

the registers, churchwardens' and constables' accounts, and other contents of the parish chest. Luncheon was taken in the Cricket Pavilion, kindly lent for the occasion by Dr. Huckin. Afterwards, the crypt, foundations of the old Priory Church, and interesting old brick tower, forming part of the Prior's residence, were visited. The old tile kiln was too securely fastened up to be accessible, but some of the best specimens, framed over the fireplace in the large hall of the school, were inspected. An interesting discussion took place as to the age of the Saxon crypt, and of the Saxon pillars in the church; these pillars have most unfortunately been removed of late years from the nave, and are now to be seen embedded in dirt and rubbish beneath the tower. Newton Solney, a chapelry of Repton, was next visited, where the three remarkable effigies of the De Solney family excited much attention and discussion. A paper on the architecture of the church, by Mr. F. J. Robinson, Diocesan Architect, was read by the Hon. Secretary. The papers of Mr. Cox and of Mr. Robinson are given in another part of the Journal.

The next expedition of the Society was to Lichfield, on the 27th of June. It is intended, for the most part, to confine the operations of the Society to this county, but as Lichfield is still the Cathedral of Derbyshire, the Council felt confident they were acting in accordance with the wishes of members in accepting the suggestion made to them by the Right Rev. Bishop Abraham, and most kindly acceded to by the Dean. The expedition was joined in by rather over one hundred members and friends.

The members were received by the Very Rev. the Dean (Dr. Bickersteth), who, with the utmost kindness and courtesy, took every pains to ensure the seeing of as much of the Cathedral as the time would permit.

Commencing at the West Front, the Dean explained the extent of the restoration now in progress. The Roman cement, which has so long been an eyesore, was to be replaced by real stone, and the original design re-produced. In the Roman

cement restoration in 1820 of some of the figures, grotesqueness was perhaps rather too much aimed at; and this would be corrected in the present restoration. These figures represented two different dynasties; those on one side the Saxon dynasty, beginning with Peada in the centre, on the right of St. Chad, and ending with Edward the Confessor at the south angle, whilst on the other side was the Norman dynasty, from William the Conqueror on the north side of the north-west tower, and so on through a consecutive series of Kings of England down to Richard II., on the left of St. Chad. Having directed attention to the north-western door, the Dean pointed out the badly-executed figure of Charles II., which was put up after the Restoration in honour of the King, who had contributed some timber towards the repair of the Cathedral. In that niche, where now stands the figure of the King, formerly stood the figure of our Saviour in glory, probably surrounded by the angelic powers, which he hoped soon to see reproduced. The other niches, now vacant, were filled with patriarchs, prophets, and judges, and perhaps also with some of the leading personages of the dynasty of the Mercian rulers. The West front appeared generally to be of the date of the 14th century; though it should be observed that the upper stage of the north-west tower showed evidences of a later date. At a time when he never thought of being Dean of Lichfield, he had desired much that he could see this grand front properly restored, and he was very much gratified to find that with the help of his excellent Chapter and the contributions of many friends, the wish would be realised. On re-entering the Cathedral, the Dean said that, speaking roughly, the edifice seemed to have been erected between 1200 and 1325, extending thus over a space of 125 years. Dr. Bickersteth then indicated the chief features of the columns and the roof. The nave was probably one of the most beautiful specimens of Early Decorated in the country, and was so considered by the late Sir G. G. Scott, who greatly admired it. Passing from the nave through the south transept, the party proceeded up the south choir aisle, the Dean halting at all the objects worthy of specific notice,

and pointing out some judicious works of restoration which he himself had instituted. Much interest was manifested in the semi-effigies in the walls of the south aisles, and also in the tomb of Sir John Stanley, son of Sir Humphrey Stanley. Sir Humphrey Stanley had a dispute with the Chapter about the water supply from his lands at Pipe to the Cathedral precincts; and the quarrel is supposed to have been inherited by the son, who was only permitted to be buried at the Cathedral on condition of his effigy bearing marks of penance, the said marks being that his body was represented as naked to the waist. The next halt was made at the tomb of Bishop Langton. A.D., 1322, who was a great benefactor to the cathedral. The prelate lent a large sum of money to Edward II., to enable that monarch to carry on his Scotch war; he had some difficulty in getting his money back, but in the end he left a considerable sum in order that various works in the Cathedral might be carried out after his death. After a few remarks on other memorials and tombs, the Dean pointed out the Minstrelsy, which was supposed to have been used for the accommodation of the instrumentalists who played during the church processions. The little building within was supposed to have been a sacristy, but it was now used as a consistory court. The site of the memorial to Archdeacon Moore (Stafford), the effigy of Dean Howard, and the tomb of Bishop Hacket brought the visitors to Chantrey's well-known *chef d'œuvre*. Proceeding to the Lady Chapel, an examination was made of the unique stained glass which Sir Brooke Boothby brought from Herckenrode in the beginning of this century, and the value of which is now estimated at £12,000. An unsightly canopy which hid the lower part of the east window has been removed, and some other alterations at the east end made it necessary to put in some stained glass to match the old glass. This was accomplished for the Dean and Chapter by Messrs. Burlison and Grylls, in such a manner as to draw forth the warmest encomium from Sir Gilbert Scott, who had visited the spot without perceiving it. Whilst the visitors were in the Lady Chapel the position of the proposed memorial

to Bishop Selwyn was pointed out. The Dean having invited the attention of his visitors to the curious junction of the Early Decorated work in the Presbytery with that of the Early English in the Choir, a move was made to the Chapter House, which is singular as being an irregular polygon, instead of an octagon, as is usually the case with chapter houses of secular foundations.

The party then attended Evensong in the Cathedral, after which Bishop Abraham exhibited the beautiful eighth century MS. of the Gospels of S. Chad, and standing on the spot once occupied by the Shrine, said:—"I have set the famous MS. of S. Chad's Gospels on what is believed to be the exact site of his Shrine, at the chord of the apse of the Lady Chapel. They are called S. Chad's Gospels, because they lay on the altar in this Cathedral Church. The current story that S. Chad exchanged the horse, which Bede says Archbishop Theodore gave him when he sent him into Mercia, for this MS., is a myth, based upon the genuine account in Latin, on the margin of the last page of S. Matthew. Here it is shown that Gelhi, son of Ahuitiud, bought this Evangelium of Cingal, and gave him a very good horse for it, and then for the good of his own soul he gave this Evangelium to God and S. Teilio, to be placed on the altar (*i.e.* of Llandaff). It is probable that the MS. passed to Lichfield in the time of Bishop Kinsy, 940, A.D., who has written his name at the top of the first page.

"The Shrine itself was so rich that a Monk lived in what is now called the Consistory Court and the Monk's Larder. He could watch the Shrine from the Minstrelsy. The late clerk of the works laid open the head of the arch of a doorway on the level of the pavement of the Consistory Court, which probably gave communication with the Priest's College on the opposite side of the road, where the Theological College is now. Another trace of the repute in which the Shrine was held is the right of road across the Minster Pool, and through the College Garden to the south door of the Cathedral, held by the Mayor and Corporation to secure access for the Pilgrims to the Shrine. The College now pays an annual rent to the City for it.

“But the great record of S. Chad is himself, *i.e.* his bones, which were abstracted from this Cathedral about 1550, A.D., and now rest in the Roman Catholic Cathedral, at Birmingham. The history of the removal of these relics is learnt from what may be considered an authentic record in almost unintelligible dog-Latin, submitted a few years back by some Roman Catholic Priests to the late John Hewitt, Esq., of this city, a most trustworthy and painstaking archæologist. He, failing to interpret the documents, asked me to help him; and as the process whereby I was enabled to interpret them may suggest to the members of this Society how to use their *ears* as well as their eyes in the study of Archæology, I will give one specimen in detail. Moreover, the difficulty of discovering the real words and their meaning seems to confirm the genuineness of the document. I regret that Mr. Hewitt printed them in the Archæological Journal with the corrections instead of the errors. The Latin document tells us that about the year 1620, one Henry Hodgetts, of Sedgley, on his deathbed sent for a Priest. When the Priest was saying that part of the service which appeals to the Saints, Hodgetts kept on saying, ‘Sancte Ceadda, ora pro nobis.’ On the Priest asking him the reason, he said that S. Chad was in the room, ‘*in nigro exaudio.*’ The Latin word thus spelt means, ‘I hear,’ which, of course, is nonsense. It was then I appealed to my *ears* to guide me, and I remembered that there was another Latin word, *exordio*, which means the *beginning* of a speech—but that sense would not help us more than the former word. Yet I happened to know why *exordium* means the beginning. It is properly the loose threads of the woof that are fastened round the pegs of the loom before the weaver can throw his shuttle across the warp; of course these loose ends when cut off made a kind of selvage, and *wrapper* for S. Chad’s bones. The Priest who wrote *exaudio* was so puzzled by the word that he translated it himself, and added ‘in black buckram.’ To proceed with the story; when the Priest asked Hodgetts how he got possession of S. Chad, he told him that the relics were given him by some ladies of noble birth named Dudley, of Woodsetton, close to Sedgley Church. (I had long before been shown the field where S. Chad was said to have

lain, near to Sedgley Church.) They had received them from their brother, the Rev. Arthur Dudley, Prebendary of Lichfield Cathedral, who for fear of their being desecrated, had abstracted them from the Shrine in the Cathedral. The ladies becoming alarmed because a search was instituted, gave them to the two brothers, Richard and Henry Hodgetts. It is not known (says the Record) what became of Richard's portion. Henry's was carried off by the Priest and entrusted first to the Levesons, of Wolverhampton, then to the Fitzherberts, of Boscobel, who took them to Swynnerton, and thence to Aston Chapel, where they were discovered in 1833, hid in the wall behind the altar, and carried with much ceremony to Birmingham.

“And now comes a curious coincidence—a short time before these documents were put into Mr. Hewitt's hands, some State Papers of the Reign of Edward VI. on Ecclesiastical matters were published (1863). Among these is found an entry of April, 1553 (just before Edward's death), to the effect that our friend Arthur Dudley, Prebendary of Lichfield, who had abstracted the bones, was a recognised commissioner for holding such Church articles as were seized by the Crown; and in fact he was accepted by the Crown as a staunch Protestant. In case, however, of any search being instituted for S. Chad's bones, he would take care not to look for them near Sedgley. The simultaneous publication of these two documents confirms the genuineness of the Roman Catholic Priest's Record.”

Mr. J. Charles Cox, next read a Paper upon “The Mortuary Chapels,” which appears at length in another part of the Journal. A discussion followed as to the position of the Shrine, and altar of S. Chad.

The Council fixed September the 14th for ‘an expedition to the bone caves at Creswell Crags, Whitwell Church, and Steetley Chapel. The Sub-Committee appointed for the purpose, made special railway and other arrangements to accommodate a party of not less than fifty. So few members, however, signified their intention of joining the expedition, that it was impossible for the special arrangements to be carried out, so that the expedition, greatly to the disappointment of some, had to be abandoned.