendover was diligently and competently learned, and not disqualified by any canonical defect for the episcopal function: but the literary insufficiency, and other demerits, of the bishop elect (if any such he really had), were not the grounds of Edmund's dissent. It was the right of the Monks to elect their bishop;

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which he controverted, being solicitous to revive the claim of the archbishops of Canterbury to the patronage of the see of Rochester, which, as the decree sets forth, had been relinquished for fifty-two years [k]. This bishop died at Frakenham, 4 Id. Oct. 1250; and Dart, on the authority of Matthew of Westminster, asserts that he was by the king's order buried in Westminster Abbey; "quia sanctissimus habebatur;" and assigns to him a grey marble slab between the gates of Henry the Fifth's chapel and the Confessor's shrine, with the bare traces of a cross, ten shields at top (once brass), and a worn ledge of letters once in high relief, but not now legible [l]. Godwyn also informs us, that he was buried in Westminster Abbey by the king's order, because he was eminent for the piety and sanctity of his manners. Yet Weever says, he leant by tradition there was in the church wall of Bromley church a portraiture of him [m]. After all therefore it remains rather doubtful, whether Wendover might not be interred in his own cathedral.

VIII. Laurence de St. Martin [XLII.]

was consecrated bishop of Rochester in April 1251, and, after being possessed of the see upwards of twenty-three years, died June 3, 1274. As it was by his interest at the court of Rome, that William, the lucrative saint of this cathedral, was canonized, the monks honourably interred his remains on the north side near the high altar [n]. The tomb marked No 27, in the Ichnography, has been assigned to him; and this might be nearer to the high altar than it is to the present communion table; for the altar seems to have been placed at a distance from the east wall of the choir, there being in Custumale Roffense a passage which implies that on the great festivals a solemn pro-

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cession was usually made round the altar. Two admirable views of this tomb, from drawings of Mr. Carter, are exhibited in plate XLIII, for which the Editor is indebted to Mr. Gough.

IX. Walter de Merton [XLIII.] was elected bishop July 20, and consecrated at Gillingham October 21, 1274. He occurs prebendary of Kentish Town, and afterwards had the stall of Finsbury, both of them in the church of St. Paul's London; held in 1259 a prebend in Exeter cathedral [p], and, according to B. Willis, was vicar of Potton in Bedfordshire at the time of his promotion to this see [q]. He was a man of great abilities, and much esteemed by some of the principal men of the age, particularly by Richard king of the Romans, brother of king Henry III. [r]. In May 1258, chancellor Wengham being indisposed, Merton had the custody of the great seal; and in 1261 he was, without the privity of the barons, appointed lord chancellor, with a grant of a yearly stipend of four hundred

marks. In the first year of Edward the First, the king being absent, the regency again invested him with the same office [s]. But what has rendered his name most illustrious, was the munificent foundation of his college, the first literary community in this kingdom that had the sanction of a royal charter [t]. He was a munificent patron of his church, obtaining many grants for it, especially the manors of Cobhambery in Kent, and of Middleton in Oxfordshire, which were annexed to the see. These donations, and the judicious establishment of Merton college, are noticed by the Rochester analyst, though without the least mark of approbation. But, possessed with the evil spirit of a monk, he does not forget to close his account of this prelate with informing his readers, that though he was

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a person of so great authority and power, he neither did any good thing for the prior and convent himself, nor was the instrument of procuring from others any signal favour [u]. He survived his consecration only three years and a few days, for, being on a journey, and providently passing through a river the depth of which was unknown to him, he fell from his horse. The servants with difficulty drew him to shore, but after a short interval he expired October 27, 1277 [x]. Merton had made his will with the king's licence; but owing several debts to the king and queen, the king seized on all his goods and chattels till his executors had put in good security into the Exchequer to satisfy the same, on which they were restored. The executors had afterwards the king's protection, and all persons were summoned by royal writs and patents to pay the several debts they owed to the

bishop into the Exchequer, to enable his executors to perform his will [y].

The remains of Walter de Merton were honourably interred on the north side of the choir near St. William's shrine; and he is the earliest prelate of the see of Rochester whose place of burial can be ascertained by his tomb. The original monument was made at Limoges in France, where the art of enameling most flourished, and which, as Mr. Warton has observed from Carpentier, v. Limogia, was antiently a common ornament of sumptuous tombs [z]. From Anth. Wood's MSS. Merton in Bibl. Cod. Ballard, 46, Mr. Warton has printed the state of the account of the bishop's <c> executed under this article: it is as follows,

l.	s.	d.	Et computant
xl	v	vi	liberat. Magistro Johanni
			Linnomcensi pro tumba
			dicti episcopi Roffensis, sci-
			licet pro constructione et
			carriagio de Lymoges ad
			Roffam -- Et

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l.	s.	d.	
xl	viii		Cuidam executori apud
			Lymoges ad ordinandum
			et providend' constructio-
			nem dictæ tumbæ -- Et
x	viii		Cuidam garcioni eunti
			apud Lymoges quærent'
			dictam tumbam construc-
			tam et ducenti eam cum
			dicto magistro Johanne us-
			que Roffam -- Et
xxii			in materialibus circa dic-
			tam tumbam defricandam
			-- Et vii marcas (i. e.)
ii	vi	viii	in ferramento ejusdem, et

carriagio a Londin' usque  
 ad Roffam et aliis parandis  
 ad dictam tumbam -- Et  
 Cuidam vitriario pro vi-  
 tris fenestrarum emptarum  
 juxta tumbam dicti epis-  
 copi apud Roffam.

The whole expence of the tomb according to this account amounted to sixty-seven pounds, fourteen shillings, and six pence. The price for providing and polishing the materials prepared in England, when compared with the sum paid to the ingenious artist at Lymoges, has the appearance of an exorbitant demand; nor is there sufficient ground to suspect there being an inaccuracy in the MS. or in the transcript, as two and twenty shillings would hardly be thought adequate to the charge. With respect to the structure of this tomb, it may be remarked that it could not well have been raised as high as the present monument, because in that case it would have concealed the glass window given by Hubert de Burgh, as mentioned at page 171, and which, from one of the items in this account, must have been now repaired, perhaps enlarged. The original tomb was almost entirely destroyed at the Reformation. It doubtless had some ornaments of a superstitious kind, and, from its vicinity to the shrine of St. William, was the more ex-

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posed to the view and intemperate zeal of those who strained the power given them by the crown, and by the statute of 3 and 4 of Edward VI. to deface and destroy all carved or painted idolatrous images. A new and elegant monument was erected in 1598, at the expence of the warden and fellows of Merton col-

lege, Sir Henry Saville being then the head of that society. In 1662 it was repaired by Sir Henry Clayton, who prefixed a new inscription; and in 1770 it was cleaned and beautified by the direction of the same learned body, to whose liberality the Editor acknowledges his obligation for the annexed plate XLIV. In a former plate the bishop's arms were debruised by a cross patée fitchée [a], and the same, without the cross, given instead of the arms of the see. The tablet with the inscription between these coats of arms was also omitted. This is corrected, and the tablet inserted over the bishop's head, and his arms over his feet.

Memoirs of the life of Walter de Merton would be an acceptable present to the public. His name does not appear in the Biographia Britannica, nor even in the new edition of that more comprehensive work, The Biographical Dictionary, though actually containing near seven hundred additional lives. But it is most to be regretted that among the numerous literary offspring of the prelate, who, in the first inscription, are justly styled his greatest glory (*Mertonidum maxime progenie*) none of them should have been prompted to rear to their illustrious parent this monument of respect, more extensive and more durable as it would be than any tomb of enamel, or marble, or brass. -- *Hæc tibi gratantes post secula sera nepotes!*

X. John de Bradfield [XLIII.] was consecrated bishop May 29, 1278. It was the opinion of Fuller that he assumed the name of Bradfield because he was a native of Bradfield in Berks; but this was far from being a constant rule with the religious in the choice of their monastic appellation; and, besides, the same author admits, in his Worthies of Berks, that he had occasionally used the sur-name of De



Hou. He was educated in the priory of St. Andrew, and from thence sent to college, to which university is not mentioned. At the time of his promotion he was precentor of this church; and though freely elected by the monks, and not without their incurring on that account considerable expence and trouble, it was his ill-fortune to become very obnoxious to <e> <c> him after he obtained that honour. De Hadenham has with much asperity of language thus censured the conduct of this prelate. "When John was seated in the episcopal chair, no care had he for the monks, and little attention did he shew to the prior; he appointed the servants of the monastery, instituted their officers, and received the xenium of St. Andrew. Before the monks gave him their suffrages, they hoped and thought he would have followed the example of Gundulph; but he tread in the steps of Glanville. Such was the return made by the son to a mother by whom he had been nourished. -- When a man aspires to the office of a bishop, he renders himself humble and amiable to all; by no one is he hated, to no one is he injurious, and with all his power does he protect and defend the rights and liberties of his church; but when he has secured the pastoral staff, he suddenly declines to the positive from the superlative through the comparative degree." He concludes his invective with noticing that a celebrated versifier applies this anti-climax to a person of a similar turn with the bishop:

Optimus esse soles; te fecit honor meliorem;  
Æstimo quod fies de meliore bonus [b].

Fuller, on the contrary, pronounces Bradfield to have been a man of honest conversation, good learning, and moderation in all things; and it is most likely that the whole of what the annalist has advanced was a malignant aspersion. For, as Mr. Nasmith, in the preface to his valuable edition of Tanner's *Notitia Monastica* [c] has justly observed, the bishops, though frequently taken from the cloister, were no sooner invested with the

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mitre than they found their interests to be distinct from that of the regulars; and that the extensive privileges and exemptions claimed by the monks were as inimical to ecclesiastical as to civil authority. In the instance before us Bradfield only exercised rights that had been repeatedly adjudged to be inherent in the see.

In 1278, this prelate was required by archbishop Peckham to consecrate the holy oil and the chrism in Canterbury cathedral on the Thursday before Easter. He admitted this to be his duty, and only stipulated for the customary allowance, and which he had received from the prior of Christ church when the archbishopric was vacant. He used this precaution in consequence of a dispute which had arisen between his predecessor Laurence de St. Martin and Boniface, after the performance of the same sacred rite; that archbishop refusing to allow more than twenty shillings; whereas the bishop claimed twenty shillings a day during his absence from his diocese [d]. Peckham readily acquiesced in Bradfield's claim; but apologized for not immediately remitting the money, because his treasurer rather wanted than abounded in cash [e]. His grace must have been

very necessitous to be obliged to request credit for so small a sum as three or four pounds; this however happened in the second year of his primacy.

Bishop Bradfield died April 23, 1283, and was buried in this cathedral on the south side near the door of the excubitory [f]. It was suggested at p. 171, that this apartment probably communicated with St. Edmund's chapel, and there being a monument (No 20 in the Ichnography) near the steps leading down to the undercroft, which has upon it a recumbent figure of Purbeck marble pontifically <c> habited. This is supposed

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to have been the prelate's tomb. The head is entirely gone, and in its place is a flat stone. There is a part of a crosier in the left hand; and, as Mr. Gough conceived, the right-hand was in the posture of blessing [g]. But, according to the description of a gentleman who has lately examined it, the hand rather appears as holding a book, the fore-finger alone remaining, which is extended to the left-hand. The figure is six feet and ten inches in length, three feet above the pavement, and lies under a canopy about thirteen feet high curiously ornamented, which terminates pyramidically. The inscription is so much defaced that it is not possible to discover by it to whose memory this tomb was erected. Supposing it to have been the fashion of that age to mark by a book the monument of a man of learning, this symbol was well adapted to the effigies of bishop Bradfield.

XI. Thomas de Inglethorpe [XLIV.] was consecrated bishop of Rochester September 26, 1283. It is not unlikely that he was of a family of note which derived their name from Inglesthorp in Norfolk,

and of which Hugh and James Inglethorp were sheriffs of Norfolk and Suffolk in the eighth year of the reign of Henry III. [h], certain it is that he was archdeacon of Suffolk [i]. He occurs rector of Pagham in the diocese of Chichester, prebendary of Stoke Newington, and archdeacon of Middlesex, from which he was in 1276 promoted to the deanery of St. Paul's [k]. By receding from some of his episcopal rights, which his predecessors had with firmness maintained, he ingratiated himself with the monks of St. Andrew, and obtained this favourable report from their annalist, of being a praiseworthy man, mild and affable, pleasant and merry, and given to hospitality. De Hadenham also offers a prayer for his being seated among the blessed. Dying

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on the 12th of May 1291, he was interred with due solemnity in his cathedral [l]. Tomb, No 25, in Ichnography, is assigned to him, though not without Qu.; for if Gundulph was not removed, or at least if a cenotaph was not erected in honour of him, near the high altar, No 26 is unappropriated. Two views of this monument, ascribed to this prelate, are given in Mr. Gough's valuable contributions to this work, plate XLIII. from the accurate delineation of Carter.

XII. Thomas de Woldham [XLV.]

who also assumed the appellation of De Suthflete [m], was next raised to this see, being consecrated January 6, 1291. At the time of his election he was prior of the monastery, and in the execution of that office was highly valued by the monks; though, after his promotion, he exposed himself to their resentments by supporting with spirit and steadiness what he truly conceived to be his legal rights

and privileges. They harrassed him by many complaints and formal appeals to the archbishop. But on the day preceding his death, Haymo de Hethe, who was at that time prior, prostrated himself before the bishop, solicited his forgiveness, and entreated absolution and a revocation of all sentences denounced in chapter, all which the prelate readily granted. He died at Bromley February 28, 1316. From some motive of policy his death was kept secret for three days. On the fourth the prior came with the executors to settle the mode of his interment; and the day being fixed, letters were dispatched to the prior of Christ church Canterbury, and to all the neighbouring abbats and priors, desiring their attendance at the funeral [n]. It was directed by his will that he should be buried in his cathedral, or elsewhere, at the discretion of his executors. In what part of the church he was interred there is no evidence. His will is printed in Registrum Roffense, p. 113; the rectors of

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Kemsing, Chalk, Bromley, Fawkham, and Paulscrey, and the master of Strode hospital, were the executors of it. To the poor of Frensbury and of Dartford, he bequeathed ten marks each, and to the poor of Isleham, in Cambridgeshire, eight marks; and it is observable that he styles them his poor parishioners, because, in right of his see, he was rector impropriate of those districts. Among his legacies was his precious mitre to the high altar of his cathedral church; and it is here noticed in order to correct what appears to have been a strange mistake in Weever, respecting a mitre which Haymo de Hethe is said to have offered with great solemnity on the high altar on the festival of

St. Paul, A. 1327, an error continued by all writers upon the history of this church. According to Weever, this precious mitre had belonged to archbishop Becket, and was purchased by Haymo de Hethe of the executors of the bishop of Norwich [o], but in the account of this donation in Registrum Roffense, p. 125, it is only noticed as the mitre that had belonged to bishop Thomas (*mitram quæ quondam fuit episcopi Thome*), and it was doubtless the mitre bequeathed by the late prelate Thomas de Woldham, but of which the bishop of Norwich had got possession [p]. The expression does not imply the least reference to St. Thomas of Canterbury; nor is it at all probable that the monks of Christ church would have suffered their brethren of St. Andrew to have had the keeping of so choice a relic could money have secured it to themselves. There was a tedious suit at law between bishop Haymo and John de Friendsbury, rector of Bromley, as executor of Thomas de Woldham, for a defect of implements that belonged to the houses of the bishopric. It was not determined till 1323; when the court of the arches decreed, that the executor should pay two hundred pounds.

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XIII. Haymo de Hethe [XLVII.].  
Though Haymo was by a considerable majority of the monks chosen bishop of Rochester, little more than a fortnight after the death of Thomas de Woldham, he did not obtain a confirmation of his election for two years and a half. The cause of the opposition, with the trouble and expence he incurred in prosecuting his suit at the papal court, is set forth in the History and Antiquities of Rochester, p. 140, &c. from De Dene's history of

that church; a MS. that might with propriety be styled, The History of the Life of this Prelate.

In the national contests which were so warmly agitated in his time, Haymo distinguished himself by his loyalty to the unfortunate Edward II. But in a conversation which he had with that king and the younger Spenser, in the prior's chamber at Rochester, in the year 1336, he remonstrated against the evil counsel given by the favourite; averring that had he been commanded to preach before the king at Tunbridge, his subject would have been the ignominious fate of Haman. Hugh answered, that this would have been a marvellous discourse, as it must so pointedly have affected him. And on Edward's observing, that the bishop would not have spared the ministers, the bishop added, that in preaching and hearing of confessions it was the duty of a priest to speak the whole truth without respect of persons [q].

Haymo was at his house at Lambeth, when the citizens of London seized and executed in a summary way the bishop of Exeter; and hearing of the tumult, and finding on enquiry, that the archbishop and his domestics had hurried into Kent, he thought it expedient to remove from so hazardous a place. But having at the request of his grace, who had concealed from him his intention, sent him all his horses, he was under a necessity of travelling on foot to Lesnes abbey, where he continued that night. The next morning he went to his manor-house at Stone, and having taken some refreshment proceeded to Halling. Being there advised by John de Shepey, that it would not be safe to come to Rochester, as some men were lying in wait for him, he went by water to Boxley, and slept in that ab-

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bey. The next day he ventured to Rochester, and met on the road some disaffected persons, who, writes the historian, would have insulted him had they dared.

At the parliament held at Westminster on the morrow of the Epiphany, in which it was agreed to depose the king, and to place his son on the throne, Haymo was one of the four bishops who refused to concur in that resolution. And because when Edward III. was proclaimed he would not join in the acclamation of glory, praise, and honour to the new king, he was ill-used, and his life threatened. He afterwards declined taking the oath of allegiance; but, on his royal master's being prevailed on to resign his crown, he officiated at the coronation of his son, and chanted the litany with the bishop of Norwich. In Lent the same year, when the king and his mother were travelling towards Canterbury, the bishop dined with the king at Rochester, and the next morning presented to the queen two silver basins, of the value of twenty marks. This gracious reception confounded his enemies, who, conceiving him to be wealthy, had threatened to pillage his house, and they desisted from their purpose. A. 1329, on the vigil of the new festival of Corpus Christi, the king came to Rochester in his return from abroad. The bishop celebrated mass on the festival, and had again the honour of being admitted to his majesty's table.

The treatment of Thomas de Woldham by the monks of St. Andrew, while Haymo was their prior, was retaliated upon him after he became their bishop. For at an archiepiscopal visitation they exhibited against him divers articles of



misbehaviour. He was cleared of all of them by a definitive sentence of the court, though not without the intervention of money (*mediante tamen pecunia*). As in former days this appears to have been a customary mode of securing a favourable adjudication even in a good cause, it would be uncandid to infer that the offences imputed to Haymo were well founded. Indeed the actions of his life, as related by De Dene (many of which may be authenticated by public instruments), shew that in the discharge of

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every branch of the episcopal office, with an allowance for the superstition of the age, he was vigilant, discreet, and active, and that he had a generous and charitable disposition.

A. 1321, October 12. Bishop Haymo enjoined Sir Henry Elham of Stone the following penance, for multifarious contumacies and offences committed by him in a matter of correction on a charge of adultery with Katharine de Chimbeham. That he should six years successively go on a pilgrimage to St. Thomas of Canterbury, St. Thomas of Hereford, St. Edmund of Bury, and St. Richard of Chichester -- that he should every year of the said six years offer, on the feast of St. Andrew, in the cathedral church, a wax taper, of the weight of six pounds; and that he should likewise every year distribute twenty shillings among the poor of Stone, Kingsdown, and Wrotham, in such proportions as the bishop should direct [r].

Many instances of his bounty to his church have been already noticed [s]; and in 1341 he established a chantry for two priests, who were to officiate at the altar near the shrine of St. William,

where the mass of the Virgin Mary was wont to be said. They were to pray for his soul after his decease -- for the souls of all benefactors to the church of Rochester, and for the souls of all departed brethren and sisters of the said church, regular and secular -- for the welfare of all benefactors while they lived -- and for all the faithful, living and dead. He afterwards ordained, that as long as he lived, on the anniversaries of his father Gilbert and his mother Alice, a collect of commemoration should be recited for them and their children [t]. With the same pious view, and from motives truly benevolent, he erected an hospital at Hythe upon the same spot where his parents and himself were born, and endowed it with lands by licence from the crown. As it was to consist of ten members, brethren and sisters, and each was to receive for victuals four pence a week, the revenue of the estate could hardly have been less

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than ten pounds a year; and it is to the bishop's credit that this charitable institution was settled sixteen years before his death. The indigent, feeble, and aged, were to be partakers of his bounty; and he required the guardians of the hospital always to give a preference to such as had formerly lived in affluence, and who, as far as they could learn, had not been reduced to poverty by their vices. The candidates for a vacant place were to be examined whether they had a competent knowledge of, and could say, the Lord's Prayer, the Angel's Salutation of the Virgin Mary, and the Creed: and it was his direction that all the brethren and sisters should be obliged every day to repeat three hundred times the Lord's Prayer, with the angelical salutation for the souls

of their founders and benefactors [u].

A. 1346, Haymo vested in the prior and the convent several books in trust for the use of the curates and penitentiaries of his diocese, having with concern frequently found by experience, that, however respectable they were for their lives and knowledge, yet from a want of books proper for the execution of their office in instructing their flocks and administering penance, they were not a little simple and ridiculous. The books he gave were the Decrees and Decretals -- the sixth book of the Decretals with two glosses in one volume -- the seventh of the Clementine constitutions without a gloss, together with divers provincial constitutions in one volume -- Pope Innocent upon the decretals -- The Gospels of St. Matthew and St. Mark with glosses -- The Book of Scholastic Histories upon the Bible -- The book of the excellent Raymond -- A book of Avicene on medical advice -- one book of virtues and vices -- and two quartos, one of which began with the words *Qui bene præsunt* -- another, of the Articles of Faith, of the Beatitudes and Prayer -- and also a book of the great Papias on grammar. These books were to be deposited in the cathedral, in a chest with two keys, of one of which the sacrist of the priory was to have the charge, and the other was to remain with the peni-

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tentiary of the bishops of Rochester, whether he might be a regular or a secular. The curates and penitentiaries were to have the privilege of examining the books at their pleasure; but they were not permitted to take a book out of the church. The bishop reserved to himself the use of the books, both without and within the church [w].

Haymo expended large sums of money in rebuilding and repairing the houses and other edifices belonging to the bishopric; but when he was far advanced in life, his affairs were ill-managed. For, writes his Biographer, "through this whole year (1359) the bishop become old and decrepid, remained at Trotter-cliffe, lamenting the sudden vicissitude of the times, because that all the manor-houses and fences were dilapidated, and all the manors hardly producing one hundred pounds." This neglect was attributed to John de Shepey the prior, in whom Haymo had placed great confidence, but who, attending to his own interest only, disregarded the concerns of the bishop and of the convent. Of John de Shepey the prelate evidently entertained a high opinion, since about this time he transmitted to the pope the resignation of his bishopric in trust for the prior [x]. Mr. Wharton has observed that the pope does not *seem by any means to have ratified this resignation*; and in the annexed continuation of the bishops of Rochester, compiled also as it is likely by the same learned writer, this occurrence is thus related: "Haymo had it in his mind to abdicate his office in 1349. By the favour of the king, and the suffrages of the monks, prior John de Shepey was the designed successor, who in a confidence of his own merits, and of the interest of his friends, aspiring to that exalted station, *seems to have prevailed on the pope not to ratify this resignation* (apud papam effecisse videtur ne Hamonis resignatio non rata haberetur). Haymo therefore against his will kept the bishopric to his death." A circumstance mentioned by De Dene warrants a surmise that John de Shepey really prevented the resignation, and ac-

counts for his conduct. The resignation was to be in his favour, to which condition the pope might not chuse to accede, possibly from a design of providing some other person; and as the prior would certainly not forego his pretension, if he could avoid it, the instrument of resignation was of course invalid.

Previous to the Reformation it was not uncommon for bishops, sometimes willingly, often by compulsion, to vacate their sees. No precedent of the kind is however to be met with, as it is believed, in the history of this diocese. Since the Reformation the practice has been discontinued; and when the late bishop Pearce took the strange and surprising resolution of soliciting the king to be permitted to resign, the lawfulness of such a step was questioned. Lords Mansfield and Northington were the persons consulted; the former saw no objection to it, and the latter, who had at first hesitated, thought, after some deliberation, the request might be complied with. The case of archbishop Grindal clearly shews that the statesmen, lawyers, and ecclesiastics, in the reign of Elizabeth, had no doubts about the legality of such a resignation. For, had his grace lived a few months longer, he was to have resigned the primacy.

According to Strype [y], when the archbishop had before desired the queen to disengage him from this weighty office, she would not consent to it; but in January 1582, she sent Piers, bishop of Sarum, her almoner, to signify her pleasure that he should resign, and that he should be allowed an honourable pension. The archbishop acquainted bishop Piers with the causes that had retarded his again offering to retire, but that now knowing her majesty's mind, he would

satisfy her pleasure; yet trusting, and humbly praying, that by his lordship's means she would permit him to continue in peace till after Michaelmas. Some of his reasons for entreating this delay were, that at Michaelmas the audit of the see was kept, for the whole year -- that by that time he hoped to see an end of the law suits he had engaged in to establish some leases he had granted -- to finish

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also a school he had founded at his native place, -- and to provide for a multitude of his poor servants. Grindal afterwards flattered himself that he might recover the queen's favour; but she not only persisted in requiring his resignation, but limited the time to Lady-day. When he was assured of this, he made two petitions to lord treasurer Burleigh; one was that he might have the house at Croydon, and some small grounds pertaining to the same of no great value, not having any house of his own to put his head in after he should remove from Lambeth. And he apprised his noble friend, that, as far as he had read or heard, in all resignations of bishoprics, there had always been one house at least belonging to the see allotted to the resigner. The other petition was, that he might not be called to trouble after his resignation for dilapidations. From which, as he was informed by the learned in the law, he was by law upon resignation excused [z]. The lord Treasurer was, chiefly, to have the appointment of the pension that was to be assigned to Grindal. And he reported to the queen, "that he wished it to be great and honourable, during the short life of the archbishop, though it be to the successor burdensome for the present.

But he that should have it must shape his garment with his cloth for the time. That he had seen into the value of the archbishop's possessions, and found them to amount to about 2780l. per ann. according to the rate of the book of First-fruits -- that he had also seen the particular books of the annual receipts, which grew somewhat though not much above; and if the then archbishop might have seven or eight hundred pounds a year pension, he thought his successor with good husbandry might make the rest to be two thousand pounds. According to which he

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might compound for his first-fruits, and no more. For some particular requests the archbishop made, he thought his successor might agree to, so as the value of the things demanded were parcel of the other pension [a]." On the 12th of April the archbishop sent to the lord treasurer a draught of his resignation; but his increasing infirmities, and the prospect of a speedy dissolution, prevented its being executed, for he died possessed of the see on the 6th of July following.

The draught of Grindal's resignation is in the Paper-office; and Collier has given a copy of it in the Appendix to his Ecclesiastical History, vol. II. No XC. Had the archbishop subscribed it, he would have declared that the act was purely voluntary, without compulsion, fear, or contrivance [b]. -- Honest Strype has told a different tale.

The propriety, as well as the legality of bishop Pearce's novel scheme was also duly weighed; and it was said that all the other prelates expressed their dislike of such a hazardous precedent [c]. Of the

inexpediency and detriment of a resignation the treaty with Grindal, and the terms on which he was to relinquish the archbishopric, is an unquestionable proof; and another equally cogent reason against it might be offered from the condition stipulated in Haymo de Hethe's proposed resignation. It is universally agreed, that the intended resignation of bishop Pearce was voluntary and gratuitous. He expected no consideration, but declared himself to be fully satisfied with his private fortune. Nor is it imagined that he intimated a wish to be permitted to recommend a successor in the bishopric. A report prevailed, that lord Bath, who was desired to communicate the affair to the king, availed himself of the opportunity of securing the see of Rochester for bishop Newton, and that this was the

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minister's motive for opposing the resignation; the premier, like pope Clement, conceiving that it was in his department to provide a successor.

Bishop Haymo survived his attempt to resign three years, dying in 1352. The day of his death is not certain. According to the obituary of the church of Canterbury, it was on the 12th of May; but this is probably a mistake, because archbishop Islip did not issue his writ for taking possession of the spiritualities and temporalities till the 29th of November. And if, as suggested by Mr. Wharton [d], he died on the 22d of October, it is rather extraordinary, that the temporalities should have been so long unnoticed by his grace's officers. His remains were deposited, as Weever was told [e], by the north wall; and from this circumstance to him has been appropriated an altar tomb remaining in the north aile of the



choir, (see Ichnography, No 14.). It is placed under a light canopy arch, and within the arch above the tomb is a mutilated angel, which holds a scroll. The style of its architecture is of that age [f]; and it is the more likely that the prelate should himself fix upon this spot for the place of his sepulture, because, from its being in the way to St. William's chapel in which he founded his chantry, pilgrims as they passed to that much frequented part of the church might be reminded to offer a Pater Noster and an Ave Maria for the bishop's soul.

The prelate seems not to have been disinclined to the perpetuating of a resemblance of his person, for in a nich over the outside of the chief door of the manor-house of Halling, the hall of which he rebuilt, there was a statue of him in his episcopal robes, about two feet high, and elegantly finished. It was blown down in the year 1720, and, not receiving any damage, Dr. Thorpe presented it to bishop Atterbury. What became of it afterwards is not known. Above the great east window of Dartford chancel there is also a head of bishop

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Haymo, in good preservation. See plate XXIX. fig. 3.

XIV. John de Shepey [XLVIII.]  
on the death of Haymo de Hethe, obtained what had been so long the object of his views, by succeeding him in the diocese of Rochester. The archbishop's licence of election to the monks was granted December 27, 1352. He was consecrated on the 10th of March following in the church of St. Mary Overee, Southwark, by the bishop of Winchester, archbishop Islip not being in England;

and on the 21st was installed by Hugh Pelegrin, the pope's nuncio, and at that time procurator general to Peter Rogers, archdeacon of Canterbury [g]. The pope had issued a provisional bull of nomination dated October 22, and perhaps antedated it, that it might afterwards be supposed he had not waved this usurped power [h]. It is not very likely that De Shepey would bring this bull forward though it was in his favour, because Edward III. resisted with spirit this and other papal encroachments; and in this year there was a statute passed, which enacted, that in case of any provision made by the court of Rome of any bishopric, or other benefice, in disturbance of the rightful donors, the king should present for that time, if such donors did not exercise their right; and it also subjected the provisor to fine and imprisonment.

John was indebted to his predecessor for his education, and for his admission into this monastery. A. 1322, being at that time a monk, and a student at Oxford, he had a licence to incept in theology [i]; and in the following year he was elected prior of St. Andrew's through the influence of the bishop. He was eminent in science and literature, and distinguished himself in the pulpit. In 1336 he preached at St. Paul's cross -- at Rochester, in the Thursday in Passion week in 1343, -- and on Ashwednesday in 1353 -- at the exequies of Sir Nicolas de

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Malmeyne [k], 15 Edward III. (A. 1341) -- at those of Lady de Cobham in 1344, and in 1347, at those of Stephen -- the surname not noticed. Bishop Tanner mentions there being, in the libraries of New college and Merton college, books

of sermons, or discourses, written by this bishop. The MS. in the Merton library is said to be of a mixed kind, many of the subjects being taken from profane as well as sacred writers; and Tanner adds, that it is plain, from the names of the authors which occur in this MS. that our prelate was not himself the author, but the collector of the discourses [l]. This remark, it is conceived, can by no means be applicable to the sermons above referred to; which with many others are in New college library, the originality of them being satisfactorily warranted by this advertisement, "*Sermones editi, scripti et prædicati per ven. Jo. de Shepeye episcopum*" -- Sermons *composed*, written and preached by bishop John de Shepey.

The bishop appears to have acquired a thorough knowledge of the world, to have been conversant in business, and a man of address. By his civilities to the earl of Ew, and the chamberlain De Kambreville, who were taken prisoners at Cam in Normandy, and brought to England, he gained the favour and the friendship of the pope and the French king [m]; and in 1358, king Edward the Third appointed him his treasurer, an office which he held almost three years [n]. According to Weever, he continued in it till his death; but he does not cite his authority [o]. His will was dated September 21, 1360, and by it he bequeathed one hundred marks for defraying the expences of his funeral, the same sum towards the reparation of his cathedral, and also one hundred marks to the celerar's office to provide necessaries for the convent. He made his will only a month before his death, which was at his house

called La Place in Lambeth, October 19th [p].

John de Shepey was buried, as it is believed, on the south side of the altar. No 24 in Ichnography marks the spot of his interment; and his remains were covered with a flat stone, that was removed when the choir was new-paved in 1743. Weever says, there was a portraiture of him upon the adjoining wall [q]. This was defaced the same year, as were the portraitures of two more bishops in the niches of what has been called the confessional, but improperly, it not being either from its form or its situation adapted to that use. The confessionaries are always constructed of wood [r], and are generally placed in the nave, that being the most conspicuous part of the church. By a provincial constitution of archbishop Raynold A. 1322, the priest was to chuse a place where he could be seen in common, and not any secret place, particularly when the women confessed to him. And it was ordered by archbishop Sudbury, A. 1378, that the confessions of a woman should be made without the vail, and in an open place, so that she might be seen, though not heard by the people. But the vail always hung before the chancel in Lent, which was the usual time of confessions [s].

Stalls like these are still subsisting in many parochial as well as cathedral and collegiate churches, and they were unquestionably for the convenience of ecclesiastics of high rank, and for the officiating priests in the intervals during the celebration of mass. In the front of the stalls at Rochester, for a plate of which (No XLV. the Editor desires the Dean and Chapter to accept his thanks), are three shields of arms. On the first, or eastern stall, are the arms of the see of Rochester, and this was doubtless the seat of the

bishop. The center shield bears the arms of the priory of Christ Church Canterbury; and supposing it to be also the coat

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of the archdeacon of that diocese, whose office it was, as the representative of Christ church, to enthrone the bishops, and which was formerly executed by him in person, it might be intended to denote his stall when that ceremony was performed. Mr. B. Willis has suggested that the third shield contained the arms of the city of Rochester; but, as far as can be traced, the armorial bearings of the corporation were always very different. *Dr. Denne was inclined to think that they might be designed for the arms of the prior and convent of this cathedral.* From this hint originated the notion, that the arms of the priory might be also placed upon the east shield of the gable end of the south transept of the nave, if it contained a cross unornamented and no other figure. But a discovery since made respecting the appropriation of the arms in the first or west shield, as also of a memorandum of Dr. Denne's concerning the third shield, has subverted this hypothesis [t]; nor has any evidence been procured to support his opinion of the armorial bearings on the seal above the third stall, which does not, however, by any means seem improbable. On the great festivals, and on other solemn occasions, the prior must have had a stall appropriated to him near the high altar. Perhaps these stalls may have answered the purpose of a cenotaph to one at least of the bishops whose effigies were represented within them. This I imagine might have been the case in some degree of the stalls on the south side of the chan-

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cel in the collegiate church of Maidstone. Archbishop Courteney's arms are insculped upon them. From the style of architecture of the stalls in Rochester cathedral, they do not seem to have been of an earlier period than the time of that bishop, whose portrait, according to tradition, was also formerly painted in one of them. On each end of these stalls an angel was painted in full proportion, with a book open in their hands, wherein was written the following text in ancient characters: "O Altitudo divitiarum Sapientiæ et Scientiæ Dei! quam incomprehensibilia sunt Judicia ejus, et investigabiles ejus viæ!"

William Wittlesey [XLIX.] was the successor of John de Shepey, being consecrated February 10, 1361. A. 1363 he was removed to the see of Worcester, and from thence, in 1368, raised to the primacy of Canterbury. It is observable that from the year 1114, when Ralph became archbishop of Canterbury, to 1363, not one of the seventeen bishops who were possessed of the see of Rochester was favoured with a translation; nor does it appear that they held any other benefice in commendam. According to B. Willis there are in the chancel of little St. Mary's in Cambridge these words, *orate pro anima bone W'mi de Wittlesey dudum e'pi Roffensis*. Mr. Willis supposes that this church was built in the time of that prelate [u].

XV. Thomas Trilleck, otherwise Thirlick [x], [L.] previous to his election by the monks, had a papal provision

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to this bishopric, and was consecrated by cardinal Guido in his private chapel

May 26, 1364 [y]. He was a licentiate in law [z], and occurs possessed of the following preferments -- A. 1329, of a canonry in the church of Wells [a], -- before 1352, of a prebend in the collegiate church of Castle Howgate in Salop [b], -- A. 1352, of the prebend of Moreton Magna, and of the deanery of the cathedral church of Hereford [c], -- and of the deanery of St. Paul's, London. April 11, 1363, whilst dean of Hereford, he was appointed coadjutor to his brother John Trilleck bishop of that see, who was far advanced in years. They were joint owners of the inn at Oxford, called after their name, but which acquired the appellation of New Inn Hall, on its being annexed to that seminary by William of Wickham. He died about Christmas 1372, having by his will, dated December 11th in that year, bequeathed ten shillings to the prior of his convent at Rochester, six shillings and eight pence to each monk being a priest, and three and four pence to every other monk. It was his direction to be buried in St. Mary's chapel in his own cathedral [d].

XVI. Thomas Brinton [LI.]. On the death of bishop Trilleck, the Rochester monks chose their prior John de Hertlepe to be his successor; but pope Gregory XI. instead of confirming the election, appointed Thomas Brinton or De Brintone to be the prelate of this <c> see. January 31, 1372, we find him called by other appellations, such as Branton, Bramptone, and Bruton [f]; but as he was a Benedictine monk at Norwich, it is probable that Brinton was the monastic name he assumed from the village of Brinton in the hundred of Holt in Norfolk: and in a grant of lands in the manor of <e> Trotterscliffe belonging to the bishopric of Rochester, he styles himself Thomas de Bryntone by divine permis-

sion bishop of Rochester [g]. He commenced doctor of laws, first at Oxford, afterwards at Cambridge, and was personally known to the pope, before whom he preached several times, and who distinguished him by making him his penitentiary. Holinshed, from Walsingham, gives the following relation concerning this bishop: "On the morrow after the coronation of king Richard II. there was a general procession of the archbishops, bishops, and abbots, then present, with the lords and a great multitude of people to praie for the king and the peace of the kingdom. At the going forth of his procession, the bishop of Rochester preached, exhorting them, that the dissensions and discords which had long continued betwixt the people and their superiors might be appeased and forgotten, proving by many arguments, that the same highlie displeased God. He admonished the lords not to be so extreme and hard towards the people. On the other part, he exhorted the people in necessarie causes for the aid of the king and realme cheerfullie and without grudging to put to their helping handes, according to their bounden duties. He further exhorted those in general that were appointed to be about the king; that they should forsake vice, and studie to live in cleanness of life and virtue. For if by their example the king were trained in goodnesse, all should be well; but if he declined through their sufferance from the right waie, the people and kingdome were like to fall in danger and perish [h]."

Bishop Tanner mentions Brinton as being confessor to Richard II. and notices



some sermons of his as being still extant [i]. In 1382, he was appointed by the pope's bull, jointly with the archbishop of Canterbury and the bishop of London, to enquire into the miracles of

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Thomas de Hale a monk at Dover [k], the result of which inquisition is not mentioned in Wilkins's Councils. A. 1377, June 20, the bishop consented to the appropriation of the church of Cudham to the prioress and nuns of the monastery of Kylbourne of the order of St. Augustine in the diocese of London [l]. In 1378, April 10, by virtue of a commission from pope Gregory XI. he ratified the appropriation of the church of Horton to Cobham college [m]; and by the like authority from Urban VI. March 23, 1388, he confirmed to the same college the appropriation of the church of Rolvenden in the diocese of Canterbury [n]. By this last instrument it appears, that this prelate had for his associates several persons of the diocese of Norwich, to which he had originally belonged; for three of the subscribing witnesses were of the counties of Norfolk and Suffolk; and Bartholomew Waryn his secretary was a clergyman of the diocese of Norwich, but collated by the bishop to the rectory of Snodland, which, in 1401, he exchanged for Hadstocke rectory in Middlesex [o]. Brinton was a great benefactor to the English hospital at Rome, and died in 1399. Weever, without citing any authority, says he was buried at <e> Scale in this diocese; but B. Willis's account from the prelate's will is, that he was probably interred near his predecessor bishop Trilleck in St. Mary's chapel [p].

William de Bottlesham [LII.] a preaching friar, and doctor of divinity, in great

repute for his learning, but more for his eloquence in the pulpit, was, by papal provision, translated from Landaff [q] to this see August 27, 1389. The reason assigned by Walsingham for this promo-

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tion is, that he was much esteemed and loved by Urban VI. because he had remained with the pope in his persecutions, when he was besieged at Luceria [r]. He preached before a synod at St. Paul's in 1399 [s], and died in February of that year. By his will, which was dated February 13, he was to be buried in the church-yard of the Grey-friars at Christ church, London [t].

XVII. John de Bottlesham [LIII.]. The death of William de Bottlesham was notified to the archbishop of Canterbury February 26, 1399 [u], and in consequence thereof Thomas de Chillenden, prior of Christ church, was canonically chosen bishop of Rochester. He declined the election, preferring the station he then had under the noble government of the primate to the pontifical honours of any other church [x], and, on his refusal, John de Bottlesham, bachelor of laws, and chaplain to archbishop Arundel, was elected, and consecrated July 4, 1400. This prelate and his predecessor are thought to have been natives of Bottlesham, otherwise Balsham, in Cambridgeshire; but John was unquestionably first a member of Gonville Hall, and became master of Peter-house, and a benefactor to that college [y]. He occurs prebendary of Ealdland in St. Paul's London, and of Brampton in the church of Lincoln, and was collated to the stall of Osbaldiwick in the cathedral of York about the year 1380. Afterwards he was appointed vicar-general to the arch-

bishop of that diocese [z].

A. 1403, March 30th, bishop John de Bottlesham granted a licence for the consecrating of the sacred unguent and oils [a], on the Thursday in Passion week

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every year, in the chapel of the manor of Eltham, in the royal presence, by any prelate whom the king should nominate for that purpose; and the same prelate was allowed the further privilege of celebrating holy orders, the great as well as the less, on Easter Eve within the same chapel. Godwin [b] says, that this bishop never saw his cathedral after his being raised to it, dying within less than a year. In the latter circumstance he was certainly mistaken, for this prelate died April 17, 1404 [c]. And as he was consecrated at Canterbury, and there being three instruments printed in Registrum Roffense, executed by him in different years at his manor of Trotters-cliffe [d], it is very unlikely that he should never have visited his episcopal church. He was buried in his cathedral, and by his will, proved April 24, 1404, he gave to it one hundred marks, his mitre, and his pastoral staff [e].

XVIII. Richard Young [LIV]. LL. D. was, by papal provision, dated July 4, 1404, translated from Bangor to Rochester; but, for causes assigned by Wharton and Le Neve, he did not obtain from the archbishop of Canterbury full possession of this see till May 2, 1407. Whilst prelate of Bangor, being sent into Germany by Henry IV. to give an account of that king's having dethroned Richard II. he made so long a stay abroad that the temporalities of his bishopric were taken into the hands of the archbishop [f]. There is however no ground for suspect-

ing, that after he was fixed in the see of Rochester he was remiss in the discharge of his office. By an instrument dated at his palace at Rochester, October 12, 1412, he decreed a temporary union of the parishes of Lullingstone and Lullingstane [g]. A. 1416, May 11, he settled

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a composition respecting the master, or warden, of the chantry of St. Mary at Milton near Gravesend [h]; and in his Register, under the year 1418, there are several acts for adjusting differences between the priory of St. Andrew and the inhabitants of St. Nicholas, concerning the removal of the altar of St. Nicholas out of the nave of the cathedral, and the building of a parochial church in the adjoining cemetery [i]. This bishop, besides wholly glazing the windows of Friendsbury church, was in other instances a contributor towards the repairs of it. Philipott, who has recorded these benefactions, adds, "that his portraiture was not long since exposed to the public view in one of the windows, a good index not only to his memory, but likewise to the remembrance of so pious a work [k]." This portrait was not destroyed in Lambarde's time, for he says "he made the windows of Friendsbury, and there is to be seen in his picture [l]." Bishop Young died on, or after, the 17th of October 1418, that being the date of his will, the probate of which was issued the twenty-eighth of that month [m]. In his will he appointed to be buried in the Lady chapel on the south side of his cathedral, bequeathed twenty marks to the convent, and ordered a marble stone to be laid over his body [n].

John Kemp [LV.] was by papal pro-

vision next raised to this bishopric. He was consecrated in September 1419, and whilst bishop elect had had the custody of the great seal [o]. A. 1442, February 28th, he was translated to Chichester, and filled successively the sees of London, York, and Canterbury.

John Langdon [LVI.]. The monks of Rochester, on the translation of Kemp,

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elected Thomas Spofford, abbat of St. Mary's in York, to be their bishop; but before his consecration he was removed to Hereford by papal provision: and by a provision of the same date (November 17, 1421), John Langdon was appointed to this see, though not consecrated till Trinity Sunday 1422. He is supposed to have been a native of Kent, and might have assumed his appellation from the parish of Langdon near Dover. A. 1398, he was admitted a monk of Christ church, Canterbury, was of Gloucester college in Oxford, which was one of the seminaries established for the education of the youth of the Benedictine order, and, as Mr. Wharton believed, became warden of Canterbury college in that university [p]. He occurs doctor of divinity at Oxford in 1419 [q], and was superior of his monastery at the time of his promotion to this bishopric. Langdon preached at the first session of a synod held at St. Paul's in 1411, from "Stellæ dederunt lumen [r];" and in 1428, when Thomas Garrener and Richard Monk abjured their heretical doctrines, our bishop was the preacher at St. Paul's cross [s]. He seems to have been assiduous in persecuting the Lollards. In the convocations and other meetings summoned by archbishop Chicheley, for the censuring and punishing of these reputed heretics, we

find him frequently present. He is particularly mentioned as assisting at the degradation of William Tailour, a relapsed heretic, February 20, 1422, -- in sentencing Ralph Mungyn to perpetual confinement in the prison of the bishop of London, A. 1428, -- and in degrading and delivering up to the secular arm Thomas Bagley, an obstinate heretic, February 19, 1419 [t]. Our prelate was conversant in the History of England, and assisted Rudborn in composing his Chronicle [u].

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July 5th, in the first year of his episcopacy, he granted a licence to John Hodesole, of Kempsing, to celebrate mass in his chapel, and in the presence of him the said John Hodesole, his wife and children, to hear all divine offices. Licences of this kind were granted a few weeks after to John Ideleigh of Ash, and to Walter Judde of Tunbridge, with this difference, that the licence to Hodesole was during pleasure, and that to Judde for a year. A licence, dated September 7th, was given to Richard Branuspach, rector of Mereworth, to chuse a confessor for himself, with the bishop's approbation; and his residence was dispensed with for two years, he continuing during that time in the service of the bishop of Durham, or at college [x].

There being in archbishop Chicheley's composition between the monks of the Rochester priory, and the inhabitants of that city concerning their newly erected church of St. Nicholas, an expression which seemed to affect the rights of the bishop and his successors; Langdon entered a protest against such an interpretation of the passage. It was dated December 17, A. 1422, in the principal chamber of the rectory-house of South-

fleet [y]. John bishop of Dromore consecrated the parish church of St. Nicholas Rochester, about Christmas in the following year, under a commission from the vicars general of bishop Langdon, he being then abroad; and by the same commission, which was dated December 18, the Irish prelate was to hold an ordination in the cathedral [z].

Fuller, after remarking that Langdon, as a man of learning, deserved far better preferment than the poor bishopric of Rochester, adds, in his quaint style, "yet, as some observe of taylor's, that they make the largest garments when they

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have the least cloth allowed them; so the poor bishopric of Rochester hath fared better than many rich sees, since sacrileg would never feed on so bare a pasture [a]." The historian in this instance was rather unfortunate in his allusion; for bishop Langdon, however meritorious he might be in the use of his talents in other respects, was an unfaithful steward of the revenues of his see, in granting a lease of some wood-land in Bromley, for so very long a term as four hundred and nineteen years. This lease was revoked, though not without difficulty, by bishop Wellys in 1461 [b].

Notwithstanding the superior abilities and learning of bishop Langdon, an anecdote is recorded of him in a register of one of his successors, which shews him to have entertained a notion deemed extravagant even in that age of superstition. It was, that a wafer designed for the sacramental host might be applied as a specific remedy in a fever. This imputation is mentioned in a process before bishop Lowe against John Parrs, vicar of Mal-ling, who was charged with having used

divers incantations over the hosts, and of having administered them to persons labouring under that complaint. Being examined under oath, he confessed that he had taken wafers, but not such as were consecrated -- that he scored them quarter-wise with a knife, uttering these words, "*Petrus autem jacebat super Petrum,*" *but Peter lay upon Peter*; and that having observed this form with six wafers, he gave them to the diseased, who were to eat one of them a day. He admitted some of his patients having informed him of their being healed by them, but of this he was ignorant, and he owned that he had received a little money which he gave to the use of lights for the church. He concluded his defence with this plea, that in the time of the right rev. John Langdon, late bishop of Rochester he was examined concerning these matters, and that the bishop ratified and commended the work, and desired his servants might be instructed in the art [c].

By a resolution of the council of Siena, February 19, 1423-4, a council was

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to be called seven years after at Basil. Though the time for holding this council was so remote, bishop Langdon seems to have been very soon designed for one of the deputies from England, there being in his Register his appointment of vicars general, dated June 17, 1424, who were to have the direction of the spiritualities of the diocese during his absence. And in December 1432, there is another appointment of vicars general in which the same cause is assigned [d]. Among the ambassadors nominated by the king, A. 1434, July 10th, to attend this council, bishop Langdon's name occurs; and he died at Basil September 30th of that



year [e]. His will was dated March 23, 1433, and proved June 27, 1437. He bequeathed a legacy of ten pounds towards the fabric of his cathedral, and directed to be buried in the nave, between two pillars at the end of St. Mary's chapel [f]. Bale asserts, though without foundation, that he was brought to England and buried in London; for it appears, by an entry in what is called his Register [g], that he was honourably interred in the Carthusian monastery at Basil. If any cenotaph was erected to his memory in Rochester cathedral near the place where he ordered his body to be deposited, there is no vestige of it remaining.

Thomas Brown, or Brunns, LL. D. [LVII.] was the successor of Langdon; but, in order to secure a seat upon the episcopal bench, he was obliged to forego a claim to the much more valuable see of Worcester, under a papal provision. For on Eugenius the Fourth's demurring to the election of Bouchier to Worcester, though strongly recommended to him by Henry VI. the king apprized Brown, that, unless he renounced the pope's designation, he should have no bishopric in England, much less that of Worcester: he also spiritedly declared that he would have the election of his kinsman Bouchier confirmed, and on that condition would allow of Brown's being bishop of Rochester. Eugenius judged it expedient to give way; but the contest was not terminated till the 9th of March 1434, when

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the pope, by his bull revoking his provision to Brown, preferred Bouchier to Worcester, and Brown was on the first of May consecrated at Canterbury bishop of Rochester by archbishop Chicheley [h].

Dr. Brown occurs rector of Lagenhoo in Essex in December 1432. He was admitted to the prebend of Flixton in the church of Lichfield in July 1425, and elected dean of Salisbury in July 1431 [i]. According to Wharton, he was many years vicar in spirituals to archbishop Chicheley; there can therefore be little doubt of his being the Thomas Brunns, so often mentioned in the third volume of Wilkins's Councils as the archbishop's chancellor; and if so, he was likewise archdeacon of Stowe in the diocese of Lincoln [k].

In the Register of bishop Brown are recorded several of his public acts, dated in July 1435, the titles of which are specified in a note [l]. By an instrument dated July 28, 1436, he augmented the vicarage of Wilmington [m]; and there are two instruments dated at Halling August 9th of the same year, which relate to the augmentations of Sutton and Kingsdowne vicarages [n]. His Register is, however, imperfect, in consequence of his residing much at Bromley, and from the neglect of his secretary in not entering in it many of the bishop's acts; nor after his translation to the see of Norwich, which was by papal provision September 19, 1436, were the minutes of them remitted to the archives at Rochester [o].

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Mr. Wharton suggests that bishop Brown was sent to Basil to supply the place of his predecessor; but it is more likely that he was at that council at the time of Langdon's death, he being one of the deputies named in the letters patent granted by the king July 10, 1434 [p]. He was one of the English delegates who protested against an innovation made by

the council, who had changed the form of voting by nations, and referred the decision to committees [q]. Whilst at Basil, he was, writes Godwin, preferred to the bishopric of Norwich, beyond his hope, and though he did not even dream of such a promotion [r]. As he was certainly at Halling on the 9th of August 1436, and the papal provision was dated the 19th of the next month, he must have travelled with expedition to reach Basil before he was apprized of his success. And it may be supposed that he could not be much surprized at such an event; it being manifest that Eugenius was some time before very desirous of placing him in the see of Worcester. It was the more likely that the pope should still be willing by a beneficial translation to secure his voice in the council.

Bishop Brown died December 5, 1445; and being mindful of his original episcopal church, he, by his will made not long before his decease, bequeathed twenty pounds to the fabric of the nave of Rochester cathedral, with a proviso that his name and arms should be put up in it [s]. This easy condition was doubtless complied with, though no trace of

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any shield with either of his armorial bearings may be now discernible.

XIX. William Wellys [LVIII.] abbot of St. Mary's in York, was the succeeding prelate of Rochester. He came in, as usual, by papal provision, and was consecrated at the house of the bishop of Durham, near Westminster, on Palm Sunday 1436 [t]. The king appointed him a delegate to the council of Basil, and he seems to have gone thither a few days after his promotion to this bishopric, it being noted in the first page of his Consistorial

Act, that he was beyond sea April 8th that year, as he was also in April 1437 [u].

A. 1438, April 28th. A convocation of the province of Canterbury was assembled at St. Paul's, London. The business of it was to appoint commissioners for the council of Ferrara, and to agree upon a subsidy towards bearing their expences. On May 14th it was adjourned to the 6th of October; and at the sessions on the ensuing Wednesday the bishops of London, St. David's, Rochester, and Lichfield and Coventry, are mentioned as being present. It <e> it not in the least surprizing that there should be so small an attendance of the prelates, and of the members of the lower house; because these, by their prolocutor Mr. John Lyndfield, supplicated the archbishop, that the convocation might be dissolved, or adjourned, or removed to another place, the spreading of the plague in London rendering it dangerous to continue there any longer [x].

A. 1439. The bishop visited the prior and convent of his cathedral, and he afterwards sent them divers rules and injunctions which he entered in his Register. As they allude to the habits and practices of the members of this religious house about a century before its dissolution, some of them are inserted in the Appendix.

A. 1441, March 1st. A precept of admonition, with a threat of excommunication, was issued by the bishop against all persons who should detain any rolls, charters, letters, rentals, instruments, and other muniments whatsoever be-

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longing to the bishop and church of Rochester [y].

Bishop Wellys was one of the ambassadors at the congress which met at St.

Omers, in order to negotiate a peace with France; but the earl of Vendome, the head of the French embassy, refused to treat with the commissioners from England, on a pretence of their inferior quality. Our prelate and lord Fanhope were, however, peers of parliament, though the other five were commoners [z].

A. 1442, October 1st. The bishop granted letters of indulgence to the procurators of the hospital of St. Anthony, London, empowering them to collect alms in and through his whole diocese. In his Register there are following entries relative to this business.

Litere indulgentiales concesse a W.  
ep'o Roffen. procuratoribus hospitalis S'ti Antonii Londin' pro elemosynis in et per totam dioces'

Roffen. colligendis. Oct. 1. 1442.

In this cedula written in English ben contened the pardons which be graunted to hem that with her almes visite or releve the hous or the hospital of St. Antoni in London.

Pope Boniface the XIth hath granted vii yere and vii lentones of pardon unto all the that wyth good devocion comen to ye chapel of ye hous of St. Antoni in London on ye festis of the Nativite and Circumcision of our Lord, Twelveth day, Easter day, Ascencion day, Wyth Sunday, ye Nativite of St. John ye Baptest, the Purification, Annunciation, and ye Assumption of our Lady, ye fest of St. Mychel, and Seynt Antony, and to ye work or *tho* [a] ye ornaments of ye chapel thereof, and to ye sustenance of poor folke, wych for ye time ben abyding and founden in the said hous yere ony thyng of her temporell godys. And also to alle the that wythin octaves of the seyde festys of the nativite of oure Lord, the twelveth day, Ester, ascencion, the nativite of St.

John and the assumption of our Lady, or  
else wythin vi dayes next sewyng the  
fest of Wyth Sondag comen wyth good

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devocion untho ye sayd chapel, and wyth  
her almes visite or releve the said hous  
and hospital as hyth is above sayd, an  
hundred dayes to pardon.

Also my lord of Rouchester graunteth  
to alle hys subgettes repentant and shry-  
ven, that releve the same place to sus-  
teyne more devoutly Goddes service  
there xl dayes to pardon in relesyng of  
penaunce enjoyed unto them [b].

The Consistorial Acts of bishop Wellys  
afford one striking proof, that in his days  
the proceedings in an ecclesiastical court  
were not only dilatory but indecisive.  
The matter in issue was, whether a clerk  
to officiate on holydays in Ash church  
was to be provided by the church-war-  
dens and inhabitants, or by the rector of  
that parish. The suit commenced Octo-  
ber 30, 1441, the church-wardens being  
the complainants, and after seventeen  
hearings, the parties appearing in court  
(December 18, 1442) for publishing the  
evidence, the cause was adjourned with  
the hope of a compromise. This not  
taking place, many hearings followed; and  
on June 3, 1443, when the official was pre-  
pared to pass a definitive sentence, it was  
respite by order of the bishop. The  
like order was renewed on the four suc-  
ceeding court-days, and on the fifth, held  
November 11, 1443, the bishop having  
reserved the cause to his own hearing in-  
hibited his official from proceeding fur-  
ther. And if ever determined by the  
prelate, it was not recorded in his Con-  
sistorial Acts. -- The minutes of this curi-  
ous ecclesiastical law <e> anecdote are printed

in the Appendix, and with them may be compared as tedious a process of an earlier date in the courts spiritual and temporal, published in a late Gentleman's Magazine [c] from a MS. in the British Museum. But unluckily the expences in the case of the parish of Ash are not specified, as they are in that of Richard de Anstei.

A. 1443, August 23. Bishop Wellys, by commission from the pope, delivered

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the pall to Stafford archbishop of Canterbury [d]. He died at Trottescliffe, February 24, 1443 [e]. By his will dated on the 5th of that month, he directed to be buried in his cathedral, and bequeathed the following legacies, -- to the prior of his convent thirteen shillings and four pence -- to each monk being a priest six shillings and eight pence -- to every other monk three shillings and four pence -- and a suit of velvet vestments with one hundred shillings for adorning them [f].

XX. John Lowe, D. D. [LIX.] was the successor of bishop Wellys in this see. He was a native of Worcestershire, and with reason supposed by bishop Percy to have been a branch of a family of consequence in that county, though he could not ascertain his parentage or the place of his birth [g]. According to Browne Willis, he was educated at Oxford. Other writers have suggested that he pursued his studies in both universities, but in which of them he took his degree is dubious [h]. Lowe was first an Austin friar at Droitwich, and became prior of the Austin friars in London before the end of 1422; for, in February of that year, he delivered to the convocation in his own name, as prior, and in the names of his brethren, their opinions,

that a book of William Tailour, an heretic, which had been submitted to their consideration, was erroneous, manifestly heretical, and contrary to the sound doctrine of the church of the Catholick faith [i]. In 1428, he is styled provincial of his order, being present in convocation during the process against Ralph Mungyn, who had refused to abjure his heretical tenets [k]. He is mentioned as confessor to king Henry VI. about the year 1432 [l]; was promoted by papal provision to the bishopric of St. Asaph, August 1433; and by the same device translated to Rochester in April 1444. The form of election was however observed, for the monks applied, March 3, 1443, to the archbishop of Canterbury

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for a *congé d'elire*, which was granted the next day.

A contemporary writer, in his dedication of a book to archbishop Bouchier, has drawn this character of our prelate: "that he was a firm pillar in the Temple of the Lord, a true Benjamin, who, from his youth, could expertly use the left hand as well as the right; who had not paid so close an attention to the Scriptures as to occasion a suspicion of his having neglected the studies of humanity, nor was so deeply engaged in the pursuit of human literature as not to render it subservient to divine learning [m]." But all the knowledge he had acquired did not disengage his mind from the superstitious notions in which he had been educated, nor prompt him to espouse the cause of religious liberty to which the revival of learning so much contributed. On the contrary, he seems to have taken a decisive and an active part against the Reformers. One of the principles which



he condemned in Tailour's letter was, that worship was not to be paid to created beings; and he was an assessor and auditor to the archbishop in the examination and conviction of bishop Pecock, as also when that irresolute prelate was induced to make at St. Paul's cross a public abjuration of his supposed heretical doctrines [n].

The friars of his order boast that he wrote many sermons and other books which would stand the strictest test; and though Leland acknowledges his never having read any of them, Wharton and Tanner met with the titles at least of five different books [o]. He built the magnificent library of the Austin friars in London, which he furnished with many excellent MSS. A catalogue of some of them, that were remaining in Leland's time, is printed in the *Collectanea* of that author, vol. III. p. 54. In this work he is styled *Lous episc.* an error in his name copied by Tanner

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into Notit. Monast. and who, by inserting in his *Bibliothec. Britann.* two articles under the title of John Lowe, an Augustine friar, does not appear to have been quite satisfied, that the accounts given of him by Leland, Bale, and Pitts, relate to the same person.

Being bishop of Rochester upwards of twenty-three years, and a man of business, there are many of his episcopal acts entered in his registers, and in the minutes of his consistory court. In the year after his promotion he made his ordinary visitation through his diocese, beginning it at his cathedral July 23, 1445, and finishing it on the last day of that month. From every benefice he received, as a procuration fee "pro escu-

lentis et poculentis," *for meat and drink*, six pence in the pound [p], according to the rate of the preferments in pope Nicholas's Valor -- and the same sum is still paid by most of the livings in this district. In 1447, he obliged the inhabitants of Rochester to remove a porch they were erecting without a licence, at the west end of St. Nicholas church; and in the following year the respective rights and privileges of the cathedral church and city were ascertained by a final agreement between the bishop and the prior of the convent, with the bailiff and citizens [q]. The bishop in 1459 confirmed the appropriation of the church of Kytlebroke to the priory of St. Mary in Southwark. This instrument is dated March 27, *in palatio novo Roffen*. which implies his having rebuilt his palace at Rochester. The seal affixed to it has this legend -- "Sigillum sancti Andreae Apostoli Roffen. -- Ego Crucis Christi servus sum [r]. In his prelacy we meet with what was very uncommon in that age, the disappropriation of two churches from religious houses; of Kingsdown annexed to the priory of Rochester, which by a new composition was converted into a rectory [s]; and of Speldhurst, which

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was renounced by the Master and Fellows of the College of St. Laurence Pultney, London. Bishop Lowe consented to the institution of a rector, March 9, 1448 [t].

Merston, a very small parochial district, situated between Rochester and Gravesend, being depopulated, the bishop, November 26, 1455, dispensed with the residence of the rector, till there should be a conflux of inhabitants. But, as the church was then standing, the bishop enjoined him to take care that

mass should be said, and other divine offices performed in it, yearly on the festival of St. Giles, to whom the church was dedicated, which he likewise ordered to be kept in more decent repair [u].

Of this prelate's attention to pecuniary matters, there is an instance recorded that is not usually practised, and was, I conceive, not warranted by law: it was, on his presenting Edward Turner to the rectory of Norton in the diocese of Canterbury, the previously obliging him to swear that he would pay to the bishop the accustomed spiritual pension due to the see of Rochester from the incumbents of that benefice, unless it were otherwise agreed between the rector and the prior of Rochester cathedral [x].

Bishop Lowe not unfrequently presided in his consistory court. Some of the cases adjudicated by him shall be cited, as they will afford a trait of his character, and specimens of the ecclesiastical censures of the times. -- A. 1456, December 7, Thomas Ferby appeared before him, praying to be freed from the excommunication in which he was involved for having procured the celebration of a clandestine marriage in Paul's Croy church. The penance enjoined him was, that he should go to the shrine of St. Thomas of Canterbury, and there offer on Easter day a wax taper of one pound weight; and that he should offer tapers of the same weight at the image of St. Blaze in Bromley, and in Chislehurst church; and that he should for two years allow exhibitions to two scholars at Oxford. He afterwards commuted this

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penance with the bishop, and was dismissed [y]. On the second of February ensuing, sir John, capellan of Paul's

Crey, who had been excommunicated for solemnizing a clandestine marriage (probably the marriage above noted) in Paul's Crey church, appeared before the bishop in Rochester cathedral, and was absolved, on his swearing not to commit the like offence again. He redeemed his penance by engaging, on his oath, to pay to the bishop XIIIIs. Ivd. on the next Lady Day; and the same sum on the same festival in the two following years [z].

A. 1458. A suit was instituted against John Andrew, of Cobham, and Margery Allyn, late of Shorne, for having clandestinely married, whilst a matrimonial cause was depending between her and Richard Coke. On December 20, the bishop ordered, that they should, after the manner of penitents, be whipt once in the market at Rochester, and three times round their parish church. And Walter Crepehogg, who had favoured and promoted the marriage, was sentenced to be whipt three times round the market, and as often round his parish church, carrying in his hand, as a penitent, a torch value VIIs. VIIId. which he was to present at the altar in Rochester cathedral; and he was to present a torch of the same value at the image of St. Blaze in Bromley [a].

A. 1462. Feb. 28. John Howthon, of Tonbridge, appeared, and confessed, that, not knowing of any impediment, he had married Dionysia Tomas, but that he had since discovered that his former wife had answered at the font for the said Dionysia. He was sentenced to be whipt three times round both market and church; but, pleading that he was not publickly defamed, the penance was commuted, on both parties abjuring their sin under the penalty of XXs. and on paying VIIs. VIIId. to the bishop [b]. An impediment from the like spiritual relation occasioned, Ja-

nuary 7, 1465, a dissolution of the marriage between John Trevennock, and Joan Peckham, Letitia, the former wife

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of the said John, having been godmother to a child of the said Joan, and the parties having procured a clandestine solemnization without their own parish, contrary to the injunction of the official to whom the case had been referred [c].

The official of the archdeacon of Rochester having at a visitation interfered in the examination and correction of a person accused of incest with his natural daughter, the offenders were afterwards cited before the bishop, who was displeased that he had not primarily had cognizance of this matter. And he enjoined the archdeacon in future to refer to him, as he ought, all such greater crimes; "*asserendo ei quod licet amici fuerunt, equales esse non deberent,*" *averring that though they were friends, they ought not to be equals.* The archdeacon was silent; and thus, as the minute concludes, the dispute between them was discreetly terminated [d]. The archdeacon's having both the christian and surnames of the prelate, renders it probable that he was a near relation, and, before his appointment to this dignity, the bishop had presented him to the rectory of Henley [e].

On account of the insurrection in Kent under Cade, no court was held from May 18, to October 12, 1450 [f]. To this commotion bishop Lowe was not inattentive; for it is mentioned, in one of

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the original letters of the very curious collection lately published by Sir John

Fenn, that he impeached to the queen John Payn, a servant of Sir John Fastolf, and with sufficient ground of suspicion, because the man admitted his having gone voluntarily into the camp of the rebels, among whom he had acquaintance, friends, and relations of his wife [g].

In consequence of the tumultuous risings in Kent in the summer of 1460, occasioned by the quarrels between the houses of York and Lancaster, the proceedings in the bishop's court were again suspended for more than two months, viz. from July 7, to Holy Cross day, September 14, the bishop being absent, and his officers resident in London [h]. The clergy were, in general, well affected to the House of York; but as bishop Lowe had been confessor to Henry VI. and was, by his favour, promoted to two bishoprics, it may be presumed that he was faithful in his adherence to his royal master. His name certainly does not occur among the prelates who about this time declared for the opposite party, when some thousands of them who had assembled in Kent entered London with Lord Cobham [i]. We find, however, that in 1466 the bishop was upon friendly terms with the Wodwylles, because on the 10th of April he ad-

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mitted Lionel and Edward, the queen's brothers, to the first tonsure.

Both the time of bishop Lowe's departure, and his easy passage out of this world, are recorded in the book of his Consistorial Acts. After having laboured the whole night in watching and devotion, he rose, and, being seated in his chair, made new as it were for the occasion, and placed before the chimney

in the parlour of his manor of Halling, amidst his chaplains, his servants, and officers, who were praying for, and in attendance upon him, he expired as it were sleeping, and without a groan yielded up his pure spirit to his Creator at eleven o'clock on the last day of September, 1467 [k]. He was, by his own direction, buried on the north side of his cathedral [l], and (doubtless over his remains) a monument is erected to his memory in what was formerly called St. William's, but now Merton Chapel.

No 34, in the plate of the Ichonography, marks its position. Much as St. William's tomb, and the original monument of Walter de Merton were defaced at the Reformation, and great as was the damage done, in the last century, to the second monument raised in honour of that prelate, bishop Lowe's monument (see plates XLVI. and XLVII.) is still in good preservation; and it is the oldest monument in this church with a legible inscription [m]. This may probably be owing to the letters not having been engraved on a brass plate, but cut in high relief upon the stone, which is of Sussex marble. It is an altar tomb. On three sides of it [n], the upper verge is thus inscribed with old characters:

Miserere Deus Anime  
Fr. Johannis Lowe Episcopi.

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Credo videre bona Domini in Terra  
viventium.  
Sanct. Andrea et Augustine orate pro nobis.

Towards the bottom of the same sides,  
there is the following inscription:

Quam breve spatium hec mundi Gloria,

Ut un'bra hominis sunt ejus gaudia.

In the middle of the tomb on the north side are seven escutcheons: in six of them are these words, a single word being in each escutcheon,

IHS Est Autor Meus Deo Gra's.

In the seventh escutcheon are the family arms -- On a bend, three wolves heads erased [o]. At the west end, within a shield held up by an angel, the same arms are impaled with the arms of the see of Rochester, which are however placed on the sinister side.

Mr. Willis, Mr. Lewis (Life of Bishop Pecock, p. 237), and Dr. Thorpe (Reg. Roff. p. 701.) have *Amor* in the third escutcheon, but *Autor* is the word in Dr. Denne's copy of the inscription, to which he has subjoined this note: "It has been conjectured that, instead of *Autor*, we should read *Amor*; but, as there are no traces of any joyning between what the conjecturer supposes to be the last stroke of the *m* and the letter *o*, there seems to be more reason to imagine that *Autor* means *Autor Salutis*, as in Heb. xii. v. 2."

Dr. Denne, it is most likely, cited this text from memory, instead of Hebrews v. ver. 9. *αἴτιος σωτηρίας αἰωνίου* -- *the author of eternal life* [p], which is the more pertinent passage. *Jesus est amor* -- *Jesus is my love*, is not a Scripture phrase, and, as far as it appears, not in use at that time, -- whereas in the Roman Missals,

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we meet with *Auctor* applied to Jesus as the author of a divine generatio to us -- and the author of life [q]. *Autor* thus explained, manifestly corresponds better



with the foregoing passage, "I hope to see the goodness of the Lord in the land of the *living*," and implies, that, notwithstanding the petition to St. Andrew and St. Augustine for their intercession, *Jesus was his Saviour, thanks be to God*. The escutcheon was too confined to admit of two words being cut within it; and *Autor* [r], as being the shorter word, might be preferred to *Servator*, or *Salvator*. It may be further observed, that in an epitaph noticed by Weever (p. 391) in the church of St. Anne, Aldersgate, London, to the memory of John Pemberton, Residentiary of Ripon, who died in 1499, *author* is applied to Christ as God, in this sense:

Quos anguis tristi diro cum munere stravit,  
Hos Sanguis Christi miro tum munere lavit.  
Ut tibi præceptis mens conformetur honestis  
Sex animo semper sunt repetenda tuo.  
Principio, Deus est noster Servator et Author,  
Hostis in opposito stat regione Sathan.

Thomas Scott [LX.] otherwise Rochesteram, was consecrated bishop of Rochester April 3, 1468 [s], translated to the see of Lincoln A. 1471, and to the archbishopric of York A. 1480.

John Alcock [LXI.] was his successor, being consecrated March 15, 1471 [t]. While he presided in this see, William Bek of Cowling was cited into his court 1474, February 20, he having been detected by his wife and other parishioners in what was then deemed an heretical crime, the eating of flesh on Fridays and Saturdays, and other fasting days. Being interrogated upon oath, he confessed -- that he had so offended, though he had his doubts whether in Lent or not, but that he had done it ignorantly, when he

was so much insane, for three years, as not to be able to distinguish the Lord's day, except by his wife's offering to him the consecrated bread. It was enjoined as a penance that he should be whipt three days round his parish church before the procession in a white cloth, with his head and feet uncovered, and having a taper in his hand of one penny value; and that he should in like manner be whipt on Friday in Rochester market with a like taper, which he was to offer at the shrine of St. William in Rochester cathedral [u].

Among the original letters published by Sir John Fenn, is one dated 1461, October 4, 1 Edward IV. that has in it this passage:

"My Lord Wenlok, Sir John Cley, and the *Dean of Seynt Seu'yens* (Saint Severins) have abiden at Cales iii wikes, and yett there abidyng a sauf conduit going upon an ambassate to the Frenshe king [v]."

It is apprehended that *Dean of Saint Steven's* may be the true reading, and that the person meant was dean of St. Stephen's chapel in Westminster [w]. If so, he was probably Alcock, who, according to Thomas's Account of the Bishops of Worcester [x], was first dean of that royal chapel, and then master of the Rolls April 29, 1462. He must, as a civilian and statesman, have been in the confidence of Edward IV. because, writes Holinshed [y], "I have found it recorded that John Alcot, bishop of Rochester, was made chancellor during the absence of that king, and that this bishop in the fifteenth year of his reign went over the seas, and bare a part in the pageant at the interview of Edward with the French king."

Alcock was translated to the bishopric

of Worcester in 1476, and to Ely in 1486.

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John Russell, D. D. [LXII.] archdeacon of Berkshire, was consecrated bishop of Rochester September 22, 1476. During his prelacy nine persons of the parishes of Snodland and Halling were cited into his court on a charge of playing at tennis on Thursday in the Pentecost week in the times of matins and mass. They confessed their guilt, and an oath was administered, that they should perform the penance enjoined by the bishop, -- which was, that those who were of Snodland should walk bare-footed after the procession on the next Lord's day, each bearing a taper in his hand of the price of a halfpenny, which they were to offer at the holy cross; and that such of them as were parishioners of Halling were to do the like, with this addition, that they were each to offer two tapers at the high altar, and two at the altar of St. John [z].

Russell vacated this see, by being translated to the bishopric of Lincoln in 1480. He was tutor to Edward prince of Wales. Whilst bishop of Rochester, being in right of that see the keeper or guardian of John Rykille, son and heir of Thomas Rykille, late of Eslyngham in the county of Kent, deceased: he committed the infant and all his estates to the custody and charge of Thomas Seyntleger, knight, of Henry Merland and Henry Cantlow [a].

Edmund Audley, A. B. [LXIII.] was consecrated October 1, 1480. He united the churches of Barming and Nettlested April 2, 1486 [b], and augmented the vicarage of St. Margaret's Rochester February 2, 1488 [c]. In 1492 he was transmitted to the see of Hereford, and

from thence to Salisbury in 1502.

Thomas Savage, LL. D. [LXIV.] was, by papal provision, December 3, 1492, appointed to the see of Rochester, but not consecrated before April 1493. At the time of his promotion he was dean of the collegiate church of St. Stephen's in Westminster. A. 1493, July 1st, he issued a commission of enquiry into the patronage, value and other circumstances

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of the prebend of the great mass of the high altar in the monastery of West Mal-ling [d]. He was translated to London in 1496, and to the archbishopric of York in 1501.

Richard Fitzjames, D. D. [LXV.] warden of Merton college, Oxford, and almoner to king Henry VII. was elected to this see, and consecrated by archbishop Morton May 22, 1497. He visited his cathedral June 19, 1498. A. 1503, he was translated to Chichester; and to London A. 1506.

John Fisher, D. D. [LXVI.] was the successor of bishop Fitzjames. The king's appointment of him to this bishopric was confirmed by a papal bull October 14, 1504. A. 1529, October 16, Sir Richard Knyvet, curate of the parish church of Tunbridge, was libelled in the episcopal consistory court for want of care in not renewing the sacramental hosts, which were by this means eaten by worms. His neglect was punished by imprisonment, and he afterwards abjured the diocese [e]. Bishop Fisher, for his adherence to the pope's supremacy, was executed June 22, 1535, his head suspended upon London bridge, and his body buried in the church-yard of Allhallows Barking, but removed afterwards by Mrs. Roper into the Tower chapel. An altar tomb

with flowerings and such ornaments, discovered on some late repairs in a small chapel adjoining to the chapel of St. John's college, Cambridge, was supposed to be his monument, or one intended for him by himself in his life-time [f].

XX. John Hilsey, or Hildesley, D. D. [LXVII.]. Though the see of Rochester was vacant from the second of January 1534, when bishop Fisher refused to acknowledge the king's supremacy, John Hilsey, his successor, was not appointed till after his death. Mr. Wharton, by a mistake not common with that attentive and learned writer, has deferred his consecration to the year 1571 [g]; but it appears, by bishop Hilsey's Register, that the office was performed at Winchester

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September 18, 1535, archbishop Cranmer being then visiting that diocese; and it is probable that Fox bishop of Hereford, and Barlow bishop of St. Asaph, were consecrated at the same time, because they were confirmed on the fifteenth of September in their respective sees [h]. The temporalities were restored to bishop Hilsey October 5th [i].

Hilsey was a native of Beneham in Berks, and descended from a family of note which took its name from one of the parishes of Hildesley in that county [k]. In Fuller's History of Cambridge it is mentioned that our prelate resided in one of the hostles in that university [l], and according to Godwin there took the degree of Doctor in divinity [m]. No authority is cited for either of these facts; and bishop Tanner says, that Godwin blundered when he advanced his assertion, it being evident from the Registers at Oxford, that Hilsey was of the order of preaching friars, pursued his studies in a

college there which belonged to his fraternity, and that for his improvement in philosophy and theology he was honoured with his degrees [n]. Hilsey occurs prior of the Dominican friary in Bristol [o], but was afterwards promoted to the headship of the convent of his order in London, which he held in commendam with his bishopric till he resigned the friary into the king's hands [p]. His name is subscribed to the proceedings in convocation when the following subjects were discussed and determined. A. 1536, July 20, the judgment of the convocation concerning general councils, articles about religion afterwards published by the king's authority. A. 1537, the convocation's Preface to their book, entituled, The Godly and pious Institution of a Chris-

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tian Man. A declaration made of the functions and divine institution of bishops and priests [q]. Tanner mentions Hilsey as the writer, among other things there noticed, of the resolutions of some questions relating to bishops, priests, and deacons; and his judgment respecting confirmation, which he maintained to be a sacrament, is printed in the Appendix to Strype's Ecclesiastical Memorials [r]. It may be inferred that he had the talents requisite for a popular preacher, because he was appointed to preach at St. Paul's Cross February 24, 1538, when the impostures of the monks were displayed in the images and relics to which they had attributed miraculous powers. The rood of Grace at Boxley abbey was then exposed, as also some blood, imagined to be blood shed by our Saviour at his crucifixion, kept in the college of the Bonhommes at Ashridge, in Bucks, which the bishop proved to be only honey clari-

fied and coloured with saffron [s]. He was one of the seven prelates who voted against the act of the six Articles, though strenuously supported by the king in person [t]; and he seems to have been much esteemed by Cranmer, as he was so frequently commissioned by that primate to consecrate bishops [u]. But it does not reflect credit on his memory, that he was the generous patron of Maurice Griffith, a Dominican friar at Oxford, who a few years after became prelate of this see, and branded his administration of it by his cruelty. The benefices to which bishop Hilsey collated Griffith were the archdeaconry of Rochester and the rectory of Southfleet; and he also appointed him chancellor of the diocese [x]. Our prelate granted a new ordination of the vicarage of Halling May 6, 1538. He

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is said to have died in 1538, but if so, it must have been very near the end of that year, as he preached at St. Paul's cross February 24th, and the see must have continued vacant a year, his successor not being elected bishop till the 26th of March 1540. Bishop Hilsey was buried in his cathedral [y], and for more than a century not any other bishop was interred in that church. But of the fifteen undermentioned prelates who, during that time, were promoted to this diocese, twelve were removed to other sees.

Nicholas Heath, D. D. [LXVIII.] A. 1540, Rochester. A. 1543, Worcester. A. 1545, York.

Henry Holbeach, D. D. [LXIX.] [z]. A. 1544, Rochester. A. 1547, Lincoln.

Nicholas Ridley, D. D. [LXX.]. A. 1547, Rochester. A. 1550, London. In his last farewell, written when he was in immediate prospect of suffering martyr-

dom, but which by his directions was not to be published till after his death, is the following clause:

"Farewell, Rochester, sometime my cathedral see, in whom (to say the truth) I did find much gentleness and obedience; and I trust thou wilt not say the contrary, but I did use it to God's glory and thine own profit in God. O that thou hadst and mightest have continued and gone forward in the trade of God's law wherein I did leave thee! then thy charge and burden should not have been so terrible and dangerous, as I suppose verily it is like to be, alas! on the latter day [a]."

John Poynt, D. D. [LXXI.] A. 1550, Rochester. A. 1551, Winchester.

John Scory, D. D. [LXXII.] A. 1551, Rochester. A. 1552, Chichester. A. 1559, Hereford.

In November 1551, a licence was granted to John (Scory) bishop of Rochester, and Elizabeth his wife, to eat flesh in Lent, and on other feasting days during his life [b].

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Maurice Griffyth [LXXIII.] was consecrated bishop of Rochester April 1, 1554. He died November 20, 1558, at his place in Southwark, a house then lately annexed to this see, and on the 30th of that month was buried with much funeral pomp in the church of St. Magnus by London Bridge, of which parish he had been rector many years [c].

Edmund Gheast, D. D. [LXXIV.] A. 1559, Rochester. A. 1571, Salisbury. This prelate was employed in reviewing the Liturgy in 1579; and in Strype's account of the queries put by archbishop Parker respecting the apparel of the officiating clergy, he remarks, "I meet also



with a third paper upon this argument, writ in the month of December 1564, containing six reasons against the ἀδιάρρητα! with excellent answers subjoined to each by Ghest bishop of Rochester, in a very clear, distinct, and logical method, well worth perusing [d]."

Edmund Freake, D. D. [LXXV.] A. 1571, Rochester. A. 1575, Norwich. A. 1584. Worcester. The bishops of Rochester had during the reign of Elizabeth held the archdeaconry of Canterbury in commendam. But on the translation of Freake to Worcester, archbishop Grindal repeatedly solicited the queen, and with success, that his chaplain William Redman might be presented to it: his reason for labouring to break this custom was, that he saw great inconvenience in it, and found that it had done much harm in the diocese of Canterbury [e].

John Piers, D. D. [LXXVI.] A. 1576, Rochester. A. 1577, Salisbury. A. 1588, York.

John Yonge, D. D. [LXXVII.] consecrated bishop of Rochester March 16, 1577. He died at Bomley April 10, 1605, in the seventy-first year of his age, and was buried in the chancel of that church [f].

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William Barlow, D. D. [LXXVIII.] A. 1605, Rochester. A. 1608, Lincoln.

Richard Neile, D. D. [LXXXIX.] A. 1608, Rochester. A. 1610, Lichfield. A. 1613, Lincoln. A. 1617, Durham. A. 1627, Winchester. A. 1631, York.

Dr. Richardson, in his edition of Godwin de Præsul. p. 713, remarks as a circumstance chiefly memorable in the life of Neile, that he was the first English bishop who migrated so often from one

see to another: and it is further observable (with a dubious exception as to Montaigne), that not one prelate since Neile has accepted a translation from either Durham or Winchester to the archbishopric of York or even of Canterbury, though two have ceded the primacy of England to become primates of all England. Montaigne was nominated to Durham towards the end of the year 1627, but Dr. Richardson (p. 758.) doubts whether he might be confirmed bishop of that see. It seems to be more probable, that he was not, because Laud who succeeded him in London, was not appointed till the 15th of July 1628; and Montaigne was translated to York the first of that month.

John Buckeridge, D. D. [LXXX.] A. 1611, A. 1628, Ely. He died March 31, 1631, and was buried in Bromley church [g]. Buckeridge was one of the five prelates to whom, October 9, 1627, the king gave a commission to execute the archiepiscopal office; when Abbot, in consequence of a royal message, was confined to his house at Ford, for refusing to licence a sermon preached by Dr. Sibthorpe to justify a loan demanded by Charles the First.

Walter Curle, D. D. [LXXXI.] A. 1628, Rochester. A. 1629, Bath. A. 1632, Winchester. In Sion-college library, (Q<sup>o</sup>. O. XII. 6.) there is a Sermon (without a title) preached by bishop Curle of Rochester before James the First. Text, Acts xx, v. 28.

John Bowle, D. D. [LXXXII.] was consecrated bishop of Rochester February 7, 1629. He died October 9, 1637, and was buried in St. Paul's cathedral.

John Warner, D. D. [LXXXIII.] was his successor, being consecrated January 14, 1647. He was one of the nine bishops who lived to see the re-establish-

ment of episcopacy after the Restoration, and survived that event about six years, dying at Bromley October 14, 1666, in the eighty-sixth year of his age. It was his desire to be buried in Rochester cathedral, and that his remains should be covered with a grave-stone, having on it no other inscription than "Hic jacet cadaver Johannis Warneri totos annos XXIX episcopi Roffensis, in spem resurrectionis." The executors did not follow this direction, and from a commendable desire to do honour to the bishop's memory, erected a monument in St. William's chapel. A description of it is inserted in Registrum Roffense, p. 702. The reader is also referred to Biographia Britannica, and to the History and Antiquities of Rochester (p. 166--173), for a circumstantial relation of the many charitable deeds of this prelate, and particularly of his institution of Bromley college, for the support of twenty relicts of loyal and orthodox clergymen; the first foundation of the kind, not only in England, but, as it is believed, in Europe. Mr. Hetherington's gift of two thousand pounds was noticed in the same history, and since the publication of it, the widows by the death of bishop Pearce have become entitled to that prelate's donation of five thousand pounds. The late Mr. Derby, who was his executor, presented to each of the widows a print of their right reverend benefactor, intending it as a kind of heir loom, and a very suitable one, to the several apartments. It is much to be regretted, that they cannot be ornamented with a similar memorial of the munificent Mr. Hetherington, there not being the least sketch of a resemblance of him known to be extant.

But in the chapel of Bromley college there is a portrait of bishop Warner; and it seems rather extraordinary that no engraving should have been made of it. Were a subscription opened for the purpose, it could hardly fail of meeting with encouragement.

After Warner, not any bishop of Rochester has been buried in that cathedral. This may be partly owing to the removal of some of them from the see before their deaths, and partly to some of them having held in commendam the deanry of Westminster, where they desired to

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be interred. The residue of the list of the departed prelates is as follows.

John Dolben, D. D. [LXXXIV.] was consecrated November 22, 1666, and advanced to the archbishopric of York in August 1683.

Francis Turner, D. D. [LXXXV.] was consecrated November 11, 1683, and translated to Ely in August 1684.

Thomas Sprat, D. D. [LXXXVI.] who was nominated to the deanry of Westminster on the translation of archbishop Dolben, was the successor of bishop Turner in the see of Rochester, and held his deanry in commendam to his death. He died at Bromley May 20, 1713, and was buried in Westminster Abbey.

Francis Atterbury, D. D. [LXXXVII.] was consecrated bishop of Rochester July 4, 1713. He also succeeded Sprat in the deanry of Westminster; but in 1723 was exiled for life, by an act of the legislature, for engaging in a treasonable correspondence.

Samuel Bradford, D. D. [LXXXVIII.] on the deprivation of bishop Atterbury, was translated from Carlisle to Rochester,

and likewise succeeded him at Westminster. He died at that deanry house May 17, 1731, and was buried in the abbey.

Joseph Wilcocks, D. D. [LXXXIX.] and bishop of Gloucester, was the successor of bishop Bradford in the see of Rochester and at Westminster, and dying at the deanry house February 28, 1756, was interred in the abbey.

Zachary Pearce, D. D. [XC.] was a few weeks after translated from Bangor to Rochester, and held the deanry of Westminster in commendam till Midsummer 1768, when he vacated that dignity, but was not permitted to resign his bishopric. The supposed objections to the earnest solicitations of the prelate, that he might be allowed to descend from his high station, are noticed in these

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Memorials [h]. Bishop Pearce died at his paternal house at Ealing in Middlesex June 29, 1774, and was buried in Bromley church.

From the foregoing detail it appears, that out of sixty-nine bishops, who have presided over this cathedral church since the building of it by Gundulph, the burials of no more than twenty in it can be ascertained; but, as suggested in a former page, it is most likely that the eminent Ernulph and Waleran ought to be added to the list. Of this number Lowe, Hilsey, and Warner, are the only three interred for the last three hundred years. It may, however, be remarked, that during the former period but four were translated to other bishoprics; whereas from Lowe to Sprat only six have died possessed of this see; and that probably, very soon after the Reformation, the bishops made Bromley their constant place

of residence within their diocese. This may have been one reason for their bodies not being removed after death to Rochester: it may be also in some measure attributed to a prudent resolution in their relations and friends, to avoid the great expence of such a pompous funeral as might in those days have been expected on such an occasion.

Of the interments of the priors of this monastic cathedral, and of their sepulchral memorials, less information is to be procured than what has been collected concerning its bishops. As from the nature of their office they could not, in general, be long absent from their priory, it may be presumed that almost all of them died at Rochester; and it was, as I believe, a rule of their order, that their remains should be deposited within the precincts of their convent; and yet no direct evidence can be brought of any prior, as such, being buried here. In the transept of the choir, under the south windows, there are two stone-chests raised about a foot above the pavement,

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which have antique crosses upon them. (See Ichnogr. plate Nos 21, 21.). They appear to have been forced open; and it is said that some persons, who about the year 1645 defaced and pillaged the tombs in this church, found in one of these coffins a crucifix and a ring.

These chests, in the opinion of B. Willis [i], were undoubtedly the tombs of antient bishops; but the symbols above mentioned (and they are noticed by him) do not by any means render this point indisputable. A cross was as suitable an appendage to the monument of a prior as of a bishop, which a mitred crosier would not have been: a crucifix was

equally adapted to both; and it was not unusual for the priors of a conventual cathedral to be invested with a ring. It has been repeatedly averred in the Gentleman's Magazine [k], that a ring worn by the last prior of Rochester is still preserved by a person who conceives himself to have a title to it by the right of succession. "It is a cornelian set in gold, having the crucifixion engraved thereon, and round the inside these words *dilex' me et trad' semet p' me.*" An impression of it is given in the Magazine; and copied in this work, plate VII. fig. 6.

Walter Phillips was the last prior in law. His monastic appellation was Walter de Boxley; and under that signature, perhaps for the last time, he subscribed the act of surrendry of this religious house April 8th, 31 Henry VIII. He was a native of Maidstone; but the years of his taking the vow, and of his election to the priorate, are uncertain. He was however a monk of this house in 1528, being then appointed proctor for his brethren in a suit litigated in the bishop's court [l]; but he could not have become prior till after December 1, 1536, as the name of his predecessor Laurence Dan, al's Mercworth, occurs in a taxation list of that date.

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Both promises and threats were used to obtain resignations of monasteries. That the prospect of a benefice of dignity and value had its weight with Phillips, will hardly admit of a doubt, if it be considered, that he was by the foundation-charter appointed dean of this cathedral; and rather than relinquish the preferment he, after the death of Edward VI. acted in a manner that reflects much discredit on his memory. In the convocation held

in the first year of Mary's reign, amongst all the clergy present there were not more than five or six [m] who opposed the reduction of popery, and Phillips was one of them. The question first proposed for discussion in that assembly was on Transubstantiation and the Real Presence of Christ in the sacrament; to which doctrine he refused to subscribe. His opinion respecting it was, "that in the consecrated bread and wine the faithful do truly, really, and substantially, by faith in the heart, eat the true body of Christ which sitteth at the right hand of God the Father, and that they with the mouth eat the sacrament of the body of Christ [n]:" and he controverted the tenet of his opponents with this testimony from St. Austin: "This father discoursing upon those words of our Saviour, *but me you have not always*, observes that Christ spoke of his bodily presence, for by his grace, his providence, and divine attributes, he is always present, and it was in this sense that he promised his disciples he would be with them to the end of the world. But the flesh which the Word took upon him, which was born of the blessed Virgin, which was nailed to the cross, which was buried in the sepulchre, and shewn after his resurrection, this, says our Saviour, you shall not always have with you. For the church had his bodily presence a few days, but now he is out of the reach of sense

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and only apprehended by faith." After some altercation and unintelligible distinctions thrown in by Dr. Watson and the prolocutor, the dean of Rochester proceeded to argue from the words of the institution, *do this in remembrance of me*,



and from that text of St. Paul, *we shew the Lord's death till he comes*. Phillips then asked Moreman whether our Saviour eat the sacrament with his disciples; and on Moreman's admitting it, the other put the question, whether he eat his own natural body in the sense of transubstantiation or not? This being likewise answered in the affirmative, the dean looked on the concession as too great an absurdity to be farther considered, and so sat down [o]. But unscriptural and grossly absurd as the doctrine of transubstantiation appeared to him at that time, Phillips not long after thought it expedient openly to acknowledge his error before both houses of convocation, professing in his mind the belief of its truth, and engaging to preach in support of it to those who might have been infected by him [p]. By this seasonable recantation he kept his deanry; and on the accession of queen Elizabeth, from the versatility of his mind and the pliability of his disposition, he again became a protestant, and continued in possession of the preferment as long as he lived. There is no account of his holding any other benefice, unless he was the Walter Phillips whom bishop Griffyth collated to the rectory of Woldham November 20, 1544, on the deprivation of Oswald Ridley [q]; and if he was the same person he occurs

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incumbent of that parish in September 1563 [r].

The time of his death is no where mentioned, but it must have been prior to the 13th of December 1570, because his will, which was made the same year, was proved that day. He, by his will, directed to be buried where God should appoint. Probably he meant by this ex-

pression, that in whatever place Providence should remove him out of this world, there he wished to have his body deposited; and according to tradition he was interred in Rochester cathedral. Walter Haite, and William Haite the elder, were appointed executors; and Mr. Robinson and Mr. Simkins overseers of his will [s]. He ordered four pounds to be distributed to the poor people of Maidstone, where he was born, and that all the books in his study should be sold, and the money they produced bestowed on poor maiden's marriages, or other good deeds -- saving six blacke bookes of Hebrue, Greeke, Chaldic, and Lattin, which he wolde shoud remayne always to the library of the cathedral church of Rochester [t]. No books answering to this description that could ever have belonged to the testator are now in that library, and most probably they were taken away at the time of the suppression of the dean and chapter in the last century. Considering how well Walter Phillips appears to have acquitted himself as a scholar in the debate in convocation above mentioned, it may be presumed that he was conversant in the languages in which these books were written. It has been

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also observed that bishop John de Shepey, who was prior of this monastery, was a man of learning [u]; and Wakelyn, a very capital Greek and Oriental scholar, in his discourse on the excellency of the three languages, written in the year 1524, celebrates William Fresell, another prior of this cathedral [x], as a distinguished judge and encourager of critical literature. The literary acquirements of the ruling members of this religious house seem therefore to have been too much

depreciated [y]. Dr. Bailey, or whoever, under that signature, was the author of the Life and Death of Bishop Fisher, has related the following fact concerning the subject of this Memoir.

"One that was dean of Rochester many years together named Mr. Phillips, in the daies of king Edward the Sixth, when certaine commissioners were coming towards him to search his house for books, he, for feare, burned a large volume, which this

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holy bishop had compiled, containing in it the whole story and matter of divorce, which volume he gave him with his owne hand a little before his trouble; for the losse whereof the deane would many times after lament, and wish the book whole againe, upon condition he had not one groat to live on." P. 217.

Including the present learned and worthy dean, Dr. Thomas Dampier, who was nominated in 1782, on the resignation of the late Dr. Cust, dean of Lincoln, there have been twenty-seven persons installed [z] in this dignity. Of these twelve were raised from it to the episcopal bench, four have vacated for deanries of more value; and, of the ten who died possessed of the preferment, not any have been buried in the cathedral, except Walter Phillips (if he was buried there) and

Benjamin Newcome, D. D.  
who was appointed October 31, 1767.  
He was of Queen's college in Cambridge,

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took his degrees in arts in 1737 and 1741, and admitted D. D. in January 1757. The rectory of Tolleshunt Knights

in Essex was, by the favour of lord chancellor Hardwicke, his first preferment (September 1742); and he seems to have ceded it on being presented in March 1748 to the rectory of St. Mildred's in the Poultry, London, which is also in the patronage of the crown. A. 1755, December 30th, he was appointed to the fourth prebendal stall in Worcester cathedral, which he resigned before his promotion to this deanry. The other benefices he enjoyed were the curacy of Putney, a donative in the gift of the church of Worcester, and the vicarage of Lamberherst in Kent, to which he was presented by the dean and chapter of Rochester in June 1768. Dr. Newcome died July 22, 1775, and was buried in St. Edmund's chapel. No 19 in Ichnogr. plate refers to his grave-stone.

As the archdeacons of Rochester had not, for many centuries, in right of that dignity, their place of abode at Rochester, it is the less surprising that we should not meet with the burial of any of them in the cathedral; for it was not till 1624, when Elizeus Burges held the preferment, that the sixth prebendal stall was annexed to it by act of parliament [a]. There had indeed been previously four archdeacons who were also prebendaries; but of these Tillesley was the only one buried in the cathedral; and therefore some account is

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proposed to be given of him in the series of prebendaries which come under this class. Mr. B. Willis, in his survey of this church, computed them to amount to sixteen; but as to two of this number it is rather doubtful.

I. Richard Hengist, D. D. was appointed the sixth prebendary by the charter of foundation, and his name occurs as

such March 10, 1544. He is supposed to be the Richard Engist mentioned by Le Neve and A. Wood to be principal of Magdalen Hall in Oxford. He is thought to have died in 1544. His will was proved that year, and he was buried in the cathedral [b].

II. William Harrisons had the sixth stall in 1545 [c]. He was collated to the vicarage of St. Nicholas in Rochester May 28, 1537, and died probably towards the end of the year 1551, his will which was dated on the 12th of July, being proved on the 11th of March following. He was to be buried at the discretion of his executors, but it is not clear where he was interred, though I conclude him to have been one of the sixteen mentioned by Mr. Willis, who might be inclined to believe, from his dying incumbent of the adjoining parish, that he was buried in the cathedral. Mr. Harrisons is thought to be the person characterized by A. Wood [d].

III. John Wylbore, was nominated to the second prebend by the foundation-charter. Previous to this appointment he

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had been possessed of the following benefices. A. 1515, on the presentation of the prior and the convent of Leeds, he was instituted to the vicarage of Lamberhurst, and ceded it in 1519, on being collated to the vicarage of St. Nicholas, Rochester. This was vacated by his collation to the vicarage of Isleham in Cambridgeshire, which he resigned on being promoted to the rectory of Chislehurst in Kent [e]. He occurs also rector of Letham in the diocese of York in 1523 [f]. A. 1533, he was admitted master of Cobham college, but resigned it the next year. A. 1517, Wylbore was

made master of Newark hospital in Strood, and so continued till its dissolution. The act of his surrendry of it, at the instance of William North, Esq. to Walter Prior of Rochester cathedral, is printed in Regist. Roffen. p. 651; and it was most probably for this meritorious deed, that he became a governing member of the new establishment. He died in 1552. By his will, which was dated in June 1551, and proved in April 1553, he directed to be buried in the cathedral [g].

IV. John Rydysdall was admitted to the fifth prebend March 4, 1558, on a vacancy by the death of bishop Gryffith, who had held it in commendam with this see. (Orig. Instr.) He was instituted to the vicarage of Shorne October 28, 1566, (Reg. Epis.) and dying, in 1575, possessed of that benefice as well as of his stall, he was buried on the south side of the cathedral. A. 1570, December 10, he resigned the rectory of St. Austin's at the Gate London, so called from its situation in Watling-street, near the Gate entering into St. Paul's Church-yard, and a person of the same name occurs rector of Greenford Parva in Essex December 2, 1540. (Newcourt Repertor.) Rydysdale's will was dated July 8, and proved January 22, 1575. (Orig. Will.)

V. Walter Hayte, alias Heath, M. A. was probably, in the fifth stall, the successor of John Wolward, who was promoted to a canonry of Windsor in 1573;

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but it is dubious at what time he resigned his prebend of Rochester, perhaps not till towards 1587, as Hayte's name does not occur in the church accounts before November fifth in that year. In Rymer's Fœdera, vol. XV. p. 751, Walter Hayte

is said to have been presented January 19, 1576; and if so his patent was revolutionary, and did not take place for several years. But another difficulty arises concerning Walter Hayte prebendary of this church, there being a copy in Reg. Spir. Roff. F. of Walter Hayte's institution, wherein he is said to be presented and admitted into the sixth prebend, then vacant by the death of John Ellis, which instrument bears date January 29, 1585, 28 Eliz. 9. anno Consecr. Joh'is ep'i Roffen. Certain, however, it is that the person who is the subject of the present article was the son of Walter Hayte, a yeoman of St. Margaret's, Rochester, that he was ordained deacon November 30, 1565; and priest March 10, 1576 [h]. He was presented by the dean and chapter to the following vicarages -- of Halling in 1567, and of Shorne in 1575, both which he resigned for St. Margaret's Rochester in 1587: this he also resigned for Goudherst in 1589; and August 6, 1594, the bishop collated him to the rectory of Cuxton. He died in 1610 (Receiver's account), and was buried in the cathedral. His will was dated January 25, 1609, and proved June 12, 1610. Qu. Whether he might not be the Walter Hayte executor of the will of dean Phillips?

VI. Henry Weyland, A. M. occurs prebendary in the second stall July 18, 1606 [i]. He was probably the successor of Percival Wyborne, who was also a prebendary of Westminster, and did not die till that year [k]. The other benefices which he held were the prebend of Consumptum per Mare in St. Paul's cathedral, and the rectories of Lyminge and Ivychurch in the diocese of Canterbury [l]. He died in 1614, and was buried in the cathedral. (Original will proved August 14).

VII. John Maplisen, A. M. was presented April 20, 1576, to the fourth stall on the death of Mr. Symkins. He was son in law of bishop Freke, and after that prelate's removal to Norwich was collated to the archdeaconry of Suffolk. He was also rector of Carlton in that county, in which church he willed to be buried, or in Rochester cathedral; but it is rather doubtful at what place he was interred. Maplisen [m] was succeeded in his prebend by

VIII. Henry Barnewell, B. D. who had a reversionary grant dated February 10, 3 Jac. I. A. 1605. He appears to have been chaplain to archbishop Bancroft, and was appointed proctor in convocation for this chapter March 14, 1613. He was ordained deacon June 6, 1587, and priest November 30, 1588. A. 1593, November 28, the dean and chapter presented him to the vicarage of Aylesford; and in 1603 he had by presentation from the crown the rectory of Barming, which he ceded November 30, 1605, on his institution to Ridley, a rectory in the patronage of William Sidley, Esq. He died in 1617 (Cotes's Register); and was buried in the cathedral, in pursuance of his will, dated March 26.

IX. Richard Tillesley, B. D. was probably instituted in the fifth stall in the room of William Collins, who died between June 7 and July 7, 1615, the days of the execution and of the probate of his will, though in the books of the church now remaining he does not occur as prebend till December 10, 1617 [n]. He was born at Coventry, entered A. D. 1597 of Baliol college Oxford, and from thence elected, A. 1599, a scholar of St. John's college [o]. He was admitted B. D. in 1613, and took his degree of doctor in



divinity between April 30, 1617, and

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April 13, 1618 [p]. A. 1614, May 14, he is mentioned as archdeacon of this diocese [q], to which dignity he had been collated not long before by bishop Buckeridge, whose chaplain he was. The bishop about the same time preferred him to the rectory of Cuxton, and a few years after to that of Stone. The dates of these promotions cannot be exactly ascertained, but he must have been in possession of the former October 1, 1614, and of the latter September 8, 1617 [r]. The doctor was a man of learning, and distinguished by his animadversions on Mr. Selden's History of Tithes and his Review thereof (printed in 1619 and 1621; 4to). The part he undertook was the examination of the authorities from ecclesiastical antiquity, and the imperial constitutions urged by Selden in support of his opinion; and he exposed some great mistakes committed by that eminent author. He particularly availed himself of the Textus Roffensis, and of records extant in the Registry of the Diocese of Rochester, in order to shew that all conveyances of tithes to the monks of the priory were confirmed by bishop Gundulph and his successors, their consent being deemed requisite to make the grants valid. This book being rarely to be met with, Collier thought an abstract of it would be agreeable to the readers of his ecclesiastical history, and he has therefore given a summary of the arguments used by Tillesley (vol. II. p. 712, &c.). The archdeacon was chaplain to James the First, and dedicated his book to the king. He did not enjoy his preferments many years, and probably died after a short illness, for he made only a nuncupative

will dated November 30, and proved December 12, 1624. He was certainly buried in the cathedral, and, according to

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the compiler of Magn. Britan. Antiq. [s], in the choir, for which, however, no authority is cited. He married a niece of bishop Buckeridge, and left an infant son named John.

Elizeus Burgess, B. D. of St. John's college, Oxford, was the successor of Dr. Tillesley in the archdeaconry of Rochester, and having a patent from the crown, dated December 6, 13 Car. I. A. 1637, which was confirmed by act of parliament, for annexing to that dignity the next prebend that should be vacant, he was instituted, or rather collated to the sixth stall April 16, 1639. He was also rector of Southfleet, and, dying in 1652, was, as B. Willis supposes buried at Southfleet [t].

X. Benjamin Crompe, M. A. was instituted a prebendary in the fifth stall August 4, 1660, (Orig. Institution.) He was a native of Kent, and admitted of Corpus Christi college in Cambridge in 1628 [u]. He was preferred to the rectory of High Halstow in April 1639, and Mr. Masters makes no doubt of his being the person ordered into custody by the Commons 29th March 1642 for being concerned in the Kentish Petition from the assizes at Maidstone. A. 1662, February 23, the dean and chapter presented him to the vicarage of Hartlip; but he resigned that living June 24, 1663, for the vicarage of Boxley. He died 8 *non*. [x] March 1663, and was buried on the 14th of that month in St. Mary's chapel in the cathedral, in which, near the north wall there is an altar tomb erected to his memory.

John Lorkin, M. A. is mentioned in the books as prebendary in the first stall in 1625. He was collated to the vicarage of St. Nicholas, Rochester, August 18, 1618, presented to the vicarage of Stockbury March 12, 1627, and elected proctor

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for the chapter in convocation April 14, 1640 [y]. He was fired at whilst attempting to prevent the taking down of the rails of the communion-table [z]. He appears also to have been rector of Lympsfield in Surrey. The time of his death is uncertain. But A. 1660, August 4,

XI. John Lorkin, M. A. was instituted on the death of John Lorkin (probably his father) [a]. He was collated to the rectory of Woldham August 22, 1660, and instituted to the rectory of Leybourne February 11, 1662. He was buried in the cathedral January 16, 1666 [b]. -- On his death Thomas Lorkin, M. A. (probably his brother) was instituted to this prebend January 22, 1666 [c]. He was vicar of Stockbury where he died, and was buried. His epitaph is as follows: *Memoriæ sacrum. "Hic obdormivit Thomas Lorkin nuper præbendarius Roffensis, artium magister et 30 annos pastor hujus parochiæ Gregis vigilantissimus, obiit 8<sup>o</sup> die Maii. anno salutis 1670, ætatis 60."* Descendants of this family are remaining in Brompton near Chatham.

XII. John Codde, M. A. was instituted to the second stall August 9, 1660, succeeding Mr. John Balcanqual who died before the Restoration. He was ordained deacon March 31, 1640, priest on the 20th of March following, and instituted on the 31st of the same month to the rectory of Leybourne on the presentation of John Codde, Esq. alderman of the city of Rochester [d]. By letters patent from

the king to the vice-chancellor of Cambridge, dated March 15, 1661, (and William Sancroft, afterwards archbishop of Canterbury, was the first named in the patent for the same purpose), he was created doctor in divinity, the king, as it is set forth, being informed from good testimonies of his pious life, good learning and many sufferings, that he was

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every way duly qualified for the degree [e]. Dr. Codde resigned Leybourne on being instituted November 28, 1662, to the vicarage of St. Margaret's. He was buried in the cathedral October 3, 1672; in what part it is not mentioned, nor is there any sepulchral memorial of him, but near one of the north pillars there is an inscription on the grave-stone of his only son [f].

XIII. John Lee, who, on inheriting the estate of his uncle bishop Warner, took that name in addition to his own, was, in right of the archdeaconry of Rochester collated to the sixth prebend August 6, 1660 [g]. He was ordained deacon December 23, 1632, and priest June 16, 1663, by Bancroft bishop of Oxford, being fellow of Magdalen college, in that university, where he was admitted D. D. August 2, 1660. He was instituted to the rectory of Milton by Gravesend, on a presentation from the crown in April 1642, and collated to the rectory of Southfleet September 28, 1652. This last ceremony was again performed May 24, 1660, though as the bishop's collation could not be more valid thus early in that year than it was in 1652, it is not easy to assign a reason for its being repeated. The sermons and other writings published by <e> archbishop Warner are enumerated by A. Wood, A. O. vol. II.

Fast. 135. He died June 12, 1679, and was buried in the chapel of St. William in this cathedral. A description of his monument with the epitaph is given in Registrum Roffense, p. 703. The putting up of this monument was the cause of a misunderstanding between the dean and chapter and Mr. Henry Lee (called in the Minutes Col. Lee) the eldest son of the archdeacon; he having begun to erect it without leave, and, by fixing an iron rail cross the chapel, betraying an intention to appropriate to his family the ground raised at the east end of it. It was therefore ordered that the workmen should not proceed, and the chapter clerk was directed to require a compensation for the interment. The difference seems to have originated partly from Col. Lee's refusing to concur in an act of chapter,

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assented to by his father, that the fourth part of arrears of stipends due to the dean and prebendaries should be relinquished by them, and applied towards the repairs of the fabric, and that the residue should be paid to them by installments [h]. But after some demur and altercation the Colonel acceded to this agreement, renounced all right and property in the ground, signified it to be his purpose to remove the rails, which he said were only for ornament, and proposed ten pounds for a compensation. The inscription occasioned a further delay, the chapter objecting particularly to the word *principalis* in the following passage: -- "hujus ecclesiæ *principalis* e meritis prebendarius et benefactor quam amplissimus." To the expression principal prebendary, Dr. Warner, as archdeacon, had certainly no pretension, if that was meant, for the archdeacon is not deemed even *primus inter*

*pares*, the prebendaries taking their seats in the choir and in chapter according to the dates of their admission. And his contemporaries may have had sufficient grounds for questioning the superior merits of the deceased as a benefactor to the church. For it does not appear from the books that he ever contributed in a larger proportion than his brethren. The Colonel however insisting there should be no alteration, the dean and chapter acquiesced, and the rails were also permitted to remain. He was by his own directions buried in this chapel and a marble monument is erected to his memory between the two east windows, as noticed in the page of Registrum Roffen. above referred to.

XIV. John Wywell, A. M. was installed in the first prebend August 4, 1681 [i]. He was of Magdalen college Oxford, and admitted M. A. January 18, 1664. A. 1667, May 1. bishop Dolben collated him to the vicarage of Frensbury, and in December 1690 he was presented by the dean and chapter to the vicarage of Boxley. He died in 1705, and was buried in the cathedral February 16th.

XV. John Gilman, A. M. was instituted to the second stall April 17,

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1689 [k]. He was a fellow of Magdalen college Oxford, and admitted to the degree of master of arts in that university December 8, 1681. Being one of the spirited members of his college who opposed the arbitrary proceedings of James II. respecting the election of Dr. Hough to be their president, he was deprived of his fellowship by the ecclesiastical high court of commissioners [l], but restored October 25, 1688, by the king's

letter to the bishop of Winchester. The dean and chapter in June 1690 presented him to the rectory of Kingsdowne, and in 1701, he was collated by bishop Sprat to the vicarage of St. Nicholas, Rochester. He died November 17, 1710, and was buried in the cathedral near the steps leading up into the choir. No 12 in the Ichnography marks his grave-stone.

XVI. Daniel Hill, A. M. was installed in the fourth prebend Feb. 3, 1684 [m]. He was a student of Christ church Oxford, and admitted master of arts in 1673. He succeeded archdeacon Warner in the rectory of Southfleet, being collated by bishop Dolben June 19, 1679, and in March 1691 he was instituted to the vicarage of St. Margaret's, Rochester. There is a sermon of his in print, which was preached in Rochester cathedral June 27, 1706, being a day of general thanksgiving for the successes of the campaign. It was dedicated to the mayor, aldermen, and common-council of the city of Rochester, who had solicited its publication. "It put me a while (remarks the author) under some struggle of thought, and made it a little difficult for me to determine with myself what to choose; whether, at your request, to come into print, against inclination; or against inclination to deny your request."

The preacher displayed both ingenuity and learning in this discourse. The text is Revel. xix. v. 3. *And again, they said Alleluia.* And a reason for his selecting this passage may be deduced from the following paragraph, which, as the sermon is probably in few hands, is transcribed, because it affords no unapt specimen of Mr. Hill's popular turn of preaching on

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a public occasion. -- After explaining the

meaning of the term *Alleluia*, he thus proceeds, p. 5, 6.

"And remarkable (as to this observation on the word) is what one Paul, an historian and deacon of Aquileia, tells us concerning it, in his history of the exploits and achievements of the Romans; where in his fifteenth book he thus writes, that when the Britains were invaded by the Picts and Saxons, and ready to join battle with them, they were ordered by one Germanus, a French bishop (sent over hither with another prelate to oppose the errors of Pelagius and Celestius) that just as they engaged, they should do the same that he did: who immediately therefore lift up his voice aloud, and said *Alleluia*: which when the whole army of the Britans had likewise done, and the earth rang again with the sound of it; the sound thereof struck such a terror into the army of the enemies, that they presently fell into confusion, threw down their arms and fled; and the Britans gained a glorious victory over them; which matter of fact is likewise recorded by our venerable Bede in his Ecclesiastical History. -- Now though there was no *Alleluia* heard in our army before the victory was gained, yet was the joyful and victorious sound thereof heard therein, after the gaining of it, as you shall hear by and by [n], so that having thus descanted a little on the word *Alleluia*, and shewn both the original of it, and in some measure the force of its signification from the glorious victory gained by the Britans over their enemies by the use of it; I come now to consider the several particulars of the text, as they lie in the order above mentioned."

Mr. Hill, in 1716, had the compliment



of the degree of doctor in divinity from archbishop Wake, to whom he had been tutor. "The tutor whom Dr. Fell, dean of Christ church, had assigned to Mr. Wake, was the reverend Mr. Wheeler; but he falling ill of the small-pox in

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1675, turned over his pupil to Mr. Hill, which was considered by Mr. Wake as a happy incident in his life. For being admitted of the university when just turned of fifteen years of age, and without having a notion of what he was there to learn, running too fast through the systems of logic and metaphysics, he took a sort of disgust to both; and neglecting those studies applied himself more to classic authors, as being easier to be understood and more pleasing to him. But Dr. Hill, discovering his weakness, convinced him of the loss he had suffered in spending so much time in other studies, without making any competent progress in logic and philosophy. And he very kindly permitted Mr. Wake to come to him every evening all that winter privately, and gave him the first true notion he ever had of those sciences. A kindness which the archbishop declared could never be remembered without the truest acknowledgments [o]."

In September 1727, on account of a difference in chapter, Dr. Hill applied to the archbishop to interpret the words of a statute. His grace, in his answer, September 21, recommended it to the prebendaries to adjust among themselves the point in dispute, admitting, that should they not agree, it was his duty, when called upon in a statutable manner, to expound the statute; but that in this case he should be obliged to defer entering into the affair till after the corona-

tion, the hurry in preparing for which added much to the perpetual business which had so utterly worn him. The Doctor, who was something hasty and impetuous in his temper, was not pleased with the answer. This is evident from the following kind, pertinent, and affecting letter, which the archbishop soon after wrote to him upon the same business.

"Good Sir,

"As I had no occasion given me to be angry with you, so I can truly assure you it was far from my heart to have the least tendency towards it. How I expressed my selfe, or what grounds I gave you in my short answer for any such apprehension I cannot tell. True it is that I have been, and still am in a great hurry, and that in a period of my

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life, in which I am very unfit for any, much more for such business as daily comes upon me. I am like a man in a feavour, still hoping that in a little time that affairs will settle, business will grow lesse, and perhaps with rest and proper care, I may be fitter to go through with it. But when all is done, my inability continues, and at seventy years of age is not like to be removed, so that I must go on, with labour and difficulty to do what once I could do without any. However I will flatter my selfe, that I shall have a little more ease after the coronation, and then I will enquire into your matter, and do the best I can in it. In the mean time, with all the good will, love, and esteem of a true old friend, I sincerely and heartily remain, good Sir,

"Your very affectionate brother,  
"Oct 7, 1727. W. Cant."

His grace in a third letter, dated October 26, mentions his having had two meetings with the bishop of Rochester upon the subject, but that he had not come to any resolution. The affair seems to have dropt, because no other prebendary would join with Dr. Hill in an appeal in form to the archbishop.

The Doctor died June 25, 1729, in the eighty-second year of his age, and, in pursuance to his own directions, was buried in St. Mary's chapel in this cathedral, near Frances his wife, whom he survived almost twenty years. Her prolix epitaph, and that in remembrance of himself, were of his own composition. They were printed in Registrum Roffense, p. 715--717.

Dr. Hill left three sons, Thomas, Frederick, and Robert.

Thomas was of Trinity college Cambridge (A. B. A. 1704, A. M. 1708,) and the ingenious author of the well-known, and deservedly admired Poem, *Nundinæ Sturbrigienses*. He was tutor to the late duke of Richmond, and by his interest was appointed secretary to the board of trade and plantations, of which office he died possessed September 20, 1758, and was buried in St. Mary's chapel on the 25th of that month.

Frederick was many years purser of the Royal Sovereign man of war, and for

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many more agent to the hospital at this port for sick and hurt seamen. He was much esteemed, being of a disposition sociable and chearful, friendly, generous, and charitable. He was buried in St. Mary's chapel May 25, 1759. A gravestone covers his remains.

Robert outlived his father only a few

months, dying November 19, 1729. He was interred in the same chapel, in which a mural tablet of marble is erected to his memory, with a very elegant inscription written by his brother Mr. Thomas Hill. It is printed in Registrum Roffense, p. 717.

XVII. Edmund Barrell, M. A. was admitted to the first prebend March 28, 1705, and installed the next day. He was the second son of Francis Barrell, Esq. who was serjeant at law, recorder of Rochester, counsellor of the dean and chapter, and elected in 1679, only a few days previous to his death, one of the representatives in parliament for that city. Several epitaphs relative to this family are inserted in the monumental inscriptions subjoined to Registrum Roffense, p. 707, &c. The subject of this article, after receiving the rudiments of his education in the king's school established in this church by its charter of foundation, was removed to Brazen-nose college in Oxford, where he took his master of arts degree June 7, 1700. By the favour of Sir Nathan Wright, lord keeper of the great seal, he was appointed to the third prebend in Norwich cathedral June 15, 1702; and a few months before Sir Nathan was dismissed from his office, Mr. Barrell was so fortunate as to be accommodated with a stall at Rochester, on resigning what he had at Norwich. The rectory of Kingsdowne near Sittingbourne was his first parochial benefice. In January 1705, the dean and chapter of Rochester presented him to the vicarage of Sutton at Hone, and he ceded

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Kingsdowne by his institution to the rectory of Fawkham in March 1712. This living he also vacated in June 1720, when

the dean and chapter conferred on him the vicarage of Boxley. He resigned Sutton in December 1762, and the dean and chapter obliged him by granting the presentation of that vicarage to his grandson Mr. Edward Faunce. Mr. Barrell was by repute a fellow of the Royal Society; though his name does not occur as such in the books of that learned body. It is however certain that in the Philosophical Transactions there are three letters from him addressed to Sir Hans Sloane, president. The subjects of these papers are (vol. XXXIV. No 397. IV.) concerning the propagation of misletoe. -- (Vol. XXXV. No 399. V.) concerning an earthquake felt at the west end of Lullingstone Park in Kent, and of a falling in of earth at two miles distance supposed to be occasioned by the same shock. In the Postscript of this letter, dated August 11, 1727, are some further remarks on misletoe. -- (No 405. II.) containing observations of a difference of sex in misletoe. August 20, 1728.

He attained to the very advanced age of eighty-nine years and eight months, being born July 3, 1676, and dying March 3, 1765. In pursuance of his own direction, as intimated in the epitaph on the grave-stone of his wife, who died in 1710 (*sacrum conjugibus amantissimis -- Edmundo Barrell et Mariæ -- quorum alterum expectat, alterum tegit.* Regist. Roffen. p. 709). He was interred in the nave of Rochester cathedral.

XVIII. John Denne, D. D. was collated to the archdeaconry, with the sixth prebend annexed, July 22, 1728.

An account of his family, of his education, and connexions in the early part of life, of the preferments he possessed [p], and of the sermons he published, being inserted in Mr. Masters's History of Cor-

pus Christi college in Cambridge (p. 277), it may be needless to recapitulate these articles. But it may not be thought superfluous to take some notice of the relation he had to Rochester cathedral, because it has given rise to these Memorials. At the time of his becoming a member, not a few of its muniments and papers were in much confusion; these he digested, and by that means rendered the management of the affairs of the dean and chapter easy to his contemporaries and their successors. He is well known to have been very conversant in our ecclesiastical history; and this employment afforded him an opportunity of increasing his knowledge in it, and of gratifying his inclination to other antiquarian researches. The indefatigable and judicious author of British Topography (vol. II. p. 373.) acknowledges that *his* passion for the pursuits of antiquity was fostered within the walls of Bene't college, and observes that other antiquaries have obligation to the same seminary. In which number Dr. Denne may be classed. For whilst a fellow of that society he transmitted to Mr. Lewis, from MSS. in the libraries of the university of Cambridge, many useful materials for his Life of Wicliff; and when that learned Divine was afterwards engaged in drawing up his History of the Isle of Tenet, he applied to Mr. Denne for all the pertinent information that could be collected from the MSS. bequeathed to his college by archbishop Parker. The care and diligence of Dr. Denne in collating the Textus Roffensis, and in subjoining to his copy of Hearne's edition such additions and remarks as would elucidate it, have been commended by Mr. Pegge [q].

In examining the archives of the

church, no grant, lease, or chartulary, seems to have escaped his notice. Almost all of them were endorsed by him, and from a great many of them he made extracts. His enquiries were not however confined to the muniments of the dean and chapter. The registers in the office of the bishop of the diocese, their consistorial acts, and the minutes of the archdeacon's court, were likewise closely inspected. The late Dr. Thorpe saved him the trouble of searching many of the

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wills, by obliging him with the perusal of the transcripts he had from them. The acts of the courts of the bishops and archdeacons, which lay loose and dispersed in the office, were arranged by him and bound up in volumes. And in the opinion of bishop Gibson, who was apprized of many of the contents, there are few registries of our ecclesiastical courts, that can furnish a more satisfactory report of proceedings in them previous to the Reformation.

Dr. Denne, in his enquiries, had doubtless his first view to the discovering and ascertaining of the revenues, rights, privileges, and usages of the body corporate of which he was a member, and of the judicial office which he held in this diocese. But it was his further intention to make collections for a History of the Church of Rochester, concerning which very little was generally known in his time. With the same purpose he noted references to whatever printed books he had of his own in which that church was named, and copied largely from other books and manuscripts that accidentally fell in his way. That he often had it in his thoughts to write such a history is evident; but for many years

the duties of his station. to the discharge of which he always paid the most assiduous regard, and a multiplicity of other affairs of importance, prevented his engaging fully in this work. It is highly probable he entertained a hope that when the busy scene of life was past, he might find leisure for such an employment, and a pleasing one it would have been to him. But, long before his decease, he suffered from a want of health; and his quick and active mind, owing to an almost unremitting exertion of it, was so much impaired, that after Rochester became his constant place of residence, which was in the summer of 1759, writing of every kind was a burden to him.

A part of what it is conceived was his design has been pursued in the preceding pages. Every hint suggested by him, it may be well supposed, has had its full weight, and not been dissented from without assigning a reason. The writer has differed from what seems to have been Dr. Denne's opinion respecting the choir's

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being in ruins for near half a century, in consequence of a fire which he also imagined to have happened not in 1179, but two years earlier; nor have I concurred in his idea of the stalls near the communion-table having been used for a confessional. His copious and accurate extracts were, however, of the utmost use; and indeed without them I could not have presumed, in my present situation, attempting any thing like a history of the fabric [r].

It is a fortunate circumstance when collectors have it in their power to complete their own plan; and it is in a great measure from a want of this ability that so many books upon subjects of antiquity



are complained of as being erroneous and defective. Between Dr. Thorpe and Dr. Denne there was a frequent and unserved communication of their respective enquiries into the History and Antiquities of the church and diocese of Rochester; and it is to be regretted that time and other circumstances would not admit of their uniting in a production of the matured fruits of their researches. The editor of Registrum Roffense, and of this supplemental volume, has not withheld

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either trouble or expence in endeavouring to perpetuate the valuable deposit with which he was entrusted, and to have many of the remains of antiquity to which the MSS. refer illustrated by suitable engravings. And I acknowledge myself to be greatly obliged to him for accepting me as a coadjutor in a branch of his labours. One motive must have had an equal influence with us. We would have the work considered as a respectful tribute to the memories of the compilers of the materials from which it originated. May it, as the object of their wishes and intentions, meet with the more favourable reception from the public!

Dr. Denne died August 5, 1767, in the seventy-fifth year of his age, and was buried in the south transept of the nave of this cathedral [s]. Mrs. Susanna Denne, his widow, survived him upwards of thirteen years. She had just completed her seventy-seventh year, being born November 27, 1703, and deceasing December 3, 1780; to whom, but not to her family, friends, domestics, and the poor, the day of death was better than the day of her birth.

Wilmington, Nov. 27, 1787. S. D.

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POSTSCRIPT to the MEMORIALS, by the EDITOR.

My learned Friend, in his description of the altar-tomb of bishop Lowe, p. 215, says that Mr. Willis, Mr. Lewis, and Dr. Thorpe, have *Amor* in the third shield; but that *Autor* is the word in Dr. Denne's copy of the inscription, to which he has subjoined this note: "It has been conjectured that, instead of *Autor*, we should read *Amor*; but, as there are no traces of any joining between what the conjecturer supposes to be the last stroke of the *m* and the letter *o*, there seems to be more reason to imagine that *Autor* means *Autor Salutis*, as in Heb. xii. v. 2." My Friend endeavours to strengthen this opinion by some scriptural passages, and from Roman missals, &c. But, with all due submission to his judgement, I adhere to the opinion of the above-mentioned gentlemen, that *Amor* is the

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true reading; and I must confess, I do not see why *Iesus est Amor* may not be here used as a scripture phrase. The artists of those times were generally very correct in engraving, or cutting the black or text letters. The inscription round this fine tomb, which is carved in relievo, is executed with remarkable boldness and accuracy; and I could have wished the draughtsman had been more correct, and done justice to its merits. Instead of the letter *r* in the third shield, he has substituted a *v*; but, as a fac-simile copy has since been taken from it, which exhibits the letters in their true form and size; and is here submitted to the reader's inspection (see plate XLVIII); I think there

is not the least shadow of a doubt of the word  
being *Amor*. J. T.

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REMARKS upon the EDITOR's POSTSCRIPT by the WRITER of the  
MEMORIALS.

My worthy and learned Friend has well observed that the inscription is executed with remarkable boldness; but the sculptor's exactness in cutting the letters is not equally clear. At p. 234 it was intimated that there was not a little variety in the form of the *t* in different words: the *s* in *Jesus*, *est*, and *gratias* is as variously shaped, and an attentive examiner may detect a dissimilitude in other letters. -- One objection to the reading of *Amor* was, that *Jesus est Amor* was not *really* a scripture phrase; nor have I yet recollected any text in which it occurs. An imagination was also entertained that it might not be a phrase in use in the fifteenth century; and it was submitted by a query, which of the phrases *Jesus est Autor*, or *est Amor*, was more consonant to that age. Since the printing of this note, I have accidentally met with an instance of the use of the latter expression. It is in the will of William of Wickham, inserted in the appendix of bishop Lowth's *Life of that Prelate* from archbishop Arundel's Register in the Archives of Lambeth house, collated with a copy remaining in an old Register of Winchester college. -- The clause referred to is as follows (p. 388). "Item lego domino meo ar-

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chiepiscopo Cantuariensi unum anulum aureum cum lapide de ruby. Item, unum par precum de auro appensum ad unum monile de auro, habente hæc verba insculpta IHC Est Amor Meus." Supposing this to be a correct transcript, and there is no reason to suspect its being inaccurate; it is evident that

this familiar and endearing phrase was in use sixty years before the death of bishop Lowe, and this doubtless adds great weight to the probability that the reading of the respectable Triumvirate is the true reading. But as *Jesus est Autor* is a scripture reading, is to be found in Missals, and in a contemporary epitaph, the application of this word to Jesus in the inscription under review cannot well be deemed a surmise wholly groundless.

In Registrum Roffense, p. 701, I. H. C. is given for I. H. S. According to the extract from Wickham's will, in the inscription upon the ornament of gold bequeathed to Arundel the character is I. H'. C. with the common cross stroke of abbreviation; that is, as I conceive *Jhesus Christus* contracted, by taking the two first letters of *Jhesus*, and the initial letter of *Christus*. S. D.

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I shall here insert the following epitaph, preserved by that learned historiographer and antiquary Mr. William Camden:

"Upon master *Thomas Penistone*, a gentleman of an ancient family, and allyed to many more, who sometime was one of the clerks of the councell to queen *Elizabeth*, upon a stone in a piller of the cathedrall church of *Rochester*, is engraven this plain epitaph:

Learning, worship, credit, patrimony,  
Wit, wealth, alliance, wife and progeny,  
Servants and friends: all this (alas) had he,  
Yet lyeth now in dust here, as you see,  
And so do thousands moe, and so shall ye.  
He did but follow those that went before,  
And you shall follow him, and others more  
Shall follow you; small difference in the matter,

But that some go before, and some come after [e]."

The above inscription was on one of the pillars where the monuments of the <e> *Barretts* now are, but was destroyed in the great rebellion; and the brass plate, from the monument of Mr. *Groves* on an adjoining pillar, was likewise torn off and destroyed. The stately table-tomb belonging to the family of *Somer*, and near the above columns, was at the same time battered to pieces; nothing of which now remains except some alabaster shields of arms belonging to it, which were afterwards fixed to the wall under the monument of *Richard Somer*, Esq.

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Mr. *Thomas Peniston*, mentioned by Camden, and likewise Mr. *Groves* and *Streaton*, who were buried in the cathedral, bequeathed sums for sermons to be preached annually on certain days, which have been long since discontinued [k].

Mr. *Bonham Penistone* gave one acre of land, lying near *Upnor*, towards the repairs of *Frinsbury* church [l].

I cannot omit taking notice of the following erroneous remark relative to a gravestone in the cathedral, inserted in a late *History* of this city.

"Near this place, about the middle of the nave, lies a coarse flat stone, having on it the figure of an ax, which is sup-

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posed by some ingenious antiquarians to be placed here as a cenotaph, or

memorial, of Dr. *Fisher*, bishop of this see, who was beheaded A. D. 1535, and buried in the church-yard of All-hallows Barking, near Tower Hill [m]."

It will appear on due inspection, that, before the cathedral was robbed of its brasses, there was on the above stone a long narrow plate, with an inscription; on this being torn from the rivets, a small portion of the stone at the end of the plate was scaled or shivered off, so as to form a rude resemblance of an ax; and to this is owing the above idle fancy of its having been the bishop's cenotaph.

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P. 242. Since this page was printed off, and after the plates VII. and XLVIII. were entirely finished; the very ingenious draughtsman [e] to whom the Editor is obliged for the

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fine sketch of the cathedral in plate XXXV. has taken the trouble to make a fac-simile of the whole inscription; which Mr. Basire has accurately copied in plate LVI.

Page 243. To the account of seals give in this page, may be added the following minutes of seals appendant to deeds remaining in the archives of the dean and chapter of Canterbury, which Mr. Hasted, by letter dated May 19, 1787, was so obliging as to communicate to Mr. Denne.

A. 1220. Of Gilbert (de Glanville) the bishop standing, no cross upon it. Deed marked L. 344.

A. 1278. Of John (de Bradfield) bishop elect. The bishop standing. Deed Q. 100.

A. 1327. Of Haymo (de Hethe). The bishop standing, and in the attitude of blessing. Deed W. 226.

Of the priory of St. Andrew, Rochester. The saint sitting, in his right hand a globe and cross, in his left a book -- the church behind -- Temp. Arnulfi prioris [f]. Deed E. 4.

A. 1278. Of the priory -- St. Andrew upon the cross, two men tying his hands to it. On the other side the same as the seal before mentioned. Deed R. 27.

Of Simon [g] prior of Rochester. The prior standing holding in his hand a cross with St. Andrew upon it. On each side a star or crescent. Deed L. 346.