

ON THE DIFFERENCE OF PLAN ALLEGED TO EXIST
BETWEEN CHURCHES OF AUSTIN CANONS AND THOSE
OF MONKS ; AND THE FREQUENCY WITH WHICH
SUCH CHURCHES WERE PAROCHIAL.

By the Rev. J. F. HODGSON.

LIST 1.—CHURCHES OF AUSTIN CANONS WHICH
WERE PURELY CONVENTUAL

(Continued.)

BOLTON PRIORY CHURCH, YORKS.—The priory of Bolton was first founded at a place called Embsay, in the parish of Skipton, by William de Meschines and Cecilia de Romillé, baroness of Skipton, his wife, in 1120 ; and endowed by them with the mother church of Skipton, and its chapel of Carlton. In 1151, it was translated by Alicia, or Adeliza de Romillé, daughter and coheiress of the founders, the then patroness, with the consent of her son William, to a new site on the manor of Bolton in the same parish, which she had bestowed upon the canons in exchange for those of Stretton and Skipton. There it was rebuilt, and continued till the Dissolution, from which disastrous time till now, the nave has been used as a mere parochial chapel.

LANERCOST PRIORY CHURCH, CUMBERLAND.—Founded between 1164-9 in honour of S. Mary Magdalene, by Robert de Vallibus, lord of Gilsland, on a quiet and sequestered spot to the north of the river Irthing, about eleven miles from Carlisle. As will be seen by the sub-joined extract from the charter of foundation, it was endowed by him with the whole of the neighbouring churches ; the absence of any mention of a church at the place itself, affording the clearest evidence that none such previously existed there ; while the fact that no vicarage, or other provision for the cure of souls was established therein, proves equally clearly that, from the time of its foundation onwards, it continued to be purely conventual.

"Robertus de Vallibus &c. Sciatis me concessisse Deo et sanctæ Mariæ Magdalene, et priori de Lanercost eandem landam de Lanercost per has divisas, &c. . . . Et ecclesiam de ipsa Walton, cum capella de Triermano, præterea concessi eis ecclesiam de Irthington, et ecclesiam de Brampton, et ecclesiam de Karlaton, et ecclesiam de Farlam, cum omnibus quæ ad easdem ecclesias pertinent," &c.—(Dug. vi, 236.)

Until a recent period, the north aisle of the nave of this fine and interesting church was used as a parochial chapel ; the nave itself being roofless, as shewn in Buck's view taken in 1739. The nave has since been roofed in and now forms the parish church.

LEES, OR LEYES PRIORY CHURCH, STAFFORDSHIRE.—Tanner says that, "At a place of this name either in this county or Derbyshire, seems to have been a house of Austin canons dedicated to St. Michael, and cell to the abbey of Roucester, to which Fulcher fil. Fulcheri, temp. Henry II, gave the church of St. Peter at Edensor, in the county of Derby."

"Omnibus &c. Fulcherus filius Fulcheri, salutem in Domino. Noscat universitas vestra, me dedisse. . . Deo et S. Mariæ, et S. Michaeli archangelo, et abbati Roucestriæ, et canonicis de Leyes, prædictæ ecclesiæ Roucestriæ obedientibus . . . ecclesiam S. Petri de Edneshoure, cum omnibus pertinentiis suis," &c.—(Dug. vi, 411.)

As no parish of this name—under any possible form of spelling—exists in either of the two counties above referred to, it follows that the priory church of Lees, wherever situate, must of necessity have been a purely conventual one.

NORTH FERRIBY PRIORY CHURCH, YORKS.—Here, according to Tanner, was a priory of Knights' Templars, founded by the Lord Eustace de Vesci, which, on the suppression of that order, was changed into one of Austin canons. These, however, still continued to use the old seal of the Templars, till at least as late a date as 1463, when it was attached to an instrument acknowledging the Lord Vesci as their founder. The priory church would seem—from such account of it at least as I have been able to gather—to have been quite separate and distinct from that of the parish. The following is the evidence :—"The present church is a modern one, not more than thirty-five years old; it was, however, built upon the site of the old one, which was merely a wide nave with two east windows and a square tower, but neither aisles nor chancel." Letter of the Rev. T. M. Theed, Vicar of North Ferriby.

"I never heard anything said about North Ferriby Church, that I can recollect, as to its having been attached to a priory, or any other monastic building. There was nothing about the church that led me at the time to suppose that it was anything else than an ordinary parish church. There were certainly no domestic buildings in connection with it, nor do I remember any foundations of what might have been such buildings. The plan of the church was a nave with a north aisle, a chancel with, I think, also an aisle, and a west tower at the west end of the nave. There were, I think, three arches dividing the nave from its north aisle. I am sorry that I cannot give you any more information, it is so long ago, and all my papers with reference to it are, I fear, destroyed. I remember hearing it said that there were once some old buildings existing at Wauldby, which is not far from Ferriby, and that all the land about there had belonged to the church; and it was very much on account of this fact that Mr. Raikes sold it. I built a small chapel somewhere on the site of the old buildings for Mr. Raikes."—Letter of Mr. J. L. Pearson, architect.

SOOKIRK, SKEWKIRK, OR TOCKWITH PRIORY CHURCH, YORKS.—Skewkirk priory was a cell to S. Oswald's at Nostell, and appears to have owed its existence to a gift of two bovates of land there made by Geoffrey Fitz Pain to that house, at some date prior to 1114, when certain of the canons were sent to settle on the spot. It was dedicated in honour of All Saints.

"Henricus rex &c. duas bovatas terræ quas Gaufridus filius Pagani eis dedit in Tockwid," &c.

"Albertus de Tockwid, salutem. Nouerit me concessisse et ecclesiæ Omnium Sanctorum de Scokirke et canonicis de Sancto Oswaldo, ibidem Deo servientibus, &c."—Dug., vi, 102.

The site of this priory was at a place called Scokirke, now Skewkirk, in what, till lately (when it was erected into a separate parish), was the township of Tockwith, in the parish of Bilton.

"A farm house (once a country residence) now stands on the probable ground where the old monastic buildings will have been. The old remains—cross, window, and corbels—are simply built up anyhow in walls of the present farm buildings, so in no way in their original places."—Letter of the Rev. B. Burdett Newenham, Vicar of Bilton.

The parish church of Bilton is under the invocation of S. Helen.

THURGARTON PRIORY CHURCH, NOTTS.—The priory of Thurgarton was founded, according to Tanner, by Ralph D'Eyncourt, circa 1130, and dedicated in honour of St. Peter.

"Ego Radulfus de Ayncourt, pro salute animæ meæ, filiorum, filiarumque meorum; et pro anima patris et matris mei; et pro anima Basilie mulieris meæ, et omnium parentum, et antecessorum meorum, fundavi, domum religionis apud Thurgarton, et in ejusdem domus fundatione concessi . . . totam Thurgartonam, et Fiskertonam, et parcam juxta Thurgarton, et omnes ecclesias de tota terra mea," &c.

The case of the church of Thurgarton is somewhat peculiar, since it is one which might with almost equal fairness, perhaps, be ranged either among those which are purely conventual, or conventual and parochial as well. On the whole, however, it would seem to belong more properly to the former class, since the priory, from the first moment of its existence, was endowed, not only with the church, but the whole parish of Thurgarton. Thus, apart from the priory itself, there ceased, thenceforward, to be any such thing as either parish or parishioners; the whole parish becoming at once and thereafter the private estate, and the whole scanty population the absolute servants or dependents of the canons, and unpossessed of any separate or independent rights whatever. Their place, in short, during the whole continuance of the house, was simply that of the ordinary outdoor servants of any other purely monastic establishment, neither more or less. As to the priory church, until 1854—when it was repaired and enlarged—the sole remaining fragment of that once magnificent structure consisted of the north-west tower, and the three western bays of the nave—the whole of pure thirteenth century work. At that time a north aisle and porch were added, together with a chancel and vestry; the building being thus brought to its present dimensions. Of the lady chapel, choir, and transepts, which are known to have existed, not a trace remains visible; the whole having been swept away and levelled to form garden ground. A modern dwelling-house, it may be added, the successor of an Elizabethan mansion, occupies the site of the south-west tower—the stump of which existed in Thoroton's time—as well as that of the western range of the claustral buildings, the cellarge of which still remains entire.—Letters, with sketch ground plans, of the Rev. A. M. Bayley, vicar.

Such is the account I have to offer of those churches of Austin canons which were purely conventual, and I have, next in order, to enter upon an examination of such of them as were not so. In a concluding sentence of the introductory part of this paper I have said (vol. xli, p. 378), that the churches of Austin canons will be found, on careful examination, "to resolve themselves into two clearly defined, but very unequal groups, viz.: 1st, those which were purely conventual; and 2nd, those which were conventual and parochial as well." Now, if we once more betake ourselves to the Monasticon—with all its short-comings, the only available quarter for the purpose—we shall find, on counting, that the whole number of black canons' churches, as there set forth, amount to exactly two hundred and fifteen. To these, however, must be added three more, given in another part of the work, and under a different heading, viz.:—those of Bodmin, S. German's, and S. Frideswide's, Oxford, which thus bring them up, all told, to two hundred and eighteen. But we cannot stop even here. Besides these churches of black canons, it is necessary—as well for the purposes of this enquiry, as for the sake of comparison—to take into account also those of the other section of Augustinians, viz.:—the Premonstratensians, or white canons. Of these there were exactly thirty-six. The full number of Austin canons' churches in England, therefore, was just two hundred and fifty-four. And now, with these facts before us, we shall be able to see presently what the proportion of purely conventual Austin churches to those of a mixed, or semi-parochial character, really was. If those of the former class—belonging exclusively to the order of black canons—comprised in List I, be enumerated, they will be found to amount to one hundred and eighty one. But to these the whole of the thirty-six Premonstratensian churches must be added *en bloc*, since they were all, without exception, purely conventual; a fact, not only sufficiently remarkable in itself, but the more so in this connection, since they were the only monastic churches, those of the Carthusians and Mendicants necessarily excepted, among which no single semi-parochial example can be found. Added to the rest, they bring up the full number of purely conventual Austin churches to no less than two hundred and seventeen. And now, finally, if from the whole two hundred and fifty-four of both kinds, we proceed to take these two hundred and seventeen away, then there remain to us as the sum total of those churches which were conventual and parochial as well, but just thirty-seven! Thus may be seen at a glance, not only the proportion which these two groups of churches bore to each other; but the exact value of the allegation that the churches of Austin canons were always, or nearly always, parochial. Of those which were really so, I now proceed to give an account in—

LIST II.—CHURCHES OF AUSTIN CANONS WHICH WERE
CONVENTUAL AND PAROCHIAL.

BAMBURGH PRIORY CHURCH, NORTHUMBERLAND.—King Henry I, according to Tanner, having given the churches of S. Oswald and S. Aidan of Bamburgh to the priory of Nostell, some regular canons of that house were forthwith settled on the spot as a cell. Dug., vi, 103.

The priory buildings, now entirely destroyed, appear to have stood near the church towards the east; and, though nothing can now be certainly affirmed on the subject, there can be little doubt but that the large and singularly stately chancel constituted the conventual choir of the canons.

BETHGELEST PRIORY CHURCH, CAERNARVONSHIRE.—This church, which was of much more ancient foundation as that of a monastic body than the introduction of the Austin canons into it, was possibly, also parochial. The present parish church is built partly on its site; with its materials; and has portions of its walls, &c., incorporated into its structure; facts which, as far as they go, seem to point in that direction.

BLACKMORE PRIORY CHURCH, ESSEX.—The priory of Blackmore would seem to have been established in the church of S. Lawrence there, about the time of Henry II, by Sir John de Saundfoot. It continued till 1527, when it was dissolved, and granted to Cardinal Wolsey in aid of his new college at Oxford.

The church is still used as the parish church of Blackmore.

BOURNE ABBEY CHURCH, LINCOLNSHIRE.—An abbot and canons were settled in the parish church of Bourne, in or about A.D. 1138, by Baldwin Fitz Gilbert, as appears from the following extracts from the *Inspeximus* of 1 Edward III. :—

“Baldwinus filius Gisleberti omnibus, &c., Sciatis me concessisse . . . domino Gervasio abbati de Arroasia ecclesiam de Brunna, &c. Ita videlicet, quod prædictus abbas secundem consuetudinem et religionem sui ordinis, abbatem et canonicos in eadem ecclesia constituat,” &c. Dug., vi, 370.

The abbey church of Bourne, consisting of a chancel, nave, with north and south aisles, transepts, south porch, and two western towers, is still standing nearly perfect, and in use as that of the parish. There seems never to have been a central tower. Letter of Rev. H. M. Mansfield, vicar.

BREDON PRIORY CHURCH, LEICESTERSHIRE.—Founded in 1144, by Robert de Ferrars, earl of Nottingham, who gave the church of S. Mary and S. Hardulph, at Bredon, with divers lands to the monastery of Nostell; a prior and five canons were thereupon established on the spot as a cell to that house. Dug., vi, 96-7.

“The priory church, of which the choir and its aisles, the central tower, and south transept (now used as a porch) alone remain, is still used as that of the parish. There are no remains of the conventual buildings.”

Note by Mr. W. H. St. John Hope.

BRIDLINGTON PRIORY CHURCH, YORKS.—Founded by Walter de Gant, early in the reign of Henry I, in honour of the Blessed Virgin Mary.

"Ego Walterus de Gant notifico omnibus sanctæ ecclesie fidelibus, quod in ecclesia sanctæ Mariæ de Bredlintona canonicos regulares stabilivi, &c." The nave of this magnificent building—all that now remains of it—continues to be, as in the time of the canons, the parish church of Bridlington. "The seyde Churche ys devided the over part for the pryor and Covent and the nether part for the parysshe churche." Survey in P.R.O.

BRUTON ABBEY CHURCH, SOMERSETSHIRE.—Founded originally about 1005, in honour of the Blessed Virgin Mary, by Algar, earl of Cornwall, for monks, who were afterwards changed for canons by William Mohun, earl of Somerset, temp. Stephen. Leland says:—"The abbaye there was afore the conquest a place of monks, founded by Algarus erle of Cornwall. Moion set chanons there sins the conquest, and divers of the Moions were buryid there."

This fine church, which consists of a chancel, nave with north and south aisles, western tower, another to the north above the porch, and a crypt, continues to be used in its integrity as the church of the parish; the chancel, or monastic portion, which had been destroyed after the suppression, having been re-built by Sir R. C. Hoare. * The abbey buildings stood about a hundred yards to the south-west, and traces of the foundations may still, it is said, be plainly seen in a hot and dry summer.

"The west tower and nave are very grand, and the oak roof is considered one of the finest even in the west of England." Letter of the Rev. H. T. Ridley, vicar.

CANON'S ASHBY PRIORY CHURCH, NORTHAMPTONSHIRE.—According to Bridges, Stephen de Leye, lord of the manor of Ashby, temp. Henry II, was most probably the founder of the priory there, as he stands first on the list of benefactors, and bestowed on them the parish church. Of that building, as reconstructed by the canons, there are now but slight, though singularly beautiful remains, consisting of the tower to the north-west, west front, north porch, attached to the tower eastwards, and two and a half western bays of the nave and north aisle. Originally, it appears to have consisted of a long aisleless chancel, with, perhaps, a short transept, and nave of five bays with a north aisle only.

The western fragment, which is roofed over, is still used as a place of worship, but:—"There is not and never was any village, so that there was not any parochial endowment, and hence the ecclesiastical state is, I suppose, unique. And there is no endowment for a minister or repairs, though it is a real parish." Letter of Sir H. Dryden, Bart., accompanied by plan, drawing, and photograph.

CARHAM-UPON-TWEED PRIORY CHURCH, NORTHUMBERLAND.—The priory of Carham was a cell to that of Kirkham, and was burnt by the Scotch in 1296. (Dug. vi, 579.) There seems every reason to suppose that here again, the parish church served also as that of the priory, which stood close to it towards the west (not east as stated in the *Monasticon*); and of which the foundations, at some fifty yards distance, were exposed about thirty years ago, but have since been covered up.

CARLISLE (CATHEDRAL AND) PRIORY CHURCH.—Commenced by Walter, a wealthy Norman priest, and governor of the town and castle of Carlisle under William Rufus, in honour of the Blessed Virgin Mary, for secular canons ; but completed and endowed by Henry I, for canons regular of S. Austin ; Adelulph, the first prior, being consecrated first bishop of the see.

The circumstances of this church—the only one, at the time, in the newly founded, or refounded city—were thus altogether exceptional ; the nave, which was designed for public use under the seculars, continuing to be used as a parish church, both under the regulars and the bishop, till only a few years since.

CARTMEL PRIORY CHURCH, LANCASHIRE.—Founded by William Marischall the elder, in 1188, in honour of the Blessed Virgin Mary. The priory would seem to have been established at the outset in the existing church of Cartmel, which, with its appurtenances, and the whole place or district of that name, were bestowed by the founder upon the house. The existing church, which must have been commenced immediately, however, still happily exists in its integrity, a stately, though not large building, and remarkable, among other noteworthy features, for its very striking and picturesque central tower. A good plate of the interior is given in the *Monasticon* ; and an excellent paper, profusely illustrated by its author, the late Rev. J. L. Petit, may be seen in the *Archæological Journal*, xxvii, 80-91.

CAVERSHAM PRIORY CHURCH, OXFORDSHIRE.—The parish church of Caversham was one of the earliest endowments of Butley, which afterwards established a cell upon a spot near the bridge there. Besides a chapel of S. Ann upon the bridge, it had also the offerings made in the chapel of our Lady, which occupied the eastern part of the north aisle of the parish church.

CHIRBURY PRIORY CHURCH, SHROPSHIRE.—The priory of Chirbury was founded in the first instance at Sende or Snet, by Robert de Bouchers, in the beginning of the reign of king Henry III ; but before the eleventh of that reign translated to Chirbury, where, notwithstanding a royal licence—9 Edward I—to return to Sende, it continued till the dissolution. Dug. vi, 580.

The nave, with its aisles and western tower, which were all along parochial, now constitute the sole remains of this fine and interesting church. Letter, accompanied by a photograph, from the Rev. P. M. Burd, vicar.

DORCHESTER ABBEY CHURCH, OXFORDSHIRE.—Founded for Austin canons by Alexander, bishop of Lincoln, circa 1140, to the honour of S. Peter, S. Paul, and S. Birinus.

Here, again, as at Christchurch Twynham, the whole of this fine and singularly interesting church is still standing and in use ; the eastern or monastic part having been purchased and preserved by one of the inhabitants, as thus narrated by Leland :—"The body of the abbay chirch servid a late for the parochie chirche. Syns the suppression one Beauforest, a grete rich man dwelling in the towne of Dorchestre, bought the est part

of the chirche for cxl. pounds, and gave it to augment the parochie chirche."

LITTLE DUNMOW PRIORY CHURCH, ESSEX. Founded in 1104, by Juga, sister of Ralph Baynard.

"1104 Juga Baynard domina de Parva Dunmowe, fecit Mauricium episcopum Londoniensem dedicare ecclesiam de dicta villa in honore beatæ Virginis Mariæ, unde cura animarum commissa fuit per episcopum prædictum cuidam presbitero, nomine Britrico : " &c.

"1106 Igitur Galfridus Baynard filius et hæres Jugæ Baynard, considerans devotionem, &c. posuit canonicos in ecclesia de Dunmow assensu Anselmi archiepiscopi Cantuariensis."—(Dug. vi, 145-7.)

All that now remains of the church of this priory—which still, in part, continues to be used as that of the parish—is the south aisle of the choir, a very fine work with blocked arcade of late twelfth and—as to its outer walls—advanced fourteenth century character. For plan and elevation of this singularly fine and most peculiar work, see Spring Gardens' Sketch-book, Vol. v, plates 69-70.

DUNSTABLE PRIORY CHURCH, BEDFORDSHIRE.—Founded, together with the town of Dunstable itself, by King Henry I, who dedicated it in honour of S. Peter.

"Dictus rex, in limite dicti burgi, in honorem S. Petri, ecclesiam fabricavit, monasterium construxit ; et sicut longe in animo concesserat priorem et canonicos ibidem posuit regulares. Dedit autem eis et eorum successoribus in liberam puram et perpetuam elemosinam, ecclesiam antedictam ; dictum burgum cum burgensibus, foris nundinis, libertatibus et approvamentis quibuscunque, et omnibus rebus et proventibus quos percipere consueverat quando in manu sua tenuit idem burgum," &c.

The nave of Dunstable priory church was, therefore, parochial, as at present, from the time of its first foundation. Thus, we read in the Annals—"A.D. 1273. Sumptibus parochianorum renovatus fuit cumulus ecclesiæ nostræ de Dunstaple ; scilicet ab altari ad crucem, usque ad ostium occidentale versus le North. Henricus Chadde majores expensas apposuit circa illud."—Dug. vi, 239-42.

EDINGTON PRIORY CHURCH, WILTSHIRE.—The church of Edington, like that of Ashridge, was not, strictly speaking, one of Austin canons at all, but of Bonhommes. Both, however, being included by Dugdale in the list of Austin churches, it may be well, having based this enquiry on the evidence of the Monasticon, to follow his example, and treat of them as such ; the more so, as their enumeration does not affect the proportion of parochial and non-parochial examples—Edgington belonging to one, and Ashridge to the other class.

William de Edington, bishop of Winchester, having magnificently rebuilt the church of his native place, established therein in lieu of the parish priest, a dean and twelve secular chaplains, whom, at the earnest entreaty of Edward, the Black Prince, he shortly afterwards changed into a college of Bonhommes. The church still remains entire, one of the noblest as well as most interesting monuments of its age, its date being precisely ascertained from the following record preserved in the house.—

"Ecclesia conventualis de Edyndon dedicata fuit a Roberto Weyvile

episcopo Sarum, in honore S. Jacobi apostoli, S. Katherinæ et omnium Sanctorum, anno Dom. 1361."

S. GERMAN'S PRIORY CHURCH, CORNWALL.—The history of this church, like that of Carlisle, is exceptional. At a very early period it was probably cathedral. In A.D. 1050, Leofric, bishop of Exeter, is said, erroneously, of course, to have turned out the seculars, who then occupied it, and introduced canons regular instead. The explanation of this may probably be that, he enforced necessary discipline upon the new canons, and compelled them to follow some sort of rule. According to Leland, the true canons regular of S. Austin, who possessed the priory at the time of the Dissolution, were introduced by bishop Bartholomew, temp. Henry II. The church, of which only the nave with its aisles, and two western towers remain, appears to have been always, as at present, parochial.

GRESLEY PRIORY CHURCH, DERBYSHIRE.—Founded temp. Henry I., by William de Gresley, son of Nigel de Stafford, near his castle of Gresley, and dedicated by him in honour of S. Mary and S. George. That it was parochial as well as conventual is shewn by a deed of 1281, which asks Sir Geoffrey de Gresley, the patron, to licence brothers Wm. de Seyle and J. de Bromley as prior and pastor.—Reliquary, vi, 140. "Of the priory church, the (much altered) nave with north aisle, and tower at the east end of the latter, still remain. A chancel has recently been added. Not a vestige is left of the conventual buildings." Note by Mr. W. H. St. John Hope.

HARTLAND ABBEY CHURCH, DEVONSHIRE.—Githa, wife of earl Godwin, is said to have placed secular priests in the church of S. Nectan at Hartland, who continued till the time of king Henry II., when Geoffrey de Dinham, with the sanction of that monarch, and of Bartholomew, bishop of Exeter, and the help of Richard, archdeacon of Poitiers, changed the seculars into a house of Austin canons.

"Henricus rex Angliæ, &c., Sciatis quod Gaufridus filius Oliveri de Dynam . . . donavit Ricardo Pictavensi archidiacono, ecclesiam S. Nectani de Hertilanda . . . ut ibi ordo canonicorum regularium . . . institueretur," &c. Dug., vi, 435-6.

Portions of the domestic buildings of the Abbey, especially the cloisters, are said to be still standing, incorporated into a modern dwelling-house. The church of S. Nectan too, a large and handsome structure, occupying a commanding site outside the town, continues as aforesaid, and un-mutilated, to do duty as that of the parish.

S. JULIAN AND S. BOTOLPH PRIORY CHURCH, COLCHESTER, ESSEX.—Founded, according to Tanner, before A.D. 1107, by a monk named Ernulph. It would seem always to have been parochial; the rectorial tithes of S. Botolph, forming, at the suppression, part of the property of the house granted by king Henry VIII. to the lord chancellor Audley. The church is said to have continued perfect till the siege of Colchester, A.D. 1648, when it was in great measure destroyed, and has remained in ruins ever since. Dug., vi, 104-5.

For an account of this church with plan and illustrations, see Britton's *Architectural Antiquities of Great Britain*, i, 1-6 and plates.

KIRKBY BELER PRIORY CHURCH, LEICESTERSHIRE.—Roger Beler, in the 9th Edward II, began a small chantry in the chapel of S. Peter, near his manor house here, which shortly afterwards he increased into a college for a warden and twelve secular priests. It was made conventual for a prior and canons regular of S. Austin in 1359.

The conventual church still does duty as that of the parish.

SOUTH KYME PRIORY CHURCH, LINCOLNSHIRE.—Founded *temp.* Henry II. by Philip de Kyme, *knt.*, in honour of the Blessed Virgin Mary. *Dug.*, vi., 377.

This priory, which was endowed with the rectory of the parish church, would seem to have appropriated that building to conventual uses from the first. Up to A.D. 1805, the whole or greater portion of the nave, or parochial portion of the dual building, continued to exist and be in use as the parish church. Then, "it was subjected to one of the most brutal adaptations ever heard of. The south arcade having been pulled down, a wall was run from east to west, along the middle of the nave space, and the parallelogram thus formed was roofed over under one gable. The south and west windows are good curvilinear Decorated, the south porch doorway is Norman, belonging to the original church, existing before the foundation of the priory in 1170."—Letter of the Rev. Precentor Venables, Lincoln.

LEATHERINGHAM PRIORY CHURCH, SUFFOLK.—William de Bovill, says Tanner, having given the Church of S. Mary of Crew, and all the tithes of Letheringham, to the monastery of St. Peter in Ipswich, *temp.* here was settled a small priory of three or four black canons (as a cell to that house) to the honour of the Blessed Virgin, whose yearly income was valued, 26th Hen. VIII, but at £26 18s. 5d. *Dug.*, vi, 596.

It is possible that Crew, whose church was given to the priory of Ipswich, may have been, as the editors of the *Monasticon* suggest, the ancient name of the parish of which Letheringham was but a hamlet, though in the Norwich Registers the house is invariably called Letheringham. "Local tradition says there was a parish church before the priory existed, and human skeletons have been found in different parts of the traditional site a mile away from the priory." Hence it might seem as though the original parish church had been abandoned on the foundation of the priory, and that the new conventual one was designed from the beginning for parochial, as well as monastic uses. "The priory buildings adjoined it on the north side, and some vestiges of the old foundations are still visible above ground. The chancel was long in proportion, about two-thirds the length of the church, but the nave and tower, are all that now remain, and they form the parish church."—Letter of the Rev. J. E. Malins, vicar.

MOBBERLEY PRIORY CHURCH, CHESHIRE.—Here, says Tanner, Patrick de Modberley founded a piory of Black canons, in honour of the Blessed Virgin Mary and S. Wilfrid, circa 1206, the moiety of the church being its first endowment. Between 1228 and 1240, it was annexed to the priory of Rocester; but in the course of the next fifty years, every trace of the connection vanishes, and the advowson of the church is found to be vested in William de Modberley. *Dug.*, vi, 477-8.

The ancient parish church of Mobberly—the seat of this very short lived priory—still exists, a fine and very interesting building.

OVINGHAM PRIORY CHURCH, NORTHUMBERLAND. — The priory of Ovingham, which was a small cell to that of Hexham, stood, and in part indeed still stands, prettily situated to the south of the parish church on the gently sloping bank between it and the Tyne. The church, as its plan—very nearly approaching that of a Greek cross, with north and south aisles to the nave, and western aisles to the transept—sufficiently indicates, was evidently that of the cell as well as of the parish, and, with the exception of the early Norman, if not Saxon, western tower, doubtless rebuilt in its entirety, and at a single effort, in the second quarter of the thirteenth century by the mother house of Hexham. It is still, generally speaking, in excellent preservation.

OWSTON ABBEY CHURCH, LEICESTERSHIRE.—The abbey of Owston was founded by Robert Grimbold, one of the Justices of England, temp. Henry II, for Austin canons, in honour of Jesus Christ, S. Mary, and S. Andrew; the parish church being given up for their use.

“Do et concedo . . . ecclesiam de Osolvestone, et ipsam villam totam sine ullo retenemento, cum omnibus pertinentiis suis, in campis, &c. et in omnibus rebus et libertatibus prædictæ ecclesiæ et villæ adjacentibus, canonicis ibidem Deo et sancto Andræ servientibus, &c. Dug. vi, 422-4.

A fragment only of the abbey church of Owston continues in use as that of the parish. “There are now remaining only two very fine early English arches supported on three pillars which belonged to the church as an abbey church, for the architecture of the rest is very late and debased Perpendicular. I should fancy that at the dissolution a great portion of the church was pulled down, being much larger than the parish would require it; the chancel, no doubt, was pulled down at or about that time (for we have no chancel now) and probably my house was built out of it and the cloisters, for the stone corresponds with that of the church. I say this because when I restored the glebe house I found that many of the stones when taken out were beautifully carved inside, shewing plainly that they had belonged to another building. There is a narrow aisle on the north side of the nave, but this (that is, the outer wall of it), has been built since the dissolution, or very shortly before it. . . . The nave is exceedingly high from the ground to the roof, consequently on the south side, a huge perpendicular wall of a most debased kind was run up with great high buttresses. The abbey buildings joined on to the west end of the church.” Letter, accompanied with sketch ground plan, of the Rev. F. D. Hall, vicar.

From Nichols' History of Leicestershire it appears that the freestone pavement of the destroyed portion of the church was sold for 20s.; ten glazed windows for £2 13s. 4d.; and that the painted glass in two windows of the south aisle was valued at 13s. 8d.

RATLINGHOPE PRIORY CHURCH, SHROPSHIRE.—According to Tanner, the manor of Ratlinghope being given, temp. John, to the Abbey of Wigmore, a prior and one or two canons were thenceforward established there as a cell. Next to nothing, however, seems to be known respecting this small and obscure house. The present church is a modern structure, presumably

occupying the site of the ancient one ; of which, as of the monastic buildings there are, as I am told by the present incumbent, no remains whatever. But the extreme poverty of the house, the net annual revenues of which at the Dissolution amounted to only £3 13s. 4d., render it in every way likely, though no direct evidence of the subject is forthcoming, that the parish, would also be made to do duty as the conventual, church. As such, therefore, I have classified it.

SHERINGHAM PRIORY CHURCH, NORFOLK.—The church of this place, says Tanner, having been given to the abbey of Nutley in Bucks, by Walter Giffard, earl of Buckingham, temp. Henry II., here was sometime a cell to that abbey. Dug., vi, 575.

The parish church of Sheringham was probably also that of the priory, the remains of which, a few years ago, were visible at about two hundred yards distance from it. Letter of the Vicar of Sheringham.

TWYNEHAM, OR CHRIST CHURCH PRIORY CHURCH, HAMPSHIRE.—In the Church of Christ, or the Holy Trinity here, says Tanner, were a dean and twenty-four secular canons in the time of Edward the Confessor ; but these, about A.D. 1150, by the procurement of Baldwin, earl of Devon, were changed for canons regular of S. Austin.

The whole of this noble church is still, happily, standing and in use, having been granted in its entirety, Oct. 23, 1540, by Henry VIII. to the parishioners.

HOLY TRINITY PRIORY CHURCH, IPSWICH.—In the church of the Holy Trinity here, a priory of Austin canons was instituted, according to Tanner, before A.D. 1177, and chiefly endowed by Norman, son of Eadnoth, one of the first canons.

It was suppressed at the instance of Cardinal Wolsey, and a spacious mansion called Christ Church now occupies its site.

TRENTHAM PRIORY CHURCH, STAFFORDSHIRE.—Here, says Tanner, was an ancient nunnery, whereof S. Werburgh was by her brother king Ethelred appointed abbess, and here she died in 783. Nothing more is heard of it till the latter part of the reign of Henry I., when Randal, second earl of Chester introduced canons regular of S. Austin into the church of S. Mary and All Saints, which in some form would seem to have survived the destruction of the monastery.

"Ranulphus Comes Cestriæ, &c., Sciatis me donasse . . . Deo, et sanctæ Mariæ, et omnibus sanctis, ad restaurandam quandam abbathiam canonicorum in ecclesiæ de Trentham," &c. Dug., vi, 396-7.

The priory church, which has lost its ancient tower, continues to be used as that of the parish.

WALTHAM HOLY CROSS ABBEY CHURCH, ESSEX.—Founded in the first instance by Tovi, standard bearer to King Cnut, for two priests, which number was increased to twelve by Harold, who rebuilt, and richly endowed the church. As a college of secular canons, it continued according to his foundation till A.D. 1177, when the dean, Guido Ruffus, having previously resigned, king Henry II. inducted into it sixteen canons regular of S. Augustine ; Walter de Gaunt, a canon of Oseney, being constituted the first abbot. Dug., vi, 56-7.

Of Harold's buildings at Waltham, there are now no visible remains. The choir, transept, and central tower of the abbey church, save only the western arch of the latter, which opened to the nave—the whole conventual parts of it, in short—have now perished. As to this remaining arch, it is of late Norman work, a sufficient proof in one direction, at least, of the date of the superstructure. The nave itself, somewhat later still, is beyond all question a partly contemporary, though—as its details, especially those of the clerestory, conclusively prove—slightly subsequent work of the same architect who erected that of the cathedral church of Durham for bishop Flambard, 1099-1128. Its erection, which was evidently gradual, was due most probably to the munificence of Maude and Adeliza, queens of king Henry I., both of whom were great friends and supporters of the house. As heretofore, it still continues to serve as the parish church of Waltham. For views and plan of Waltham abbey church, with divers wild speculations of various writers, and some very judicious observations of the author thereon, see Britton's *Antiquities of Great Britain*, iii, 17-26.

WARTER PRIORY CHURCH, YORKS.—Warter priory was founded A.D. 1132 by Geoffrey Fitz Pain, or Trusbut, in honour of S. James, the patron of the parish church, wherein he established a prior and canons.

"Memorandum quod domus Wartriæ fundata fuit Galfrido Trusbut cui in fundatione tantummodo contulit ecclesiam de Wartria &c.

"Hujus domus fuerunt rectores isti, Joseph, prior 1. Radulphus prior 2. Ricardus abbas 1. Yvo abbas 2, et ultimus. Nicholaus prior 3, Richardus prior 4," &c. Dug. vi, 297-8.

The present parish church of Warter is entirely modern, but occupies the site of the original one, which formed part—the south aisle of the nave, as would seem most likely—of the conventual church.—Letter of Rev. R. D. French, vicar.

WESTACRE PRIORY CHURCH, NORFOLK.—A priory of black canons, who afterwards became canons of S. Austin, was commenced in the parish church of Westacre, temp. William Rufus, by Oliver, the parish priest, and his son Walter; Ralph de Toni, the then lord of the manor, confirming the grants made to the same.

The ancient parochial and conventual church of All Saints continues in its integrity as that of the parish.

WOMBRIDGE PRIORY CHURCH, SHROPSHIRE.—Founded temp. Henry I, by William Fitz Alan, in honour of SS. Mary and Leonard. From the identity of the dedication and the position of the domestic buildings, which adjoin the parish church, it would seem probable that that structure served originally as the priory church as well. The present church of Wombridge, which has supplanted a miserable erection of brick, is entirely modern, but occupies the site of the original church which was blown down in a violent storm, A.D. 1756. Dug., vi, 387; and Letter of the Rev. M. M. Lakke, vicar.

WORKSOP PRIORY CHURCH, NOTTS.—Founded in the 3rd Henry I, by William de Lovetot, in honour of S. Mary and S. Cuthbert.

"Imprimis totam capellariam totius domus suæ, cum decimis et oblationibus; deinde ecclesiam de Wirksope, in qua canonici sunt, cum decimis et omnibus rebus ad ecclesiam eandem pertinentibus, &c." Dug., vi, 116.

The nave of this magnificent church, which was always, as at present, parochial, remains, with its two western towers, in excellent preservation. The eastern, or monastic church, consisting of the structural choir and transepts, is destroyed; but the large and beautiful lady chapel, though ruined, has its walls yet standing to nearly their full height.

A full account of Worksop priory, accompanied with a plan and general view, may be seen in the Journal of the British Archaeological Association, xxx, 217.

Having now, in the two foregoing lists, given a summary account of both groups of the Augustinian churches, viz. :—1st, Those which were purely conventual, and 2nd, those which were parochial as well; it remains only to classify in a third, such of them as, from the time of the suppression, were either destroyed by violence, or allowed to fall gently to decay; and which clearly therefore, from these circumstances alone could never have been parish churches. For it is important to note, in this connection, that every one of these churches without exception, which was *historically* parochial before that event (I take no account of the case of S. Botolph's, Colchester, which was destroyed during the siege of the town in the civil war, and never afterwards rebuilt), *continues to be so still*. Nor is this all, for the fact that even in these cases (with certain exceptions readily accounted for), it is only the *parochial*, and not the conventual part of them which has been preserved, affords the strongest possible corroborative proof that in all those cases where no such part has been preserved, there was consequently no parish church, nor any possessed of legal rights besides the canons. That some few of these purely conventual churches should have escaped the general, and otherwise inevitable destruction, either through the munificent care of individuals, or the public spirit of the people, who purchased, and subsequently devoted them to parochial uses, is natural enough. It is precisely what happened, under similar circumstances, in the case of the Benedictine churches of Malvern, Selby, and Milton Abbas. But such particular instances of rescue are all perfectly well known and authenticated, and in no way affect the case of the vast remaining bulk, which, one and all, were left to ruin. What the exact degree of that ruin in the several examples enumerated in the following table may be, I cannot, of course, pretend to say; nor, for my present purpose, is the subject of the least importance. What is important to observe is the fact that, from the day the canons ceased to serve them, the whole of these churches have been utterly abandoned; a state of things impossible to account for, either by reason or analogy, except on the supposition, confirmed throughout by history, that they were conventual and conventual only.

LIST III.—CHURCHES OF AUSTIN CANONS MORE OR LESS ENTIRELY RUINED.

DIVISION I.

Churches of Black Canons heretofore described.

Acornbury Priory Church, Cambridgeshire.
 Alnesborne Priory Church, Suffolk.
 Anglesea Priory Church, Cambridgeshire.
 Ashridge Priory Church, Buckinghamshire.
 Badlesmere Priory Church, Kent.
 Barlynch Priory Church, Somersetshire.
 Barnwell Priory Church, Cambridgeshire.
 Beeston Priory Church, Norfolk.
 Bentley Priory Church, Middlesex.
 Berden Priory Church, Essex.
 Bicester Priory Church, Oxfordshire.
 Bilsington Priory Church, Kent.
 Bisham Montague Priory Church, Berkshire.
 Blythborough Priory Church, Norfolk.
 Bradenstoke Priory Church, Wiltshire.
 Bradley Priory Church, Lincolnshire.
 Brissett Priory Church, Suffolk.
 Brooke Priory Church, Rutlandshire.
 Breamore Priory Church, Hampshire.
 Broomhall Priory Church, Norfolk.
 Brykley Priory Church, Somersetshire.
 Burnham Abbey Church, Bucks.
 Burscough Priory Church, Lancashire.
 Bushmead Priory Church, Bedfordshire.
 Butley Priory Church, Suffolk.
 Caermarthen Priory Church.
 Caldwell Priory Church, Bedfordshire.
 Calke Priory Church, Derbyshire.
 Calwich Priory Church, Staffordshire.
 Campsey Priory Church, Suffolk.
 Castle-Hymel Priory Church, Northamptonshire.
 Chacomb Priory Church, Northamptonshire.
 Chiche S. Osyth Priory Church, Essex.
 Chipley Priory Church, Suffolk.
 Cirencester Abbey Church, Gloucestershire.
 Cold Norton Priory Church, Oxfordshire.
 Combwell Priory Church, Kent.
 Conishead Priory Church, Lancashire.
 Cornworthy Priory Church, Devonshire.
 Coxsford Priory Church, Norfolk.
 Crabhouse, or Wighenhall Priory Church, Norfolk.
 Creake Abbey Church, Norfolk.
 Dartford Priory Church, Kent.
 Dodnash Priory Church, Suffolk.

Drax Priory Church, Yorkshire.
Elsham Priory Church, Lincolnshire.
Erdbury Priory Church, Warwickshire.
Felley Priory Church, Nottinghamshire.
Flanesford Priory Church, Herefordshire.
Flitcham Priory Church, Norfolk.
Flixton Priory Church, Suffolk.
Fritelstock Priory Church, Devonshire.
Gloucester, S. Oswald's Priory Church.
Goring Priory Church, Oxfordshire.
Grace Dieu Priory Church, Leicestershire.
Guisborough Priory Church, Yorkshire.
Haltemprice Priory Church, Yorkshire.
Halywell Priory Church, Warwickshire.
Hardham Priory Church, Sussex.
Harwood Priory Church, Bedfordshire.
Hastings Priory Church, Sussex.
Haselberge Priory Church, Somersetshire.
Haverfordwest Priory Church, Pembrokeshire.
Haughmond Abbey Church, Shropshire.
Healaugh Park Priory Church, Yorkshire.
Hempton Priory Church, Norfolk.
Herringfleet Priory Church, Suffolk.
Hickling Priory Church, Norfolk.
Hode Priory Church, Yorkshire.
Huntingdon Priory Church.
Hyrst Priory Church, Lincolnshire.
Ilchester Priory Church, Somersetshire.
Ivy Church Priory Church, Wiltshire.
Ixworth Priory Church, Suffolk.
Ipswich Priory Church, SS. Peter and Paul,
Kenilworth Priory Church Warwickshire.
Kersey Priory Church, Suffolk.
Keynsham Abbey Church, Somersetshire.
Kirkham Priory Church, Yorkshire.
Lacock Abbey Church, Wiltshire.
Latton Priory Church, Essex.
Launceston Priory Church, Cornwall.
Laund Priory Church, Leicestershire.
Leeds Priory Church, Kent.
Lees Priory Church, Staffordshire.
Leicester, S. Mary de Pratis Priory Church.
Leighs, or Little Leighs Priory Church, Essex.
Leigh, or Canonsleigh Priory Church, Devonshire.
Lilleshull Abbey Church, Shropshire.
Linchmere Priory Church, Sussex.
Llanthony Abbey Church, Gloucestershire.
Llanthony Priory Church, Monmouthshire.
London, Christ, or Holy Trinity Priory Church.
Longleat Priory Church, Wiltshire.
Markby Priory Church, Lincolnshire.
Marton Priory Church, Yorkshire.

Massingham Magna Priory Church, Norfolk.
Maxstoke Priory Church, Warwickshire.
Merton Priory Church, Surrey.
Michelham Priory Church, Sussex.
Missenden Abbey Church, Buckinghamshire.
Mottisfont Priory Church, Hampshire.
Mountjoy Priory Church, Norfolk.
Newburgh Abbey Church, Yorkshire.
Newark Priory Church, Surrey.
Newenham Priory Church, Bedfordshire.
Newstead Abbey Church, Nottinghamshire.
Newstead Priory Church, Lincolnshire.
Nocton, or Nocton Park Priory Church, Leicestershire.
Northampton, S. James's Abbey Church.
North Ferriby Priory Church, Yorkshire.
Norton Abbey Church, Cheshire.
Nostell Priory Church, Yorkshire.
Nutley Priory Church, Buckinghamshire.
Old Buckenham Priory Church, Norfolk.
Oseney Abbey Church, Oxfordshire.
Pentney Priory Church, Norfolk.
Peterston Priory Church, Norfolk.
Plympton Priory Church, Devonshire.
Poughley Priory Church, Berkshire.
Pynham, or De Calceto Priory Church, Sussex.
Ravenston Priory Church, Buckinghamshire.
Reigate Priory Church, Surrey.
Repton Priory Church, Derbyshire.
Rocester Priory Church, Staffordshire.
Ronton Priory Church, Staffordshire.
Rothwell Priory Church, Northamptonshire.
Sandleford Priory Church, Berkshire.
Scarthe Priory Church, Yorkshire.
Seokirk, or Skewkirk Priory Church, Yorkshire.
Selborne Priory Church, Hampshire.
Shelford Priory Church, Nottinghamshire.
Spinney Priory Church, Cambridgeshire.
Southampton, St. Denys's Priory Church.
Southwick Priory Church, Hampshire.
Stafford, S. Thomas's Priory Church.
Staverdale Priory Church, Somersetshire.
Stone Priory Church, Staffordshire.
Stoneley Priory Church, Huntingdon.
Studley Priory Church, Warwickshire.
Syon Abbey Church, Middlesex.
Tandridge Priory Church, Surrey.
Taunton Priory Church, Somersetshire.
Thirling Priory Church, Cambridgeshire.
Thoby, or Ginges Priory Church, Essex.
Thornholm Priory Church, Lincolnshire.
Thornton Abbey Church, Lincolnshire.
Thremhale Priory Church, Essex.

Tiptree Priory Church, Essex.
 Tonbridge Priory Church, Kent.
 Torksey Priory Church, Lincolnshire.
 Tortington Priory Church, Sussex.
 Ulverscroft Priory Church, Leicestershire.
 Walsingham Priory Church, Norfolk.
 Warwick, S. Sepulchre's Priory Church.
 Waybourne Priory Church, Norfolk.
 Wellowe, or Grimsby Abbey Church, Lincolnshire.
 Westwood in Lesnes Abbey Church, Kent.
 Weybridge Priory Church, Norfolk.
 Wigmore Abbey Church, Herefordshire.
 Woodbridge Priory Church, Suffolk.
 Woodham Ferrars Priory Church, Essex.
 Woodkirk Priory Church, Yorkshire.
 Wormgay Priory Church, Norfolk.
 Wormsley Priory Church, Herefordshire.
 Worspring Priory Church, Somersetshire.
 Wroxton Priory Church, Oxfordshire.
 Wymondsley Parva Priory Church, Hertfordshire.

DIVISION II.

Churches of White Canons, not heretofore described.

ALNWICK ABBEY CHURCH, NORTHUMBERLAND.—Founded by Eustace Fitz John, A.D. 1147, in honour of the Blessed Virgin Mary. Nothing but the entrance gateway now remains standing above ground, but the foundations of the church and conventual buildings have recently been uncovered by the Duke of Northumberland. The parish church of Alnwick, situate at a considerable distance from the abbey, is under the invocation of S. Mary and S. Michael.

BARLINGS ABBEY CHURCH, LINCOLNSHIRE.—Barlings abbey was founded by Ralph de Haya and Richard his brother, A.D. 1154, in honour of the B.V.M., being endowed, *inter alia*, with the whole town and parish church of S. Edward there. The abbey church, whose central tower carried on four open arches, and curiously resembling that of the Grey friars at Richmond, Yorks., is figured in the Monasticon—but has since fallen down—is there said to have been cruciform, and three hundred feet in length; the height of the tower being no less than one hundred and eighty feet.

BAYHAM ABBEY CHURCH, SUSSEX.—The abbey of Bayham was founded circa A.D. 1200, in honour of the Blessed Virgin Mary, by Robert de Thurnham, for certain Premonstratensian canons whom he removed therefrom from Bromley in Deptford. The church, whose plan is very peculiar, and of which considerable remains exist in a more or less fragmentary state, forms an exceedingly picturesque group of ruins. There is a plate of them in the Monasticon, vii, 910.

BEAUCHIEF ABBEY CHURCH, DERBYSHIRE.—Founded by Robert Fitz Ranulph, lord of Alfreton, December 21st, 1183, in honour of (the

Blessed Virgin Mary and) S. Thomas the Martyr. The aisleless nave of the church, with the remains of a fine western tower, was converted into a parochial chapel circa 1652, by Edward Pegge, an ancestor of the antiquary. The church stands in the parish of Norton. For an account of Beauchief Abbey, with view, see Journal of the British Archæological Association, xxx, 426; and Addy's Historical Memorials of Beauchief Abbey.

BELEIGH, OR MALDON ABBEY CHURCH, ESSEX.—Beleigh abbey was founded by Robert Mantell, A.D. 1180, in honour of the Blessed Virgin Mary and S. Nicholas. The chapter house, which is said to be a small, but beautiful early English structure, with graceful vaulting shafts, and the warming house with dormitory over, appear to be the best preserved portion of the ruins.

BLANCHLAND ABBEY CHURCH, NORTHUMBERLAND.—The abbey of Blanchland was founded by Walter de Bolebek for twelve canons, to the honour of the Blessed Virgin Mary, A.D. 1165. The editors of the Monasticon, in an only too characteristic way, add:—"There are some small remains of this abbey, beside an ancient gateway still existing." The fact is, however, that the church, having from the time of the dissolution been left to the slow and quiet processes of natural decay only, remained, down to 1752, in so good a state of preservation that Lord Crewe's trustees then formed a considerable portion of it into a parochial chapel. "The aisleless choir, north transept with eastern aisle, and tower at the north end of the transept still remain." Note by Mr. W. H. St. John Hope.

BRODHOLM PRIORY CHURCH, NOTTINGHAMSHIRE.—Agnes de Camville, says Tanner, wife of Peter de Gousla (founder of Newhouse), erected the priory of Brodholm, in the latter part of the reign of Stephen, to the honour of the Blessed Virgin Mary. Its full annual value, according to Leland, was only £10; to Dugdale, £16 5s. 2d.

COCKERSAND ABBEY CHURCH, LANCASHIRE.—Cockersand abbey was established on the suppression of a hospital endowed chiefly by William de Lancaster, temp. Henry II. and dependent on that of Leicester, circa A.D. 1190, in honour of the Blessed Virgin Mary. "The octagonal chapter house forms the chief remaining feature, but the whole of the plan of the aisleless cruciform church may be traced." Note by Mr. W. H. St. John Hope.

COVERHAM ABBEY CHURCH, YORKSHIRE.—Helewisia, daughter of Ranulf de Glanville, chief justice of England, in the latter part of the reign of Henry II, according to Tanner, founded at Swainby, in the parish of Pickhill, a house of white canons, who were removed, 14 John, to Coverham, by his son Ralph Fitz Robert, Lord of Middleham. The beautiful ruins of Coverham abbey church still exist as a sort of adjunct to a small mansion house, which has been formed out of the domestic buildings. For an account of both, with the magnificent early monumental effigies of the Nevilles, which still, I believe, do duty as gate posts to the house, &c., see Whitaker's *Richmondshire*, i. The parish church is under the invocation of the Holy Trinity.

CROXTON ABBEY CHURCH, LEICESTERSHIRE.—Founded by one William, whom Tanner surnamed Porcarius ; Peck, Portarius ; but the Charters, no doubt correctly, Parcarius de Linus, A.D. 1162, in honour of the Blessed Virgin Mary and S. John. It stood in the parish of Croxton Keyrrial, and—as the parish church was also under that invocation—was known, probably for the sake of distinction, as “ecclesia Sancti Johannis de Valle ;” in it were buried the viscera of King John.

DALE, OR DE PARCO STANLEY ABBEY CHURCH, DERBYSHIRE.—Founded by William Fitz Rauf, Seneschal of Normandy and Geoffrey de Salicosa Mara his son-in-law, A.D. 1204, in honour of the Blessed Virgin Mary. The church, which except the arch of the great east window, had entirely disappeared from the surface, was carefully explored beneath it, by Mr. W. H. St. John Hope, for the Derbyshire Archæological and Natural History Society, during the summers of 1879 and of 1880 ; when its general plan, together with many interesting details, were brought to light. For an account of these, by Mr. Hope, see vol. ii of their *Transactions*.

DODFORD PRIORY CHURCH, WORCESTERSHIRE.—King Henry II. was the founder of this small priory of Augustinians, which, eventually containing but a single canon, was granted *temp.* Edward IV, to the abbot and convent of Hales-Owen, who forthwith established therein a cell of their own order. All that remains of the buildings is said to be found in the walls of a farm house.

DUREFORD ABBEY CHURCH, SUSSEX.—Tanner says, “Henry Hoes the elder, before the year 1169, built and endowed here an abbey of Premonstratensian canons, from Welbeck, to the honour of the Blessed Virgin Mary and St. John Baptist.” The abbey has completely disappeared. It stood in the parish of Rogate ; the church of which place is under the invocation of S. Bartholomew.

EASBY ABBEY CHURCH, YORKSHIRE.—The abbey of Easby was founded by Roald, Constable of Richmond Castle, under Alan, the third earl, *circa* A.D. 1152, in honour of the Blessed Virgin Mary and S. Agatha. The beautiful remains of Easby abbey, the church of which, however, is almost totally destroyed, stand in a lovely situation about a mile below Richmond on the brink of the river Swale. The little parish church of Easby—one of singular interest—nestles closely beneath their shelter to the east.

EGLESTON ABBEY CHURCH, YORKSHIRE.—The abbey of Egliston was founded by Ralph de Multon in honour of the Blessed Virgin Mary and S. John Baptist. The ruins, which occupy a situation of the utmost loveliness on the southern brink of the river Tees, about a couple of miles below Barnard Castle, are situate in the parish of Startforth. The walls of the aisleless cruciform church are fairly perfect.

HAGNEBY ABBEY CHURCH, LINCOLNSHIRE.—This church was built by Herbert Fitz Alard de Orreby, and Agnes his wife, A.D. 1175, in honour of the Blessed Virgin Mary at Hagneby, a hamlet in the parish of Hannay ; the church of which place is under the invocation of S.

Andrew. The abbey church of Hagneby, with its dependent offices, have been so long utterly destroyed, that their very site is said to be now mere matter of conjecture.

HALES OWEN ABBEY CHURCH, SHROPSHIRE.—King John, who in the sixteenth year of his reign gave the manor and church of Hales to Peter de Rupibus, bishop of Winchester, for the purpose, and at whose charges, according to Tanner, the buildings seem to have been both begun and finished, was apparently the real founder of Hales Owen abbey, though the patronage remained with the bishop. It was dedicated in honour of the Blessed Virgin Mary and S. John the Evangelist, and was one of the richest houses of the order; the clear annual income at the time of the dissolution amounting to £280 13s. 2½d. The church is now more completely ruined apparently, than the domestic offices, of which there are still considerable, though very shattered remains.

HOME LACY, OR HAMM ABBEY CHURCH, HEREFORDSHIRE.—Founded, according to Tanner, by William Fitzwain, in the beginning of the reign of Henry III, to the honour of the Blessed Virgin Mary and S. Thomas the Martyr. The site of it is, and has long been, utterly unknown. The parish church is under the invocation of S. Cuthbert.

HORNBY PRIORY CHURCH, LANCASHIRE.—According to Tanner, Hornby was a cell of a prior and three canons to the abbey of Croxton, and of the foundation of the ancestors of the Lord Monteagle. It was under the invocation of the Blessed Virgin Mary and S. Wilfrid; and of the annual value of £26. The buildings, which stood in the parish of Melling, are now completely ruined.

IRFORD PRIORY CHURCH, LINCOLNSHIRE.—Irford was a small priory of nuns, founded by Ralph de Albini, temp. Henry II, and dedicated in honour of the Blessed Virgin Mary. At the dissolution, its gross annual income amounted to only £14 13s. 4d.

KAYLEND PRIORY CHURCH, NORTHAMPTONSHIRE.—On a place called Kaylend, in the parish of Cottesbrook, given by William Buttevilan to the abbot and convent of Sulby was established a cell of white canons, dedicated in honour of the Blessed Virgin Mary and S. John. "Large foundation stones," says Bridges, "have within these few years been dug up in Kalendar meadow, and the cell when standing appears to have been moated round."

LANGDON, OR WEST LANGDON ABBEY CHURCH, KENT.—The abbey of Langdon, an off-shoot from that of Leiston, was founded A.D. 1192, by William de Auberville, in honour of the Blessed Virgin Mary and S. Thomas of Canterbury. A brick dwelling-house now occupies the site of the cellarium; while a small fragment of masonry is all that remains visible of the fabric of the church. The site was very carefully explored, however, in 1882 by Mr. W. H. St John Hope, who has given full particulars respecting it, accompanied with a ground plan, in the *Archæologia Cantiana*, Vol. xviii.

LANGLEY ABBEY CHURCH, NORFOLK.—According to Tanner, the abbey of Langley was built and endowed, A.D. 1198, by Robert Fitz Roger

Helke, or de Clavering, in honour of the Blessed Virgin Mary. There are said to be considerable remains of this abbey still standing. The parish church is under the invocation of S. Michael.

LAVENDON ABBEY CHURCH, BUCKINGHAMSHIRE.—Founded by Sir John de Bidun in honour of the Blessed Virgin Mary and S. John Baptist, about the reign of king Henry II. All remains, both of the church and conventual buildings, seem now to have entirely disappeared. The parish church of Lavendon is under the invocation of S. Mary only.

LEISTON ABBEY CHURCH, SUFFOLK.—The abbey of Leiston was founded by Ranulf de Glanville, founder also of Butley priory, in 1182, in honour of the Blessed Virgin Mary. It was first built near the sea, but the site proving inconvenient, the brethren were removed by Robert de Ufford, earl of Suffolk, circa 1363, to a fresh one about a mile distant. The new church being consumed by fire in 1389 was thereupon rebuilt, and, like that of the original foundation which was still occupied by a few canons, continued till the general suppression, when both were destroyed. Some remains still exist. The parish church of Leiston is under the invocation of S. Margaret.

NEWBO ABBEY CHURCH, LINCOLNSHIRE.—Richard de Malebisse was the founder of this abbey church, which he built to the honour of the Blessed Virgin Mary in A.D. 1198.

NEWHOUSE ABBEY CHURCH, LINCOLNSHIRE.—This, the first Premonstratensian, or White Canons', church erected in England, was founded by Peter de Gousla, A.D. 1146, in honour of S. Mary and S. Martial. It stood in the parish of Brocklesby, the church of which place is under the invocation of All Saints. No remains of it exist above ground.

SHAP ABBEY CHURCH, WESTMORELAND.—Founded in the first instance, at Preston in Kentdale, by Thomas Fitz Gospatric Fitz Orme, towards the end of the reign of king Henry II, in honour of S. Mary Magdalene. This abbey was afterwards removed by him to a lonely and deeply sequestered spot in the parish of Hepp (now Shap), where it continued till the dissolution. The church—now greatly ruined and far remote from that of the parish and village—is a simple Early English structure with a late Perpendicular western tower: the latter, owing to its excellent masonry, and the care taken of the ruins of late years, being still in excellent preservation. The parish church of Shap is under the invocation of S. Michael.

S. RADEGUND'S OR BRADSOLE ABBEY CHURCH, NEAR DOVER, KENT.—Founded, according to Hasted, by Walter Hacket and Emma his wife, in honour of the Blessed Virgin Mary and S. Radegund in A.D. 1191. Tanner says the founders were king Richard I, or Geoffrey earl of Perch, and Maud his wife; while Leland asserts that it was founded by Hugh, a canon, and the first abbot there. The church—which is greatly ruined—was carefully explored as regards its buried portions in 1880 by Mr. W. H. St. John Hope, when a ground plan of the highest interest and originality were brought to light. The ruins, which are fairly extensive, stand in the parish of Polton.

SULBY ABBEY CHURCH, NORTHAMPTONSHIRE.—The abbey of Sulby, founded by William de Widville and Robert de Chesney, bishop of Lincoln, in A.D. 1155, and afterwards much increased by Sir Robert de Pavely, was dedicated in honour of the Blessed Virgin Mary. It was one of the richest houses of the order, being valued in the gross, *temp.* Henry VIII, at £305 8s. 5d. yearly.

TITCHFIELD ABBEY CHURCH, HAMPSHIRE.—Peter de Rupibus, bishop of Winchester, having obtained of king Henry III, a grant of the manor of Titchfield, founded an abbey of white canons there, A.D. 1231, in honour of the Blessed Virgin Mary. Sir Thomas Wriothesley, Henry VIII's grantee, pulled down most of the church and offices, and therewith constructed a "right stately house," now in its turn duly gone to ruin. 'The shell of the aisleless nave, and the cloister square, with the chapter house and frater doors, still remain.' Note by Mr. W. H. St. John Hope. The parish church of Titchfield is under the invocation of S. Peter.

TORR ABBEY CHURCH, DEVONSHIRE.—Torr abbey, the richest of all the Premonstratensian houses, its annual revenue amounting at the Dissolution to £396 0s. 11d., was founded by William Briwere, A.D. 1196, in honour of the Holy Saviour, the Holy Trinity, and the Blessed Virgin Mary. Nothing, says Oliver, can exceed the beautiful situation of this great abbey; and, if we may judge by the remains of the church, of the chapter-house, and other buildings, the magnificence of the fabric did honour to the situation. It is situate in the parish of Tor-Mohun.

"Of the church, the south wall of the presbytery, the south transept with eastern chapels, the west wall of the north transept, and part of the walls of the nave and its single north aisle remain. The east side of the cloister, too, with the chapter house and other doors, is standing to a considerable height. The whole of the *cellarium* and the fine cellarge beneath the frater are incorporated into a modern house." Note by Mr. W. H. St. John Hope.

TUPHOLME ABBEY CHURCH, LINCOLNSHIRE.—Founded *temp.* Henry II. by Alan de Nevill and his brother Gilbert, in honour of the Blessed Virgin Mary. Among the remains of this Abbey may be mentioned those of the original Norman cloister arcades—a very unusual feature.

WELBECK ABBEY CHURCH, NOTTINGHAMSHIRE.—Welbeck, according to Tanner, was an offshoot from Newhouse, commenced 18th Stephen, 1153, and finished *temp.* Henry II. by Thomas Fitz Richard, Fitz Jocel le Fleming, in honour of the Blessed Virgin Mary and S. James, but so much increased by John Hotham, bishop of Ely, A.D. 1329, that he and his successors became thereafter recognised as founders, or patrons thereof. In A.D. 1512, when the Premonstratensians were exempted by Pope Julius II from the jurisdiction of the abbot of Premontre and the chapter-general, Welbeck abbey became the chief house of the order in England. The abbey church, together with its dependent buildings, has been pulled down and converted into a mansion-house. It stood in the parish of Cuckney.

WENDLING ABBEY CHURCH, NORFOLK.—Founded by William de Wendling, clerk, *temp.* Henry III, in honour of the Blessed Virgin Mary.

Part of the church is said to have been standing till about 1840, when it was pulled down and the materials taken for building purposes. The parish church of Wendling is under the invocation of SS. Peter and Paul.

WEST DEREHAM ABBEY CHURCH, NORFOLK.—The abbey of Dereham was founded by Hubert, dean of York, at that, his native place, A.D. 1188, in honour of the Blessed Virgin Mary. All visible remains of the church and conventual buildings seem soon to have entirely disappeared. The gatehouse alone is left. The parish church of West Dereham is under the invocation of S. Andrew.

ON THE DIFFERENCE OF PLAN ALLEGED TO EXIST
BETWEEN CHURCHES OF AUSTIN CANONS AND THOSE
OF MONKS; AND THE FREQUENCY WITH WHICH
SUCH CHURCHES WERE PAROCHIAL.

By the Rev. J. F. HODGSON.

(Continued.)

My direct and immediate answer to the first of the five propositions I undertook to refute, viz. :—that which alleges that the churches of Austin canons were always, or nearly always, parochial, being now complete ; I have next, and conversely, to shew further that, “ though some of them were undoubtedly of this dual or compound character, such was also the case with a considerably greater number of the Benedictine, and other churches of monks.” What that number—so far as I have been able to ascertain it—was, the following list, which will be found I think as complete and exact, perhaps, as can now be made out, may suffice to shew. The total number of Austin canons’ churches, which were really parochial as well as monastic, was shewn, it may be remembered, to be just thirty-seven. I now proceed to describe no fewer than one hundred and nineteen churches of the various Benedictine orders which belonged to the same class ; in other words to shew that, so far from it having been in any way a special or peculiar characteristic of—or, as would seem to be implied, one involving a certain stigma or mark of inferiority in—such Augustinian churches that they were parochial ; those of the Benedictines which were so too, were not only, as I have stated, “ considerably ” more in number, but positively stood to those churches in the ratio of more than three to one. So much then for this comparative, or, as it may be called, “ *tu quoque* ” aspect of the case, the examples, in illustration of which I hereunder subjoin in—

LIST IV.—CHURCHES OF THE BENEDICTINE AND OTHER
ORDERS OF MONKS WHICH WERE PAROCHIAL.

ABERGAVENNY BENEDICTINE PRIORY CHURCH, MONMOUTHSHIRE.—Hamelin Balon is said to have founded this house, temp. William the Conqueror or William Rufus. Among many other advowsons, it possessed that of the parish church of Abergavenny, which served also as that of the priory. The ruins still exist adjoining the nave, which, with the rest of the church remains, not only in use, but in very perfect preservation.

ALDEBY BENEDICTINE PRIORY CHURCH, NORFOLK.—Agnes de Belfo, wife of Hubert de Rye, castellan of Norwich, at the request of Herbert de Losinga, the bishop, granted great part of the lordship of Aldeby to the priory of Norwich, together with the patronage of the church (the bishop appropriating it thereto), whereupon a cell, consisting of a prior and three monks, was erected in honour of S. Mary, closely adjoining the parish church. *Dug. iv, 461.*

The church, a picturesque, though plain and somewhat irregular building, remains perfect, and in use as that of the parish.

ALLERTON MAULEVERER BENEDICTINE ALIEN PRIORY CHURCH, YORKS.—The church of S. Martin here, having been given by Richard Mauleverer to the abbey of Marmoutier, a cell to that house was forthwith established on the spot. "*Henricus Dei gratia rex Angliæ, &c. Sciatis me confirmasse monachis majoris monasterii in Alvertona, ecclesiam sancti Martini in Alvertona, cum omnibus pertinentiis suis, et decimis, et obventiones, et homines, et terras, et possessiones,*" &c. *Dug. vii, 1028.* For a translation of the original charter of the endowment, and of the conversion of the chapel of S. Martin into a parochial as well as conventual church, see York vol. of the Institute under heading, "*Holy Trinity Priory, York,*" pp. 27-8.

The church, a fine cruciform building, is still standing and in use.

ANDOVER BENEDICTINE ALIEN PRIORY CHURCH, HAMPSHIRE.—Andover priory was a cell to the abbey of S. Florence, at Saumur, in Anjou. The buildings of the priory adjoined the church of S. Mary at this place, which, with all its possessions, was given by William the Conqueror to that foreign house. It continued to exist as the church of the parish till its complete destruction by Dr. Goddard (head master of Winchester College), about forty-six years since.

"From the complete separation of the chancel and nave, I should conclude that the church must have been monastic and parochial. The tower was between the nave and chancel. The altar was in the chancel, and the inhabitants went through a door from the nave into the tower, and again by a door in a kind of screen into the chancel. There were signs of a large arch in the tower on the nave side."

Letters of Rev. C. Collier, vicar, accompanied with drawing of old church from painting in the vestry.

ARUNDEL BENEDICTINE ALIEN PRIORY CHURCH, SUSSEX.—"The case of the collegiate church of Arundel" has been already so amply and excellently set forth by Mr. Freeman in this Journal, xxxvii, 244-70, that all that need here be said concerning it is that, originally, and before its conversion into a collegiate church, it was not only the parish church of Arundel, but also that of a priory of Benedictine monks, established by Roger de Montgomery, as a cell to the abbey Seez, in Normandy.

ASTLEY BENEDICTINE ALIEN PRIORY CHURCH, WORCESTERSHIRE.—Astley priory was a cell to the abbey of S. Taurinus, near Ebroix, and was founded by Ralph de Todenei, before A.D. 1160. According to Nash, a portion for the vicar was precisely set down about A.D. 1316. He had also, it seems, the liberty to fetch water from a certain fountain in the prior's garden. "This fountain still remains in the rector's garden. The

old rectory was to the south of the churchyard, and was very probably the priest's house before the Reformation. Being very dilapidated, however, it was removed about the beginning of the present century."—Letter of the Rev. H. W. Crocket, rector.

As the priory would seem from the facts above stated to have closely adjoined the churchyard in the usual way where the church was common both to the priory and parish, there can be little doubt, though positive proof be wanting, that such was the case also in the present instance.

BARROW GURNEY BENEDICTINE PRIORY CHURCH, SOMERSETSHIRE.—Tanner, following Leland, attributes the foundation of this priory to one of the Gurneys, at a date uncertain, but prior to A.D. 1200. It was endowed, *inter alia*, with the rectory of the parish church, which, closely adjoining it on the north-east served also as that of the convent. The priory, though much altered and rebuilt, is at present represented by a spacious mansion known as the "Court"; while the church, in spite of much mischievous rebuilding in 1820, retains generally, as it would seem, its original plan and dimensions.—Letter, with sketch ground plan, of the Rev. A. Wadmore, vicar.

BENNINGTON, LONG, CISTERCIAN ALIEN PRIORY CHURCH, LINCOLNSHIRE.—Tanner says, the church and four carucates of land in this town being given by Ralph de Fulgeris to the abbey of Savigney, before A.D. 1175, here became an alien priory of Cistercian monks subordinate to that foreign monastery.—Dug. vii, 1024.

"The chancel" (of the ancient parish church) "is very large, but of good proportions. The prior's seat, as also the ends of other of the old chancel seats, remain. The church is cruciform, and the tower well preserved. A farm house, close to the churchyard, is said to be built on the site of the domestic buildings, and the fish ponds still exist."

"An old man told our parish clerk that the stalls" (of which there are five) "used to be under the north window in the chancel" (that is in the western half of that side) "and that the prior's seat was in the position marked on the plan" (that is, facing south in the angle formed by the north wall and the respond of the chancel arch). "This seems its natural position, as one side was originally built into a wall, and on the other side there is a mark of a plain bench having been fitted against it, and also a board for the back. It seems quite clear that this seat stood by itself, and that the other five stalls belong to a separate range." "With these exceptions, that it is slightly larger than the other stalls, and that it is a little more carved, there is nothing to distinguish this particular seat from the rest. Yet it has always stood by itself, and has always been known as 'the prior's seat.'"—Letters and plan, of the Rev. W. Barker, vicar.

BINHAM BENEDICTINE PRIORY CHURCH, NORFOLK.—"Notum sit . . . quod ego Petrus de Valoniis et Albreda uxor mea, . . . dono et concedo Deo et sanctæ Mariæ et sancto Albano ecclesiam sanctæ Mariæ de Binham totumque manerium meum &c . . . Quæ ecclesia Sanctæ Mariæ de Binham eo tenore subjecitur ecclesiæ sancti Albani in cella" &c. At the Dissolution, the choir and transepts of this large church were destroyed, or let go to ruin; the nave being retained as aforetime for the use of the

parishioners. Two good plates of Binham priory, with a plan, are given in Britton's Arch. Ant. of Gt. Britain, iii, 71.

BIRSTALL BENEDICTINE ALIEN PRIORY CHURCH, HOLDERNESS, YORKS.—Birstall was a cell to the abbey of S. Martin de Alceis, near Albemarle. Stephen, earl of Albemarle, having given A.D. 1115, to those monks several tithes and churches in this part of Yorkshire and north Lincolnshire, they sent over a procurator with some brethren to look after the same. These fixed their cell in the chapel of S. Helen here, and so continued till the sale of their property to the abbot and convent of Kirkstall, 18th Richard II.

"*Omnibus &c. Walterus Dei gratia Eboracensis archiepiscopus &c. . . Attendentes etiam quod non habuerunt locusque in provincia nostra locum suæ habitationi congruum . . . capellam de Birstall, cum suis pertinentiis, et cum decimis de Skeflings . . . eisdem imperpetuum concedimus . . . ita quod prædicta capella in nullo ecclesiæ de Esinton subji-ciatur ; sed prior de Birstall capellanum, quem parochiæ de Birsta duxerit præponendum, decano præsentet pro voluntate prioris amovendum ; qui excessus parochianorum decano denunciaret et capitula sectetur,*" &c.—Dug. vii, 1019-20.

BLYTHE BENEDICTINE PRIORY CHURCH, NOTTINGHAMSHIRE.—"Notum sit . . . quod ego Rogerus de Builly et uxor mea Muriel . . . dedi, concessi, et hac præsentī carta mea confirmavi Deo et beatæ Mariæ de Blida, et monachis ibidem Deo servantibus, ecclesiam de Blida, et totam villam integrē, &c."—Dug. iv, 623.

The eastern, or monastic part of the church of S. Mary is pulled down and destroyed ; the western part, or nave, continues to be used as the parish church. There are also some slight remains of the adjoining priory. Plans and drawings of this interesting church have been published by Mr. Hodges, architect, Durham ; reference to which may be seen in this Journal.

BOXGROVE BENEDICTINE PRIORY CHURCH, SUSSEX.—The church of S. Mary and S. Blase at Boxgrove was founded by Robert de Haye, and given by him to the abbey of Essay, which placed in it a cell of three monks. The western, or parochial portion of this fine and singularly interesting building is ruined ; the eastern, or monastic church or choir, being now occupied as the parish church. An excellent historical and architectural account, with plan, view and details, may be found in the volume containing Prof. Willis's Architectural History of Chichester Cathedral.

BRECKNOCK BENEDICTINE PRIORY CHURCH.—Brecknock priory was a cell to Battle abbey. The church, a fine cruciform building, perfectly preserved, was always, as at present, parochial. A long and interesting agreement between the vicar, and the prior and convent, may be seen in Dugdale, Mon. iii, 267.

BROMFIELD BENEDICTINE PRIORY CHURCH, SHROPSHIRE.—A college of secular canons who were established here from an early period, in A.D. 1155 yielded up their church and all their lands to the abbey of S.

Peter at Gloucester; whereupon a prior and certain monks were settled on the spot, and so continued till the dissolution.

"H. dei gratia rex Angliæ, &c., Sciatis me.....dedit.....ecclesiam meam S. Mariæ de Bromfeld, cum omnibus pertinentiis suis, priori et monachis ibidem Deo servientibus, tenendum de me.....sicut nostram dominicam capellam.....salva tamen tenura prædictorum canonicorum quamdiu vixerint. Post mortem autem illorum liberè et quiete..... ad proprios usus.....revertantur," &c. Dug. iv, 154-5.

The ancient parochial and monastic church of Bromfeld still exists, though badly "restored" in 1840. The remains of the priory buildings stood till lately—perhaps still stand—closely adjoining it towards the south.

BUNGAY BENEDICTINE PRIORY CHURCH, SUFFOLK.—The priory of Bungay was founded by Roger de Glanvill, and the countess Gundreda his wife, virtually by the latter alone, circa A.D. 1160, to the honour of the Blessed Virgin Mary and the Holy Cross; and endowed, *inter alia*, with the church of S. Mary, Bungay, to which it was attached. The church (near which the ruins of the house remain), though much altered and rebuilt, still remains in use as that of the parish.

BURTON UPON TRENT BENEDICTINE ABBEY CHURCH, STAFFORDSHIRE.—Founded by Wulfric Spott, temp. Ethelred, whose charter of confirmation is dated A.D. 1004. It was placed under the invocation of S. Mary and S. Modwenna, an Irish saint who lived as an anchorite for several years on an island in the Trent near the place, and was there buried. After the dissolution, king Henry VIII founded, according to Tanner, about Nov. 3, 1541, on the site, and in the church of this monastery, a college, consisting of a dean and four canons, but it lasted only for a short time, being dissolved before A.D. 1545. The ancient monastic and collegiate church of St. Mary and S. Modwenna continued to be used as that of the parish till A.D. 1720, when, being greatly dilapidated, it was taken down and the present church built in its stead.

BURWELL BENEDICTINE ALIEN PRIORY CHURCH, LINCOLNSHIRE.—The priory of Burwell was founded, according to Tanner, by some of the Lords of Kyme, by whom it was given as a cell to the abbey of S. Mary Silvæ Majoris, near Bordeaux. "A Honorable homme et sage de seint religion l'abbé de Silve-Majour, Gilbert de Umframvill, count Dangos, et seigneur de Kyme, honeurs, &c.....vous priours chèrement, que vous voillies mander un priour covenable.....pur la sauf gard de la priorie et pur servir la eglise parochial, car il ny ad chapelain pur servir la eglise ni ministrer les sacramentz au parochiens," &c.—Dug. vi, 1015.

The parish, and formerly conventual, church of Burwell—a small, aisleless building of Norman date—is still standing and in use. "The ruins of the priory (mounds and hollows) come close up to the east end of the church, and we have come upon some stone work when digging near the east end."—Letter of the Rev. C. A. Alington, rector of Muckton, Louth.

CANNINGTON BENEDICTINE PRIORY CHURCH, SOMERSETSHIRE.—Robert de Curcy was the founder of the nunnery of Cannington, circa A.D. 1140; endowing it with the manor, and rectory and vicarage of the

place. Leland, speaking of Cannington, says, "There was a priory of nunnes, whose church was hard adnexid to the est of the paroch church." Dug., iv, 416-17.

By "hard adnexid" is to be understood—joined on to; the structural chancel having, in fact, formed the monastic chapel.

CARDIGAN BENEDICTINE PRIORY CHURCH.—This was a cell to the abbey of Chertsey, of uncertain foundation, but existing prior to A.D. 1291. Leland says that in his time it was inhabited by only two monks. "Thomas Hore prior prioratus prædicti.....tenet prioratum domus et edificia prioratui..... ac ecclesiam parrochialem villæ Cardigan' cum capella de Tref Mayne, cum omnibus eorum emolimentis et profic'," &c.—Valor Hen. VIII.

The parish church of Cardigan, which was also that of the priory, stands to the east of the town, the site of the priory lying eastwards of it again. There still exists a "door leading to the priory from the south-east corner of the sanctuary."—Letter of the Rev. W. C. Davies, vicar.

CARISBROOKE BENEDICTINE ALIEN PRIORY CHURCH, ISLE OF WIGHT.—William Fitz-Osbern, earl of Hereford, having founded the abbey of Lira in Normandy, endowed the same, circa A.D. 1071, with several possessions in England; among others with the church of S. Mary in Carisbrooke, wherein a prior and some other monks from that house were soon after settled.

"Sciant presentes, &c., quod ego Willielmus de Vernun, filius comitis Baldwini, dedi et concessi et hac carta confirmavi, ecclesiæ beatæ Mariæ de Carisbroc, et monachis ibidem Deo servientibus," &c.—Dug. vii, 1040-1.

"The present church of Carisbrooke was the church of the cell of the Benedictines at Carisbrooke." 'The remains,' says Mr. Freeman, 'are worth studying as an example of monastic arrangements on the smallest scale.'

"The church is not cruciform, but with a double nave after a pattern common in the Isle of Wight. The choir was single, projecting from the northern body, but has been pulled down; on the north side stood a small cloister that did not take up the whole length of the nave, a gateway ranging with its west wall.

"I think there is every reason to suppose that where the present communion table stands, at the end of the nave, there was an altar for the use of the parishioners, and that there was a small choir beyond it for the use of the few Benedictine monks of the cell of Carisbrooke."—Letter of the Rev. E. B. James, vicar.

CHEPSTOW BENEDICTINE PRIORY CHURCH, MONMOUTHSHIRE.—Chepstow priory was founded as a cell to the abbey of Corneilles, according to Coxe, soon after the Conquest. The church of St. Mary—a fine cruciform building—which was also that of the parish, retains yet, though much mutilated and rebuilt, several of its Norman features.

CHESTER BENEDICTINE ABBEY, NOW CATHEDRAL, CHURCH.—The abbey church of S. Werburgh, at Chester, was in its origin the ancient parish or mother church of SS. Peter and Paul, to which the relics of S. Werburgh were brought for safety, circa A.D. 875. In honour of her re-

mains, it was rebuilt on a much enlarged scale by Æthelred, earl of Mercia, and his wife Æthelflœd early in the tenth century, when it was served by secular canons. In A.D. 1095, Hugh Lupus, earl of Chester, at the persuasion of S. Anselm, expelled these seculars and introduced Benedictines in their stead. This history may serve to account for the fact of the church having been parochial as well as monastic to the last, and for the rebuilding of the south transept, on such an enormous and disproportionate scale—as the parish church of S. Oswald—late in the 14th century. In the Survey, temp. Hen. VIII, we read :—“ The p’sonage of Saynt Oswaldis w^t a certeyn tythe barne w^tin the seyd late abbey of Chest’r Is worthe by ze’ce lxxij *li*, xijs, *vjd.* Whiche p’sonage was latelye in the abbotts hands to the use of his house,” &c. And :—“ Wagis of p’sts, that is to saye, the wagis of the p’rysshe pryste of Saynt Oswald’s askethe *vjs*, *viiij*d.** for mete and drynk of a pryste helpynge hym in the tyme of Lente and att Easter, to here confessyon, as ytt hathe ben accustomyd,” &c.

COGGES BENEDICTINE ALIEN PRIORY CHURCH, OXFORDSHIRE.—Cogges was a cell to the abbey of the Holy Trinity at Fecamp, in Normandy, and was probably established by the ancestors of Manaser de Arsic, lord of the barony of the place, who added new donations to it in 1103 and 1107. Dug., vii, 1003.

“The church undoubtedly was that of the priory (in which I now live), and I imagine it must have been originally as now, parochial, as well as monastic, because the porch, the oldest remaining part (Norman), is on the south side, *i.e.*, furthest from the priory, as an entrance for the people, while there is another door (now closed) on the north side, which served as an entrance for the monks, and distant only a few steps—twelve yards or so—from the old doorway of the priory.” Letter of the Rev. I. Payne, vicar.

CRANBOURNE BENEDICTINE PRIORY CHURCH, DORSETSHIRE.—Aylward Snew is said to have built an abbey for black monks here, to the honour of the Saviour, S. Mary and S. Bartholomew, circa A.D. 960 ; and to it, the ruined monastery of Tewkesbury, with the possessions of which it became endowed, remained as a cell for above a century. In A.D. 1102, however, the great body of the monks were removed by Robert Fitz Hamon, earl of Gloucester, the patron of both houses, to Tewkesbury, leaving at Cranbourne only two or three of their number, as a cell. Dug. iv, 465.

The conventual, which was also the parish, church of Cranbourne, still exists in its integrity, preserving many of its Norman features.

CROYLAND BENEDICTINE ABBEY CHURCH, LINCOLNSHIRE.—This church, which is said to have been founded by Ethelbald, king of Mercia, in A.D. 716, was probably parochial from the first. Shortly after the dissolution, the choir and eastern parts were taken down ; the nave with its two aisles being left as the parish church. It so continued till the latter part of the seventeenth century, when the roof of the nave and south aisle falling in, the north aisle and north-west tower were enclosed to serve for that purpose, an arrangement which continues to the present day. The solid screen of stone, with its two doors, which separated the parochial nave

from the monastic choir and transept, may still be seen forming part of the terminal wall of the church as arranged when the eastern part was destroyed. Good views of Croyland abbey church are given in Britton's Arch. Ant., iv, 85-102.

DEEPING S. JAMES, OR EAST DEEPING PRIORY CHURCH, LINCOLNSHIRE.—Deeping priory, a cell to the abbey of Thorney, was founded A.D. 1139, by Baldwin, son of Gilbert de Wake, who gave the church of S. James, Deeping, to that house, for the purpose.—“Ego Baldwinus Wac ... ad usus monachorum quos abbas Thorneiæ, consilia capituli sui, sub obedientia sua mansuros ibidem voluerit collocare in ecclesia sancti Jacobi, &c. confirmo Deo et sanctæ Mariæ et ecclesiæ Thornensi omnia beneficia . . . quæ avus meus Baldwinus, &c. eidem ecclesiæ dedimus in Deping, scilicet ecclesiam sancti Jacobi, cum pertinentiis suis,” &c. . . “Memorandum quod anno Domini millesimo ccccxxij frater Ricardus Over tunc prior de Depyng habuit pro domino Thoma Berham ecclesiæ sancti Jacobi de Est depyng vicario equum suum cum sella et freno, nomine Principalis, qui obiit undecimo Kal. Januarii.”—Dug. v, 167-9.

The ancient monastic and parochial church of S. James—a very stately and remarkable, though mutilated building—still continues, as aforetime, to serve as that of the parish. Letter of the Rev. I. George, vicar of Deeping S. James.

DEERHURST BENEDICTINE PRIORY CHURCH, GLOUCESTERSHIRE.—Of very ancient foundation, the house of Deerhurst is said to have been rebuilt A.D. 1056, by king Edward the Confessor, who gave it, with its lands and the advowson of the church, to the abbey of S. Denis. Thence it passed to Richard, earl of Cornwall, and in the 21st Hen. VI. was made denizen. The conventual, was all along, as it still remains, the parish church of Deerhurst.

DUNSTER BENEDICTINE PRIORY CHURCH, SOMERSETSHIRE.—A very full account of this church having already appeared in this Journal, xxxvii, 271-77, it is only necessary to say here that the priory was founded by William de Mohun the elder, temp. William the Conqueror, and endowed by him *inter alia*, with the parish church of S. George, which thereafter became also the priory church. In A.D. 1498, the monks and parishioners being unable to agree, the following division of the building was effected:—The monks retained to their private use the chancel, with its aisles or chapels, and most probably the transept which gave entrance thereto, and would thus serve as a sort of narthex or ante-chapel: the parishioners took the nave and its aisles; and, constructing a ritual chancel by means of screen-work carried across its entire breadth, set up the parish altar in the deeply recessed space between the western piers of the central tower; opening at the same time doorways in the blocked eastern ends of the aisles, so as to admit the joint processions of monks and parishioners which were ordained to take place on certain specified occasions.

EASEBOURNE BENEDICTINE PRIORY CHURCH, SUSSEX.—The small priory of nuns at Easebourne is said to have been founded by Sir John Bohun of Midhurst, towards the end of the reign of Henry III. In A.D. 1521, Joan Sackfylde, the prioress, is enjoined—“quod faciat clausuras fenestras capellæ, ex orientali parte infra (inter?) capellam prioratus et ecclesiam.”

The nunnery house is still existing; but the cloister, formerly connecting it with the south aisle of the parish church, which served as the chapel of the nuns—now in ruins, however, and roofless—is destroyed. Dug. iv, 423-4.

EAST DEREHAM BENEDICTINE PRIORY CHURCH, NORFOLK.—“Est in provincia Nordfolca villa quæ dicitur Dereham. . . . Hic monasterium condere satagebat Withburga, sepelitur in cæmeterio Derhamensi. Illud originale monasterium in Derham, irruptione paganorum, ac tempestate bellorum, fugato choro sacrarum verginum, in vulgarem parochiam est destitutum.”—Leland, Coll. ii, 154.

EDITH WESTON BENEDICTINE ALIEN PRIORY CHURCH, RUTLANDSHIRE.—The priory of Edith Weston was a cell to the abbey of S. George at Banquerville, in Normandy, to which it was given by William de Tancarville, chamberlain to king Henry I. “If the site of the church is any guide, we may certainly infer that the parish church in this place was used as the church of the priory, for not only is the remnant of the priory *near* the church, but actually touches it, and until the year 1848, when the church was restored, there was a room connecting the priory with the church over the north aisle.”—Letter of the Rev. C. H. Lucas, vicar.

ELSTOW BENEDICTINE PRIORY CHURCH, BEDFORDSHIRE.—The priory of Elstow was founded temp. William the Conqueror, by his niece Judith, wife of Waltheof, earl of Huntingdon. The church, which was also that of the parish, still remains in use.

EVERDON BENEDICTINE ALIEN PRIORY CHURCH, NORTHAMPTONSHIRE.—“There is no doubt the present parish church is the old priory church. The old fish pond is still traceable in the field below the church yard; and the southern porch, a fine decorated piece of Edward IV period, was the mode of access to the prior and his clergy from their grounds and buildings. . . There are monumental slabs of some of the priors in the floor of the church. I may add the last prior was appointed first rector. As to the priory buildings no trace remains of them near the church, but they are said to have extended from the church to the mill on the Nene, about a quarter-of-a-mile off, where a fireplace in the manor cottage claims to have belonged to the priory.”—Letter of the Rev. W. L. Hardisty, vicar.

EWENNY BENEDICTINE PRIORY CHURCH, GLAMORGANSHIRE.—According to Leland, the priory of Ewenny was founded by Sir John de Londres, probably early in the 12th century. It was endowed, *inter alia*, with the rectory of the parish church of S. Michael there, and given A.D. 1141, by Maurice de Londres to the abbey of S. Peter at Gloucester, as a cell. The nave of Ewenny priory church still continues to be used as that of the parish; the originally conventual choir seems to be now set apart as a charnel-house for the owner of the monastic estate.

EYE BENEDICTINE PRIORY CHURCH, SUFFOLK.—The priory of Eye was founded, temp. William the Conqueror, by Robert Malet, one of the companions of his expedition, who endowed it, *inter alia*, with the parish church of S. Peter, and all its possessions there “Ego Robertus Malet, . . . ad usum monachorum apud Eyam monasterium construo, et

monachorum conventum in eo pono. Et . . . eidem monasterio . . . confero, . . . Imprimis ecclesiam Eye . . . cum omnibus terris et decimis eidem pertinentibus."—Dug. iii, 404-5.

"The ruins are distant about a quarter-of-a-mile from the church, and are on the opposite side of the small river Dove, a tributary of the Waveney. The church is not cruciform. It has aisles to the nave and chancel, but they do not extend as far east as the chancel. The south chancel-aisle was used, I believe, by the monks from the priory. According to the notes of Mr. Sewell, vicar of Yaxley: 'In 1410 *abbey chapel* or south-chancel aisle, and *abbey aisle* or south aisle were built.' These were formerly kept distinct (by a screen, I believe). The entrance to *abbey chapel* was through priest's door (now bricked up.)"—Letter of the Rev. D. Campbell, vicar.

FAREWELL BENEDICTINE PRIORY CHURCH, STAFFORDSHIRE.—The nave of the ancient nunnery church of Farewell, which was also that of the parish, was taken down and rebuilt in brick, in A.D. 1747, the chancel being suffered to remain. A view of it as it appeared in 1744 is given in Shaw's History of Staffordshire.

"Ego Rogerus dei gracia Cestrensis episcopus . . . confirmavi sanctimonialibus et Deo devotis mulieribus ecclesiam sanctæ Mariæ de Faurewelle in perpetuam elemosinam cum omnibus appendiciis suis" &c.—Dug. iv, 110-11.

FOLKESTONE BENEDICTINE PRIORY CHURCH, KENT.—Folkestone priory was originally of very early Saxon foundation. At a later period it became a cell to the abbey of Lonlay, and later still, A.D. 1137, on account of the incursions of the sea, was removed by William de Abrincis to a site southwards of a new church which he had built, and which, with all its appurtenances, he made over to it. This church, which from the first was designed for parochial, as well as conventual uses, still continues as the parish church of Folkestone.

FRAMPTON BENEDICTINE ALIEN PRIORY CHURCH, DORSETSHIRE.—This priory was a cell to the abbey of S. Stephen at Caen, to which the manor of Frampton was given by William the Conqueror. Dug. vii, 1000.

The site of the priory, now called Frampton Court, is about one furlong distant from the church, a fine cruciform building with aisles to the nave, and which served both as that of the parish and monastery.—Letter of the Rev. R. C. Macdonald, vicar.

FRIESTON BENEDICTINE PRIORY CHURCH, LINCOLNSHIRE.—The nunnery of Frieston was founded by Alan de Croun, "dapifer" to king Henry I, who, A.D. 1114, gave to the abbey of Croyland the advowson of the church of S. James with all its appurtenances; and shortly after, divers lands and other neighbouring churches, to be subject to the church of S. James at Frieston, as a cell.

"Ego Alanus de Creun, et uxor mea Muriel . . . donationem in elemosina de hiis rebus fecimus; ecclesiam scilicet Frestoniæ," &c. "Has omnes ecclesias, cum decimis . . . et terris prædictis, concedimus esse subjectas ecclesiæ S. Jacobi Frestoniæ, cellæ S. Guthlaci, libertate qua prænotavimus, jure perpetuo."—Dug. iv, 124-5.

HACKNESS BENEDICTINE PRIORY CHURCH, YORKSHIRE.—The prior and

monks of Whitby having been compelled by pirates and other lawless persons, temp. William Rufus, to retire to Hackness, established, on their subsequent return to Whitby, in, or near the church of S. Peter at Hackness, the place of their temporary sojourn, a cell of three or four monks, which so continued till the dissolution. The church of S. Peter still remains as that of the parish.

HALLYSTONE BENEDICTINE PRIORY CHURCH, NORTHUMBERLAND.—This priory was founded for Benedictine nuns by one of the Umfravilles of Harbottle castle, who gave them the vill, impropriation, and advowson of the church of Hallystone.

“Ricardus episcopus Dunelmensis consolidavit et univit ecclesiam de Crossenset, et capellam de Harbotell, ecclesiæ de Halistan, et monialibus ibidem Deo servientibus,” &c.—Reg. R. Kellawe, ep. Dunelm.

HATFIELD PEVERELL BENEDICTINE PRIORY CHURCH, ESSEX.—Ingelrica, wife of Ralph Peverell, sometime mistress of William the Conqueror, founded here, in expiation of her past life, a college of secular canons, previous to her decease circa A.D. 1100. This foundation was converted by her son William Peverell, temp. Henry I, into a priory of Benedictine monks, as a cell to the abbey of S. Albans. “Sciatis me dedisse ecclesiæ sanctæ Mariæ de Hatfelda, meam propriam mansionem, et omnes domos meas, ad componenda habitacula monachorum, quos ibidem constituo, cum omnibus ad eandem ecclesiam pertinentibus et quæ.....eidem ecclesiæ collata et data fuerunt et Drago capellanus tenebat, et Radulphus,” &c.

The parish church of Hatfield Peverell, which was also that of the priory, forms now its sole remains.

HATFIELD REGIS, OR BROAD OAK, BENEDICTINE PRIORY CHURCH, ESSEX.—The priory of Hatfield was founded circa A.D. 1135, by Alberic de Vere, father of Alberic, the first earl of Oxford, on a site closely adjoining the parish church, with the rectory and advowson of which it was endowed. “The prior and convent having the great tithes of the parish church of Hatfield Regis appropriated to them supplied the cure by their own members, till a vicarage was ordained, which was before 1370; and they were the patrons of it till their suppression.” In an Inquisition taken concerning the benefactions of one Robert Taper and Milicent his wife to the monastery, the distinction between the eastern, or monastic “partem fabricæ novæ conventualis ecclesiæ,” and the western, or parochial part, “fenestram magnam ad caput occidentale parochialis ecclesiæ,” may be readily detected. The ruins of the priory still stand close to the church—now altogether appropriated to the parish. Dug. iv, 432-5.

HERTFORD BENEDICTINE PRIORY CHURCH.—This priory was a cell to the abbey of S. Albans. The church of S. Mary is said to have been rebuilt A.D. 1638, by Thomas Willis (the then owner of the priory estate) under the invocation of S. John Baptist; and the parish to which it belonged is now united with that of All Saints. The following extracts relating to it are taken from the Register of S. Albans:—

“Radulfus de Limesey donavit ecclesiam, quam extruxit apud Hertford, ecclesiæ sancti Albani in cellam.....purè, pro redemptione animæ

sua," &c. "*Sciendum est autem quod, pro hoc beneficio, debet abbas sancti Albani, post primum annum providere sex monachos, de sua congregatione, ad serviendum Deo et sanctæ Mariæ in præfata ecclesia de Hertford,*" &c.—Dug. iii, 299-300.

HINCKLEY BENEDICTINE ALIEN PRIORY CHURCH, LEICESTERSHIRE.—This was an alien priory for two Benedictine monks only, belonging to the abbey of Lira, and founded, according to Nichols, by Hugh de Grantmesnil the ekler.—Dug. vii, 1030.

The parish church of Hinckley, which is a large and handsome cruciform building, with a magnificent western tower and spire, "was in connection with the priory, which stood quite close. There is a view of it in Nichols' History." Letter of the Rev. W. H. Disney, vicar.

HOLLAND, OR UP-HOLLAND BENEDICTINE PRIORY CHURCH, LANCASHIRE.—At first, this priory was founded for a dean and twelve secular priests in the church or chapel of St. Thomas the Martyr at Holland; but these, in A.D. 1319, were changed, on the petition of Sir Robert de Holand the patron, into a prior and Benedictine monks. The domestic buildings are now destroyed, but the church—a fine and most interesting building of three aisles, under a roof which is continuous and unbroken from end to end, with a low tower to the west—continues in its integrity as that of the parish. Dug. iv, 409-11; and view forwarded by the vicar.

LITTLE HORKESLEY CLUNIAC PRIORY CHURCH, ESSEX—a cell to the priory of S. Mary at Thetford, was founded temp. Henry I. by Robert Fitz Godbold and Beatrix his wife, who gave all their churches to the priory of S. Mary, Thetford, on condition that as many monks of that house should be sent to the church of S. Peter at Horkesley, as the place would conveniently hold.

"Ita videlicet, quod prior de Tefford, concedente toto conventu in capitulo, mittet monachos in ecclesia S. Petri de Horkesleia, quantum poterit convenienter sustinere locus ille."
"Confirmasse ecclesiæ S. Petri de Horkesleia, et monachis ibidem Deo servantibus," &c.; "ecclesiam de Horkesleia, ubi monachos Cluniacenses posuit ad serviendum Deo in perpetuum," &c.—Dug. v, 156-7.

The priory stood on the north side of the church of St. Peter, Little Horkesley, which is still standing and in use as that of the parish.

HORTON BENEDICTINE PRIORY CHURCH, DORSETSHIRE.—"Orgarus, comes Devonix, primus fundator. Postea quidam Rogerus, episcopus de Shirburne, obtinuit ab Henrico primo, ut possessiones monasterii de Horton transferret ad monasterium de Shirburne."—Leland, Coll. i, 78. From the Domesday survey it appears that beside other possessions, the church held the village in which it stood, the lands being rated at seven hides. After its annexation as a cell to Sherbourne, one or more monks from that house resided in the priory, all traces of which are said to be now lost. The church, however—under the invocation of S. Wolfrida—which was also that of the parish, continued to be in use till A.D. 1720, when it is said to have been wholly, or in great part, rebuilt.

HURLEY BENEDICTINE PRIORY CHURCH, BERKSHIRE.—Geoffrey de Magna-villa was the founder of this priory, temp. William the Conqueror, as a cell to the abbey of Westminster. “Sciant, &c. quod ego Godefridus de Magna-villa . . . donavi Deo et sancto Petro et ecclesiæ Westmonasteriensi necnon et Sanctæ Mariæ de Hurleia . . . eandem ecclesiam sanctæ Mariæ de Hurleia in Berrochsira, cum tota prædicta villa de Hurleia,” &c.

The church of S. Mary at Hurley above referred to, still continues, as before the foundation and during the continuance of, the priory, to serve as that of the parish.

IPPLEPEN BENEDICTINE ALIEN PRIORY CHURCH, DEVONSHIRE.—This was a cell to the abbey of S. Peter, of Fulgers, in Britany, to which the patronage of the church of Ipplepen was given at an early period by the Felgheres family. The rector of the church, from holding his appointment immediately from the abbey, was called a prior. Dug. vii, 1046.

“The church is an ancient Gothic building, five or six hundred years old, having nave, chancel, and two side aisles, with a handsome tower a hundred feet high. The old priory is still standing, and is in a grand state of repair. It is but a short distance from the church which stands high, so that the chimneys of the priory are just below the church-yard at a little distance. There is a saying in the parish that some subterranean passage formerly connected the two. We have an old record that in 1274 Brother Luke resigned the priory and Brother Thomas succeeded him; and a list of the priors, rectors and vicars ever since.” Letters of the Rev. R. Harris, vicar.

KIDWELLY BENEDICTINE PRIORY CHURCH, CAERMARTHENSHIRE.—Of this church Leland writes thus :—“In the new towne is onely a chirche of our Ladi, and by is the celle of blake monkes of Shirburne. Ther the prior is parson of our Ladi chirch.”

“Ricardus . . . Menevensis episcopus . . . domino Johanni Griffith vicario perpetuo de Kidwelly,” &c. “Quia nos alias legitime procedentes . . . et emolumenta quæcunque ad ecclesiam parochialem beatæ Mariæ Virginis de Kidwelly, ac ad prioratum ejusdem villæ spectantes,” &c.—Dug. iv, 64-6.

The church of S. Mary above referred to—a fine cruciform building with a western tower surmounted by a lofty spire—is still perfect, and in use as that of the parish.

LANCASTER BENEDICTINE ALIEN PRIORY CHURCH.—The church of S. Mary at Lancaster having been given by Roger, earl of Poitiers, A.D. 1049, to the abbey of S. Martin at Seez, in Normandy, a prior, five monks, three priests, and two clerks, with their servants, were thereupon established on the spot, as a cell to that house.

“Nos . . . priori, et monachis Lancastriæ, ecclesiam beatæ Mariæ Lancastriæ, cum omnibus terris, decimis, possessionibus, et capellis ad dictam ecclesiam spectantibus; . . confirmamus.” . . “dilecto nobis in Christo Johanni Innocent, priori ecclesiæ beatæ Mariæ Lancastriæ et successoribus suis prioribus loci prædicti,” &c.—Dug. vii, 997-8.

“I have always understood that the monks *did* live on or near the site of this present house, and *did* serve the parish church and some of the

outlying chapelries. The chancel (of three aisles, and of the same breadth and height as the nave) is just exactly *half* the church. There *was once* a very massive and beautiful ebony (black oak ?) chancel screen (or rather it exists now, transformed into a book-case for the library at Copernwray), and I have always supposed that the shape of the church was due to its monastic origin." Letter of the Rev. J. Allen, vicar.

LAPLEY BENEDICTINE ALIEN PRIORY CHURCH, STAFFORDSHIRE.—Lapley was a cell to the abbey of S. Remigius at Rheims, to which the manor of Lapley was given, temp. Edward the Confessor, by Algar, earl of Chester, or Mercia. Dug. vii, 1042.

"The church is, I think, certainly that of the Benedictines. It was originally cruciform, with a central tower. The transepts are now gone, but there are traces of their extent and proportion. The chancel is of unusual length, I think (about 45 ft.), in comparison with that of the nave (60 ft.) . . . The priory has been a farm house, and is now occupied by the lord of the manor. It is situated about a hundred yards S.W. of the church, as is usual. To the best of my belief, all the evidence of site, &c., points to the conclusion that the church was both parochial and monastic." Letter, accompanied with large folio plans of the church, of the Rev. A. H. Talbot, vicar.

LEOMINSTER BENEDICTINE PRIORY CHURCH, HEREFORDSHIRE.—Of this well-known church, it will be enough to quote Leland's account :—"There is but one paroch church in Leominster, but it is large, somewhat dark and of antient building, insomuch that it is a grete lykelyhood that it is the church that was somewhat afore the conquest. The church of the priorie was hard joyned to the est end of the paroch church, and was but a small thing." Though wrong as to the age of the existing fabric, recent diggings have shewn that the worthy itinerant was quite right in calling the eastern or monastic church "hard joyned" to the end of it, a small (and it may be added, very unsymmetrical), thing. Beautifully engraved views of Leominster church may be seen in "Neale and Le Keux's Churches," vol. i ; and excellent accounts, with illustrations and plans, in *Archæological Journal*, x, 109 ; and *Journal of the British Archæological Association*, xxvii, 438 ; the latter accompanied with a very clever and ingenious restored elevation of the interior as originally designed, by the late Mr. Roberts.

LODERS BENEDICTINE ALIEN PRIORY CHURCH, DORSETSHIRE.—The priory of Loders was a cell to the abbey of Mountsburch, in Normandy, to which the manor and parish church were given, temp. Henry I, by Benedict, or Richard de Redvers. Dug. vii, 999 and 1097.

"This church is said to have been the church of a monastery. . . . It has the usual receptacle for holy water in the south door of the chancel. The older portion of the vicarage—about 200 yards distant—is reported to be the former monastery, and the old framed roof of our kitchen conveys that impression." Letter of the Rev. J. S. Stewart, vicar.

LYMINSTER BENEDICTINE ALIEN PRIORY CHURCH OF NUNS, SUSSEX.—Lyminster was a cell to the nunnery of Almanesche, in Normandy, founded by Roger de Montgomery, earl of Arundel, temp. William the

Conqueror. Hence, says Tanner, it is probable that that earl or one of his sons gave the church of this place and other lands hereabout to that monastery, which might occasion the fixing of a convent of those nuns here before A.D. 1178. Dug. vii, 1032.

"Lyminster church is the ancient priory church, and belonged originally to a nunnery of which traces have been found within memory on the south side of the building. The nunnery stood close to the churchyard, about thirty yards from the church, the nuns having a private entrance into the chancel, which they used more peculiarly as their own. The chancel is of remarkable length." Letter of the Rev. E. Durnford, vicar.

LYNN REGIS BENEDICTINE PRIORY CHURCH, NORFOLK.—The priory of Lynn, together with the church of S. Margaret there, was founded circa A.D. 1100, by bishop Herbert de Losinga, as a cell to his cathedral priory of Norwich. Dug. iv, 462.

The magnificent church of S. Margaret, with its two western towers, still continues entire, as that of the parish.

MALPAS CLUNIAC PRIORY CHURCH, MONMOUTHSHIRE.—Malpas priory was a cell to the priory of Montacute. The church, which remains intact, is still in use as that of the parish, as it probably was from the first the cell containing only the prior and two monks. Dug. v, 173.

MARRICK BENEDICTINE PRIORY CHURCH, YORKS.—The priory of Marrick in Swaledale, was founded for Benedictine nuns by Roger de Aske, either in the reign of Stephen, or beginning of that of Henry II. on a plot of ground adjoining the parish church of S. Andrew, with which, among other gifts, he also endowed it. The chancel is in ruins, but the tower and mutilated body of the church still serve as that of the parish. For a view of it, see Whitaker's *Richmondshire*, i, 220.

MIDDLESBURGH BENEDICTINE PRIORY CHURCH, YORKS.—The church of S. John and S. Hilda at Middlesburgh, was given by Robert de Brus circa 1120, with all things thereto pertaining, and two carucates and two oxgangs of land in Newham, in perpetual alms to the church of S. Peter and S. Hilda at Whitby, to the intent that in the said church of Middlesburgh, there should be certain monks from that house serving God and S. Hilda.

"Notum sit . . . me dedisse . . . et confirmasse Deo et ecclesiæ sanctæ Hylde de Middelburg, et monachis ibidem Deo servientibus," &c. Burton says that, at the time of the Dissolution, two or three monks only were resident in this cell.—Dug. iii, 361-2.

The present parish church of Middlesburgh is built upon the site of the ancient parish, and monastic, church or chapel of S. Hilda, now destroyed.

MINTING BENEDICTINE ALIEN PRIORY CHURCH, LINCOLNSHIRE.—Ranulph de Meschines, earl of Chester, says Tanner, before the year 1129, gave the church of S. Andrew at Minting to the abbey of S. Benoit sur Loir; whereupon an alien priory of Benedictines was fixed in it.—Dug. vii, 1023.

The parish church of Minting consists simply of a chancel, nave, with

south porch, and north aisle of three bays with clustered columns; the latter, with the chancel arch, being of fine transitional Norman work, and from their superior character, most probably the work of the monks. "There are no remains of the priory," but the old vicarage, which, in all likelihood, occupied the site, was immediately adjacent to the churchyard towards the west; and a large field containing remains of the vivaria extends westward again of this.—Letter, containing sketch ground plans of church, and adjoining land and buildings, of the Rev. J. Bestforth, vicar.

MINSTER BENEDICTINE PRIORY CHURCH, ISLE OF SHEPPY, KENT.—Sexburga, widow of Ercombert, king of Kent, was the foundress of this priory, circa A.D. 675. Destroyed during the devastations of the Danes, it was reedified and replenished with Benedictine nuns in A.D. 1130, by William de Corbeuil, archbishop of Canterbury, who dedicated it in honour of SS. Mary and Sexburga.

"Rex omnibus &c. Sciatis nos concessisse ... ecclesiæ sanctæ Mariæ et sanctæ Sexburgæ de Scapeya, et sanctimonialibus ibidem Deo servientibus.....locum suum in Scapeya *et ecclesiam sanctæ Mariæ et sanctæ Sexburgæ*," &c.

There can be little or no doubt that the existing church of Minster, both from its age and identity of dedication, is not only that of archbishop de Corbeuil's reconstituted monastery, but of its ancient Saxon predecessor. Hasted says it formed part of the endowment at the first foundation; and Weever, that—"Some part of it is now converted into a parish church." An interesting notice of this church—where some recent discoveries tend strongly to favour these conclusions—may be seen in vol. xli, 54, of this Journal.

MONKLAND BENEDICTINE ALIEN PRIORY CHURCH, HEREFORDSHIRE.—Monkland priory was a cell to the abbey of S. Peter at Conches, to which the manor and church of this place were given by Ralph de Toni the elder, temp. William Rufus. The church, a small but very interesting building, dating from A.D. 1100, and which has recently been admirably restored, is still in use as that of the parish.—Dug. vii, 1026; and account by the Rev. Sir Henry Baker, Bart.

MONMOUTH BENEDICTINE PRIORY CHURCH.—Wihenoc, of Monmouth, temp. Henry I, brought over certain monks from the abbey of S. Florence, of Saumur in Anjou, whom he placed, first in the church of S. Cadoc, near his castle there, and afterwards in the church of S. Mary.

"Wihenocus de Monemue &c. Notum sit.....quod ego.....construxi in castro meo de Monemue ecclesiam, eamque.....dedi monachis sancti Florentii de Salmuro.....et dedi eis diversas possessiones ecclesiam sancti Cadoci juxta castrum meum sitam in fundo, et dominio meo, ubi primum monachi præfati, antequam ecclesia Monemue perficeretur, aliquandiu inhabitaverant," &c. Dug. iv, 595-6.

"The church of the priory," says Cox, "occupied the site of S. Mary's, the present parish church, and about sixty years ago was partly taken down and reconstructed. The tower and lower part of the spire are the only remains of the ancient edifice, which appears to have been built in the gothic style of architecture." The slight remains of the priory stand to the north of it.

MORFIELD, OR MOMERFIELD BENEDICTINE PRIORY CHURCH, SHROPSHIRE.—According to Tanner, this was a cell to the abbey of Shrewsbury to which the church of S. Gregory here, with all the lands belonging to it, was given by the founder, earl Roger. His charter describes it as :—“*ecclesiam de Mumerfield cum tota terra quam clerici tenebant.*” The editors of the *Monasticon* supply the following information respecting in it a note, iii, 516, e :—“*Anno iiij of December xxxvij Hen. VIII, pro domino.....admirallo Angliæ. Revere. nuper cellæ sive grangiæ de Morefelde in com. Salop. parcell. possessionum nuper monasterii de Salopp. concess. cuidam Ricardo Marshallæ clerico pro termino vitæ absque aliquo inde reddendo ultra vli, xvijs, ob. pro stipendio curati de Morefeld,*” &c.

NEWNTON LONGUEVILLE CLUNIAK ALIEN PRIORY CHURCH, BUCKS.—Newnton Longueville was a cell to the abbey to S. Faith at Longueville in Normandy, to which this, and several other churches and lands were given by Walter Giffard, earl of Buckingham, temp. Henry I.—Dug. vii, 1036.

“The church of S. Faith here was attached to the alien priory of Cluniac monks from Longueville in Normandy ; the priory being dissolved in 1444, and its property given to New College, Oxford.

“The present church has nave and north and south aisles, the north aisle being further extended into an aisle of the chancel, which is known locally as the New College chancel, to distinguish it from the Rector’s chancel.

“An old house (tenanted by a farmer in occupation of land belonging to New College) is still standing, traditionally associated with the priory, very near the south side of the church, and, in fact, connected with it (it is said) by a subterranean passage.

“The church has lately been restored with great care by Mr. Blomfield who has noticed some peculiar mouldings on the capitals of pillars as similar to what he had seen in Normandy.” Letter of the Rev. H. C. Blagden, rector.

NUNKEELING BENEDICTINE PRIORY CHURCH, YORKS.—“*Omnibus, &c. Agnes de Archis salutem. Notum sit vobis me concessisse et dedisse ac præsentis cartæ meæ testimonio confirmasse Deo et sanctæ Mariæ et sanctæ Helenæ et monialibus de Killinge ecclesiam ejusdem villæ,*” &c.—Dug. iv, 185-6.

“*Md. that it (the conventual church) stondith at the nether (west) ende of the parish church of Nonnekelynge, and the walles and the rooffe are alle hole of one story, and the parish belles in their steepulle aforeseid, and there are ij doorys by the hygh alter for to go and come into the parish church.*” Survey, temp. Henry VIII. P. R. O.

The parish church of Nunkeeling was meanly rebuilt with brick in 1810, part of the old materials being re-used.

NUN MONKTON BENEDICTINE PRIORY CHURCH, YORKS.—Henry Murdoc, archbishop of York, appropriated this church to the prioress and nuns of Monkton and also ordained a perpetual vicar, who should reside personally in the church, and have the care of the parishioners’ souls, &c. Dr. Burton, Reg. Ebor. Melton, p. 181.

The nave, or parochial church of this fine, and, perhaps, unique building, is still standing and in use.

OKEBURN, OR OGBOURNE ST. GEORGE, BENEDICTINE ALIEN PRIORY CHURCH, WILTSHIRE.—About the year 1149, Maud de Walingford, heiress to Robert D'Oiley, gave to the abbey of Bec in Normandy, the manors and churches of Great and Little Okeburn; at the former of which places a convent was not long after established, and became the chiefest and richest cell to it in England.—Dug. vii, 1016.

"I should say the church is cruciform, with a centre aisle right through to the baptistery at the west end door; it has two side aisles, each leading to what were two chapels. There is a large house next the church, evidently once the residence of the monks. The village was once around the church, now it is half-a-mile from it." Letter of the Rev. A. Pyne, vicar.

From the foregoing account, it seems tolerably certain that the parish church, though direct and positive proof of the fact may not be forthcoming, was also that of the closely adjoining priory of Ogbourne.

OTTERTON BENEDICTINE ALIEN PRIORY CHURCH, DEVONSHIRE.—This priory was a cell to the abbey of S. Michael in Periculo Maris, in Normandy, to the monks of which house the manor of Otterton was given by the Conqueror. The priory, which seems to have adjoined the parish church—now, with the exception of the tower, entirely destroyed—towards the west, contained four monks only.—Dug. vii, 1033; and letter of Dr. Brushfield, containing sketch of original church from an old print taken before its destruction, kindly communicated by the Rev. J. B. Sweet, vicar.

PENWORTHAM BENEDICTINE PRIORY CHURCH, LANCASHIRE.—Warine Bussel having given the church and tithes of Penwortham, temp. William the Conqueror, to the abbey of Evesham, a priory was shortly afterwards erected on the spot as a cell to that house. "Ego Ricardus Bussell..... confirmo ecclesiæ de Evesham, omnem donationem, et totam elemosinam quam fecit pater meus Warinus prædictæ ecclesiæ, videlicet, ecclesiam de Peneverham, cum decimis et omnibus pertinentiis suis," &c.

The church thus bestowed upon the abbey of Evesham, and utilized up to the time of the dissolution, as that of its cell, remains still in use as the parish church of Penwortham.

PERSHORE BENEDICTINE ABBEY CHURCH, WORCESTERSHIRE.—This church is said to have been founded by Oswald, nephew of Ethelred, king of Mercia, A.D. 689. Leland, Itin. V, says:—"Oswaldus primum instituit canonicos sæculares apud Persore. Postea fuit ibidem chorus monachorum, rursus canonici inducti. Postea monachi per Edgarum." The convent possessed the rectory of the parish church of S. Cross, which was probably held in the nave of the abbey church, though the Monasticon—as so constantly happens in points of special interest—says nothing of it.

At the present time, and since the suppression, the parish, having by some means, not apparent, acquired the choir, central tower, and south transept of the abbey church, have used them as their parish church instead of the nave, which has been destroyed.

PRESTON CAPES CLUNIAE PRIORY CHURCH, NORTHAMPTONSHIRE.—Hugh de Leycestre, about the end of the Conqueror's reign, placed in the church

of this place four Cluniac monks. Afterwards they were removed to the church of Daventry, where were four secular canons, two of whom took their habit, but the other two refused, and had food and clothing allowed them for the rest of their lives.

"Hugo de Leycestre, dictus vice comes, dedit nobis ecclesiam de Preston, ubi primo fundavit prioratum et monachos instituit. Sed post annorum paucorum—removit ad *ecclesiam* de Daventre, ubi secundo fundavit prioratum et monasterium construxit in honore beati Augustini Anglorum apostoli, juxta ecclesiam parochialem ejusdem villæ," &c.

From this it would seem clear that in the first instance at least the monks were established in the parish church, though how long they continued there is uncertain ; all that can now be said for certain is, that at some considerable time before the dissolution, another and distinct building had been erected for their separate use, as witness the following :—"The church and chauncell of the late monastere of Daventre clerelie dekaied, and nothing there standyngs but the walls and litle and div's wyndowes that be glased ; which seid walls and glasse were taken down and the stone saved for the reedifiengs of the tenandries in the towne of Daventre," &c.—Dug. v, 184.

ROCHESTER BENEDICTINE PRIORY AND CATHEDRAL CHURCH, KENT.—From a very early period, probably from the first, the cathedral church of Rochester was in part also parochial ; since we find the famous Gundulf—under whom the original foundation of seculars was changed into one of monks—confirming to the latter by charter (1100-1108), the advowson of the altar of S. Nicholas "which was parochial in the church of the blessed Andrew." It appears that the site of this altar was changed by the monks early in the 14th century, against the will of the parishioners ; but an arrangement was eventually come to by which the parish mass was to be celebrated "in altari existente in corpore ecclesiæ anteriori sub pulpito." Finally, on Dec. 18th, 1423, the parishioners removed to a separate and distinct church erected for them by the monks in the cemetery to the north of the cathedral church ; solemnly renouncing before the altar of S. Nicholas, in the nave of the said cathedral church, all their rights thereto.—Notes on the architectural history of Rochester cathedral church, by Mr. W. H. St. John Hope.

ROMSEY BENEDICTINE ABBEY CHURCH, HAMPSHIRE.—Romsey abbey held the vill and rectory of the parish church at the time of the Domesday survey ; facts which may help to account for the position of that building, subsequently to the erection of the nave of the abbey church, viz., in the eastern part of its north aisle. Later on, it was found necessary to increase these somewhat narrow limits by building another aisle towards the north, which opened to the original one by an arcade. After the dissolution, when the inhabitants acquired the whole of the conventual church, this additional aisle was pulled down, and the arcade built up, but it still remains distinctly visible in the north wall of the aisle proper. See plate by Coney in *Monasticon*, ii, 506.

RUMBURGH BENEDICTINE PRIORY CHURCH, SUFFOLK.—The priory of Rumburgh, originally founded by Agelmar, bishop of Elmham, and Thurstan, abbot of S. Benet at Holme, between A.D. 1064-1070, was given, some-

time in the reign of Henry I, either by Stephen, or his son Alan the third, earl of Richmond, as a cell to S. Mary's abbey at York. Rumburgh, at the time of the foundation of the priory, was a member of Wissett, in the church of which place, at the time of the Domesday survey, there were, it seems, twelve monks:—"In hac ecclesia xii monachi, et sub hac i capella." In a survey of the monastery made temp. Henry VIII. it is said:—"The township of Rumburgh clayme their church to be a p'oeche church, but it is none, and the proffytts thereof wyll not fynde a pryest." And again, after a description of the building, is added the following:—"The inh'taunts of Rumburgh clayme it to be their church." Whatever its technical character may have been, it was, at least, used by the inhabitants as their church before the suppression, and served by one of monastic chaplains on their behalf, since it is further stated:—"The late monasterye there worn persons in p'sonye of Wysett, Rumburgh, and Saynet Michaells in Elneh'm, and have founde iij pryests in the same iij townes."

The church, which occupied the south side of the cloister, continues to be used as the parish church of Rumburgh.

SCARBOROUGH CISTERCIAN ALIEN PRIORY CHURCH, YORKSHIRE.—The church of S. Mary at Scarborough having been given, with divers other possessions, to the abbot and brethren of the mother house of Citeaux, certain of the latter were sent over and settled there as a cell, before the fourth year of king John. The present church consists of the nave, central tower and bases of two western towers, and south transept; the north transept, and the choir with its aisles, are said to have been ruined in the Civil War. It is remarkable as being one of the very few examples of Cistercian churches in the kingdom which were parochial as well as monastic.

SHERBOURNE BENEDICTINE PRIORY CHURCH, DORSETSHIRE.—Of this well-known church it is unnecessary to say much. Originally the seat of a bishopric, and served by secular canons, it was converted into a Benedictine monastery by bishop Wlsin in A.D. 998. The rectory of Sherbourne, after the translation of the see to Salisbury, was held by the abbot as prebendary of that cathedral, *ex officio*, and the nave of the abbey church used as that of the parish. Leland says:—"The body of the abbay churche dedicate to our Lady, servid ontill a hunderithe yeres syns for the clife paroeche churche of the towne." Then he describes the riot that ensued on the removal of the font from the nave of the abbey church to the chapel of Allhallows, attached to its west end, and the burning of the monastic church by the townspeople, adding—"after this time Allhalowes churche and not S. Maries, was used for the paroeche churche." The case, therefore, stood thus, that "from the beginning and primeval foundation thereof," the parishioners used the nave of the monastic, as their parish, church. Then, probably to get rid of them, about the last quarter of the fourteenth century, the monks built the chapel of Allhallows—a large three aisled structure, at the west end of, and connected with, the nave—for their use, retaining, however, the font in the monastic nave. Then came the riot, and after that the conversion of the chapel, into the parish church, of Allhallows. After the suppression, and the purchase of the abbey church by the inhabitants, Leland supplies

us with this further and final notice, "Allhalowes Paroch Chirch pullid down alate, and the Paroch Chirch made in our Lady Chirch at the Abbay." And there, as before the building of Allhallows, it still remains. An excellent account of Sherbourne abbey church may be seen in the Bristol volume of the Institute, enriched with many plates by the late Rev. J. L. Petit; and in the Journal for 1865, by the late Professor Willis.

NEW SHOREHAM BENEDICTINE ALIEN PRIORY CHURCH, SUSSEX.—At a distance of between four and five miles only from Steyning, stand the remains of what must, in some respects, be considered the even still finer and more remarkable church of S. Mary, New Shoreham. As the historical evidence relating to it is an all but absolute blank, we are consequently compelled to fall back upon the internal evidence of the building itself; but that, I think, is so conclusive as to admit of no degree of doubt whatever. The facts of the case are briefly these. The parishes of Old and New Shoreham, which adjoin each other, contain 2,077 and 66 acres respectively. Both are in the Rape of Bramber, and, together with all the rest in that district, belonged to the Lords of Braose on whom they were bestowed by the Conqueror. In the tenth of that reign, William de Braose made a gift of sundry properties to the abbot and monks of St. Florence at Saumur in Anjou; and among these were the following churches in Sussex, viz.:—S. Peter de Sela, S. Nicholas de Brembria, S. Nicholas de Soraham, and S. Peter de Veteri-ponte. In consequence of these gifts the abbey of St. Florence established at Sele (now called Beeding) a small priory of Benedictine monks, to which these churches were all attached. At the date of this foundation, the parish of New Shoreham did not exist, being then parcel of that of S. Nicholas, Old Shoreham. But that it was both formed, and the church of S. Mary built there by the monks in the interval between that time and circa A.D. 1103, is conclusively proved by the following passage in the confirmation charter of Philip de Braose, son of the benefactor. "*Ierosolimis autem prædictus Philippus rediens ecclesiam sanctæ Mariæ de Nova Soraham, quia monachorum prædictorum exstitit juris, diligenter concessit et confirmavit.*" To this spot then, it would seem certain that the monks settled at Sele (and who, as a matter of fact, continued there till the suppression), were at least designed to be removed: for not only was the church, even as first built—a grand cruciform structure with aisles and central tower—utterly out of keeping with the requirements of a parish of 66 acres; but the original short Norman choir was taken down and rebuilt on a greatly enlarged scale, and in the most sumptuous style of monastic splendour, towards the close of the twelfth century. To suppose that such a work as this, consisting, as it does, of five bays in length, with north and south aisles, triforium and clerestory, vaulted throughout with stone, and sculptured from end to end with a prodigality of the richest detail, was designed for the sole use of a small country parish—and such a parish!—is, of course, preposterous; and its erection for conventual as well as parochial uses must, therefore, I think, be assigned to one or more of the Lords of Braose (for there was a manifest pause between the lower, or Transitional, and the upper or Lancet portion of this great choir), or, to their joint action, perhaps, with the convent of S. Florence. What has happened here (conversely

to the instance of Steyning), is just what happened at Boxgrove, where a similar rebuilding of the choir took place;—the parishioners abandoning the plainer and humbler nave, and appropriating, or having appropriated to them, the far more splendid monastic chancel as their parish church. In this capacity it still continues.

SHREWSBURY BENEDICTINE ABBEY CHURCH.—The abbey church of Shrewsbury having been founded in what was originally the parish church of the place, remained parochial as well as monastic till the dissolution. The parochial nave, with its aisles and western tower, still remain here; the monastic choir and transept are destroyed. There are good views of the west end (exterior) and east (interior) of Shrewsbury abbey church in Neale and Le Keux, vol. ii.

SNAITH BENEDICTINE PRIORY CHURCH, YORKSHIRE.—In A.D. 1100, Gerard archbishop of York gave the church of this place to Selby abbey, which gift was confirmed in A.D. 1310 by William de Grenefeld his successor, who decreed that it should be lawful for the abbot and convent to place and remove two of their monks in the church of Snaith, to be continually resident; and, by a secular priest, to hear the confessions of the parishioners, &c., and so perpetually to serve, without any ordination of a vicar.—Dug. iii, 493.

The ancient church of S. Mary at Snaith, an extensive and interesting building with no less than four attached chantry chapels, still remains in excellent preservation as that of the parish.

SPORLE BENEDICTINE ALIEN PRIORY CHURCH, NORFOLK.—Sporle was a cell to the abbey of S. Florence near Saumur, in Anjou, and together with the parish church, which would seem to have been that of the convent as well, under the invocation of the Blessed Virgin Mary. The remains of the priory “or rather mounds of earth which indicate foundations, are in a field adjoining to the churchyard. There are great peculiarities about the building. In the north and south angles of the chancel (interior) are Norman pilasters, &c. But the most strange feature of the building is two blocks of masonry in the nave near the chancel arch, and the general opinion is that there was a central tower, or that the church only extended to that limit.”—Letter of the Rev. T. Jones, vicar.

STEVENTON BENEDICTINE ALIEN PRIORY CHURCH, BERKSHIRE.—This was a cell to the abbey of Bec, to which it was given by king Henry I.—Dug. vii, 1044.

The church of Steventon, as I learn from queries addressed to the vicar, the Rev. F. Theobald, was that of the priory, from which it was about a hundred yards distant. It is not cruciform, but has aisles to both nave and chancel.

ST. ALBAN'S BENEDICTINE ABBEY, NOW CATHEDRAL CHURCH, HERTFORDSHIRE.—Of this famous church there is no need to speak. What is remarkable in so vast and dignified a structure is the fact that, it too, like so many other humbler ones of its class, was parochial as well as monastic. The parochial part, or chapel of S. Andrew, on the north-western side of

the nave—now completely destroyed—was, up to the dissolution, a building of very great size and importance indeed, being no less than 145 feet in length, by about 66 in breadth; in other words, occupying the space of six out of the thirteen bays of the enormous nave, or nearly half its length, and with a breadth of rather more than that of the nave and one of its aisles, the walls included. The nave, or western part of this parochial chapel, opened to the aisle of the abbey church by an arcade of four arches, the bases of the pillars of which still remain in situ; the choir, or eastern part, had the wall between it and the aisle of the abbey church unpierced.

A good handbook to St. Alban's has been published by Mr. Murray, where a plan of the chapel of St. Andrew may be seen. Several views—some exquisitely engraved—showing it in its then state, are given in Neale and Le Keux's *Churches*, vol. i; and many folio plates of elevations and details, in the *Spring Gardens Sketch Book*.

ST. BEE'S BENEDICTINE PRIORY CHURCH, CUMBERLAND.—Bega, an Irish saint, is said to have founded the first of her many English cells in Coupland, whence she migrated to a spot between the Wear and Tyne; thence to Hartlepool; after that to Helcacester; and lastly to Hackness, near Scarborough, where she died. The church in Coupland, being afterwards built in honour of her, was given by William, son of Randolph de Meschines, temp. Henry I, to the abbey of St. Mary at York, conditionally to a priory being established therein. "*Dedi ... et confirmavi ecclesiæ sanctæ Mariæ Eboracensis cænobii, ecclesiam sanctæ Begæ quæ est sita in Canpalandia. Reddidi etiam et dedi eidem ecclesiæ parochiam suam, &c. Et abbas Eboraci et capitulum semper mittant et habeant in ecclesia sanctæ Begæ, priorem, et cum eo sex monachos ad minus residentes,*" &c. At the dissolution, the choir of the monks was allowed to fall into ruin, but not destroyed; the tower and transept were left standing; while the nave with its aisles was retained to serve as before, for the parish church.

ST. CLEMENT'S OR CLEMENTHORPE BENEDICTINE PRIORY CHURCH, YORK.—"The church belonging to this nunnery," says Drake, "was very anciently parochial, and was, together with the inhabitants and parishioners, appropriated to the prioress and convent." "This church," he adds, "continued to be parochial till A.D. 1585, when it was united to St. Mary's Bishop-hill the Elder, along with its parish of Middlethorpe," &c. Drake, pp. 247, 248.

S. HELEN'S BENEDICTINE PRIORY CHURCH OF NUNS, LONDON.—William, son of William the goldsmith, having obtained the advowson of the church of St. Helen from the dean and chapter of St. Paul's, founded therein a priory of nuns, circa A.D. 1212. The church, the north aisle of which formed the conventual chapel, still serves as that of the parish. The conventual buildings, which adjoined the church on the north side, were demolished about a century ago.

S. JAMES'S BENEDICTINE PRIORY CHURCH, BRISTOL.—The priory of St. James, a cell to the abbey of Tewkesbury, was founded by Robert earl of Gloucester, natural son of Henry I; the church being consecrated in

1130, by Simon, bishop of Worcester. In 1374 it was made parochial, when the inhabitants undertook to build a campanile, the bells of which—to be used in common by both—were to be bought and kept in repair at their mutual expense. Leland, speaking of the priory, says:—"the ruins of it stand the hard buttynge to the este end of the Paroche Churche." What now remains of this once fine building are the five western, of the seven bays of the nave—deprived of their aisles—and the much altered and mutilated tower—Letter, view, and account, forwarded by the vicar, the Rev. J. Hart Davis.

S. PETER'S BENEDICTINE PRIORY CHURCH, HEREFORD.—The collegiate church of St. Peter in the suburbs of Hereford was built and endowed by Walter de Lacy, who, falling from a ladder during its erection, was killed on the spot, A.D. 1084. In A.D. 1101, Hugh de Lacy his son gave it, with all its possessions, to the abbey of S. Peter at Gloucester, whereon the provost and secular canons were changed into a prior and Benedictine monks; Robert Betun, bishop of Hereford, giving them ground for their monastery, which was dedicated in honour of S. Peter, S. Paul, and S. Guthlac, though commonly called by the name of the last saint only.

"Anno Domini mcj. Hugo de Lacy ecclesiam sancti Petri Hereford, quam pater suus Walterus a fundamentis construxerat, dedit monachis sancti Petri Gloucestricæ, cum præbendis et omnibus quæ ad eam pertinent." Dug. iii, 620-22.

The church of S. Peter, which still retains the choir stalls of the monks, continues in perfect preservation as that of the parish.

S. SEPULCHRE'S BENEDICTINE PRIORY CHURCH, CANTERBURY.—The nunnery of S. Sepulchre was founded, circa A.D. 1100, by archbishop Anselm. It was contiguous to the parish church of S. Sepulchre, in the eastern suburb of Canterbury, with the rectory of which it was endowed, and from which it took its name. "It seems," says Somner, "that the parish church of S. Sepulchre was torn down in the same fall with the nunnery; for however mention may be found both of the parish church and church-yard before, yet, since the suppression, the place of the two latter is unknown." Dug. iv, 413-414.

STANLEY S. LEONARD BENEDICTINE PRIORY CHURCH, GLOUCESTERSHIRE.—The church of S. Leonard at this place having, with many others, been given to the abbey of S. Peter at Gloucester, by Roger de Berkley, A.D. 1146, a small cell was thereupon established in it by that house. It is still quite perfect, and in use as that of the parish. The cloister was on the south of the nave. A picturesque view, with an account and details, may be seen in vol. vi, 44, of this Journal.

STEYNING BENEDICTINE ALIEN PRIORY CHURCH, SUSSEX.—Tanner, speaking of this place, says, that king Edward the Confessor gave certain lands here to the abbey of the Holy Trinity at Fecamp in Normandy, which, being taken away by earl Godwin, were restored by William the Conqueror; whereupon some Benedictine monks were thence sent forth and established a cell upon the spot.—Dug. vii, 1053.

The remains of the parish church of S. Andrew, which, together with the lands above referred to, was given to the abbey of Fecamp, formed, there can be no doubt—from internal evidence alone—part of that of the

alien priory. At present it consists only of four bays of the nave on either side, with part of the fifth built up into a western wall, which, at some time subsequent to the suppression, has been built across the church at that point, and so curtailed its length westwards. Beyond this transverse wall, a low and poor western tower has also been built—just as at Waltham. Originally, the church was a noble cruciform building with a central tower, of which the lofty western arch rising to the full height of the nave, but now closed, and forming its eastern termination—again as at Waltham—alone remains. The originality and purity of design, exquisite beauty of proportion, and refined richness of decoration, render what is left of this once admirable building almost, if not quite unique; and—although its history seems to be altogether confused or lost—abundantly sufficient to declare its monastic, and, as I am inclined to think—architecturally—French character. Details of the capitals and arches may be seen in Sharpe's *Ornamentation of the Transitional Period of British Architecture*, Pls. 15-18; and three very finely engraved illustrations, shewing external and internal elevations, with ground plan, and details of all the parts, in Britton's *Architectural Antiquities of Great Britain*, v, 210.

STOGURSEY, OR STOKE COURCEY BENEDICTINE ALIEN PRIORY CHURCH, SOMERSETSHIRE.—Tanner says, the church of S. Andrew here, with several lands and tithes hereabouts, having been given to the abbey of Lonlay, temp. Henry II, a prior and convent were sent from thence to settle as a cell to that foreign house.—Dug. vii, 1012.

"The church belongs to a class different from other monastic and parochial churches in having aisles for the choir and none for the nave." Mr. E. A. Freeman.

There is a farm called "the Priory," with a small round tower, adjoining the churchyard.—Letter of the Rev. J. L. Meade-King, vicar.

STOWE, OR MARIESTOW BENEDICTINE ABBEY CHURCH, LINCOLNSHIRE.—This was first a church of secular priests, built by Eadnoth, bishop of Dorchester; Leofric earl of Mercia, and his wife the lady Godiva, being great benefactors to it. Remigius, who translated the see of Dorchester to Lincoln soon after the Conquest, changed the seculars for Benedictine monks, who continued to occupy the church of S. Mary till A.D. 1109, when they were transferred to Eynsham in Oxfordshire. After this, the church of Stow became simply parochial, as at present.

STRATFIELD SAYE BENEDICTINE ALIEN PRIORY CHURCH, HAMPSHIRE.—The church of Stratfield, and a solitary place near it dedicated to S. Leonard, having been given about A.D. 1170, by Nicholas de Stoteville to his newly founded abbey of Vallemont, a prior and some Benedictine monks were thenceforth settled here to look after their estate. Dug. vii, 1044.

There seems every reason to think that the church of Stratfield Saye, like so many others similarly situated in respect to the cells of foreign houses—although no positive proof of the fact may, perhaps, now be admissible—was both parochial and monastic. The following extracts from a letter of the vicar, the Rev. Horace G. Monroe, seem to point directly, I think, to such a conclusion, as shewing that the old church and mansion, which presumably occupied the site of the priory, stood close together.—

"I regret I cannot answer one of your questions. I do not even know exactly where any of the old buildings stood.

"For somewhere about the middle of last century, one Lord Rivers, thinking that God's house intruded *too closely* on the privacy of his own, got an act of Parliament passed, and built up a new church some three or four hundred yards further off, which is a bad imitation of an Italian village church, and is commonly reputed to be the ugliest church in Hampshire. The old church was pulled down, the church yard levelled, and the tombstones, as I have been informed by the present owner, the Duke of Wellington, turned over to make a paving round the house. The site is now a carriage road, bordered with turf."

SWAVESY BENEDICTINE ALIEN PRIORY CHURCH, CAMBRIDGESHIRE.—The church of S. Andrew here having been given, temp. William the Conqueror, by Alan le Zouch, earl of Brittany, to the abbey of SS. Sergius and Bacchus at Angers, it was thereupon constituted a cell to that house. There are said to be some slight remains of the priory buildings still visible to the north of it.

TWESKESBURY BENEDICTINE ABBEY CHURCH, GLOUCESTERSHIRE.—Tewkesbury abbey church is traditionally said to have been founded by Oddo and Dodd, dukes of Mercia, A.D. 715. After many vicissitudes it was refounded by Robert Fitz-Hamon, early in the reign of Henry I. It possessed the rectory of Tewkesbury; and Rudder, quoting an ancient deed transcribed into an old council book, says that, before and at the time of the Dissolution, the body of the abbey church was used as the parish church, and that the parish purchased of the king, the chancel, steeple, and bells, with the clock and chimes, for £483. It is further worth noting that in the certificate of Henry VIII's commissioners, where the church is included in the list of buildings deemed to be "superfluous," the term seems to be limited strictly to the eastern, or monastic part of it; the lead only being specified which remained on "the choir, isles, and chapels annexed," while no account is taken of that which covered the nave, or parish church.

TUTBURY BENEDICTINE PRIORY CHURCH, STAFFORDSHIRE.—This priory was at first a cell to the abbey of S. Peter super Divam, but afterwards, at some uncertain time, made denizen. It was founded temp. William Rufus, by Henry de Ferrars in honour of the Blessed Virgin Mary, close to his castle of Tutbury, with the parish of which castle, *inter alia*, it was endowed.

"Ego Henricus de Ferrariis fundavi ecclesiam in honore sanctæ Dei genetricis Mariæ apud castellum meum Tuttesbury" &c. ... "Ad huc autem donavimus parochiam castelli mei &c. ... Hanc autem ecclesiam et quicquid huic ecclesiæ vel jam præbui, vel deinceps præbere voluero, per concessionem et auctoritatem W. junioris regis Anglorum dono ecclesiæ meæ Tutesbury et monachis meis ibidem Deo servientibus sicut constitutum est apud Merlebergam ante præfatum regem Willielmum," &c.

At the dissolution, Sir William Cavendish, the grantee, pulled down the priory, and the monastic church, or choir, together with the chapel of S. Stephen, in order to build himself a house with the materials. The nave, or parochial church, still remains in use—a Norman structure, with a west front of great beauty.—Dug. iii, 388-392.

TOFT MONK'S BENEDICTINE ALIEN PRIORY CHURCH, NORFOLK.—Toft Monk's was a cell to the abbey of SS. Peter and Paul at Preaux, in Normandy, to which the manor and church of S. Margaret were given by Robert, earl of Mellent and Leicester, temp. Henry I.—Dug. vii, 1027.

"Toft Monk's church is that of the ancient alien priory; only the site of the latter, about a quarter of a mile from the church, now remains, and the name of the 'Priory Farm,' given to a farm, half a mile away."—Letter of the Rev. A. Wace, rector of Haddiscoe.

TOTNES BENEDICTINE PRIORY CHURCH, DEVONSHIRE.—Totnes priory was originally a cell to the abbey of SS. Sergius and Bacchus at Angers, but was afterwards made denizen. It was founded temp. William the Conqueror by one Judhell or Joel, and was, after his death, much enriched by his heir, Roger de Nuatt. Among its endowments was the rectory of the parish church of S. Mary, near which it was established, and which would seem to have served also as the church of the convent.

"Juhellus filius Aluredi dedit Deo et sanctis martyribus Sergio et Bacho...ecclesiam sanctæ Mariæ de Totencio cum omnibus ad eandem ecclesiam pertinentibus," &c.

"Dedit autem hæc omnia Juhellus...Deo et sancto Sergio solida et quieti in manu domini Tetbaldi, ecclesiam ei tradidit per clavem monasterii et cordam signi et cum ipsius cultello donum super altare misit," &c. Dug. iv, 628-10.

The conventual church of Totnes was dedicated by Bp. Bronescombe, on November 17th, 1260; but whether an entirely new structure, separate from the parish—and theretofore conventual—church of S. Mary is to be understood, or only a reconstruction of the eastern part of that church, does not clearly appear. In the *Valor Ecclesiasticus*, however, it will be observed, the then head of the convent is still styled "*prior domus et ecclesie Beate Mariæ de Totton.*"

TYNEMOUTH BENEDICTINE PRIORY CHURCH, NORTHUMBERLAND.—This house, of very ancient foundation—as early, it is said, as the time of king Edwin—was A.D. 1090, given by Robert de Mowbray, earl of Northumberland, as a cell to the abbey of S. Albans. The nave, with its aisles, continued to be used till quite a recent period, as the parish church of Tynemouth; and the solid stone screen, pierced with the usual two doorways, which shut it off from, while connecting it with, the monastic choir and transept, still remains in very perfect preservation.

UPAVON BENEDICTINE ALIEN PRIORY CHURCH, WILTSHIRE.—This priory was a cell to the abbey of S. Vaudrille at Fontanelle, to which the church here was given as early as the time of king Henry the First, or Stephen. Dug. vii, 1055.

"Yes—our church is that of the alien Benedictine priory. It is close to a meadow which has always gone by the name of the 'Priory meadow,' and there can be no doubt of its having been that of the priory. It has an early tower, with good western doorway, above which is affixed a tolerably complete specimen of a crucifix, discovered some eight or ten years since when the church was restored—rebuilt on the old foundations, the tower being the only remains of the ancient building."—Letter of the Rev. H. E. Windle, vicar.

USK BENEDICTINE PRIORY CHURCH OF NUNS, MONMOUTHSHIRE.—The foundation of Usk priory, which dates prior to A.D. 1235, is attributed by Tanner to Sir Richard de Clare, and his son Sir Gilbert. Among divers other possessions of the nuns was that of the advowson of the parish church. It served also as that of the priory which stood a little to the south east of it; and, though much mutilated, is still in use.

WALLINGFORD BENEDICTINE PRIORY CHURCH, BERKSHIRE.—This was a cell to the abbey of S. Albans. The church and priory are entirely destroyed: the last remains having, according to Hearne, been pulled down in 1723. The following account, however, which leaves no doubt of the double uses of the church, is given by Matthew Paris in his *Lives of the Abbots*:—"Ejusdemque abbatis tempore (scilicet Pauli xiii) data est huic ecclesie (sancti Albani) ecclesia sancte Trinitatis de Warengford (et dimidia alia, in honorem sancte Marie, et dimidia hida extra eandem civitatem) ad quam ecclesiam sancte Trinitatis idem Abbas Paulus quosdam monachos hujus ecclesie direxit, atque eorum ædificia construens, ordinem ecclesie sancti Albani ibidem constituit, cum subjectione debita, de consilio Lanfranci archiepiscopi, inviolabiliter observari."

WALTON S. FELIX BENEDICTINE PRIORY CHURCH, SUFFOLK.—Roger Bigod is said by Tanner to have given to the monastery of Rochester, sometime before the death of king William Rufus, the church of S. Felix at Walton, wherein a cell to that house was quickly established.

"Willielmus rex Anglorum &c. Sciatis me concessisse et confirmasse donum Rogerii Bigot quod dedit ecclesie sancte Andree Rovecestre, scilicet, ecclesiam sancte Felicis de Waletuna, cum decimis et omnibus aliis rebus, quæ ad illam pertinent." *Dug. i.*, 164.

"Silvester prior (of Rochester circa 1178) fecit refectorium et dormitorium et hosteleriam apud Waletune." Thorpe, *Reg. Roff.*, 121.

At a later period, owing, as it would seem, to the incursions of the sea, the site was removed nearer to the present church of Walton, which is under the invocation of S. Mary.

"There are fields at the back of the church, distant about a furlong, called the 'Abbey meadow,' and the 'Abbey field,' and there is the 'Abbey barn'—but there are no remains of any kind of abbey building." Letter of the Rev. C. H. Marriott, vicar.

WANGFORD CLUNIAN PRIORY CHURCH, SUFFOLK.—This priory was a cell to Thetford, consisting of a prior and two or three monks only. Some slight remains of the domestic buildings are still visible on the north side of the church, a much mutilated, but very interesting structure, of which the western part—the eastern, or monastic part having been destroyed—is still used as that of the parish.—*Dug. v.*, 160-1; and letter of the Rev. C. H. Lacon, vicar, with description by Mr. E. L. Blackburne, architect.

WARE BENEDICTINE ALIEN PRIORY CHURCH, HERTFORDSHIRE.—Hugh de Grantmesnil, lord of this town, gave the church of S. Mary here, with the tithes and two carucates of land, before the year 1081, to the monks of S. Ebrulf at Utica in Normandy; it thereupon became a cell to that abbey, and so rich that, when seized by king Edward III., during the wars with France, it was farmed at £200 a year.—*Dug. vii.*, 1049.

The parish church of Ware, a large and handsome cruciform building, consisting of nave, with north and south aisles, western tower and spire, transepts, and a large chancel with a northern lady chapel, has every appearance of having been formerly monastic as well as parochial. It possesses the very rare and striking feature—the most beautiful example of which is found in the cathedral of Freiburg, in Breisgau—of two large and massive octagonal turrets flanking the eastern gable of the nave, and which were doubtless originally connected with the screen and roodloft separating it from the chancel. The priory, now very much modernised, stands at about three hundred yards distance. Letter, and woodcut view, forwarded by the Rev. E. E. W. Kirkby, vicar.

WAREHAM BENEDICTINE ALIEN PRIORY CHURCH, DORSETSHIRE.—After the Conquest, says Tanner, one or more of the churches in this town with some lands in the neighbourhood being given by Robert, earl of Leicester, temp. Henry I, to the abbot and convent of Lira in Normandy, they sent over and settled here a cell of their own Benedictine monks, which was dedicated to the Virgin Mary. —Dug. vi, 1047.

The church of Lady S. Mary, which consists of a nave, with north and south aisles, chancel, lady chapel, tower, porch, and small chapel at the S.E. of chancel, is that of the ancient priory, from the buildings of which it is separated only by a road. Letter (in reply to specific questions) of the Rev. the vicar of Lady S. Mary parish.

WEEDON PINKNEY BENEDICTINE ALIEN PRIORY CHURCH, NORTHANTS.—Weedon Pinkney was a cell to the abbey of S. Lucian, near Beauvais, by the abbot and monks of which place it was sold, A.D. 1392, to the abbey of Bittlesden in Buckinghamshire.

“Ego Robertus de Pinconio confirmavi Deo et beatæ Mariæ de Wedonia et monachis sancti Luciani Beluacensis in prædicta Wedoniæ ecclesia Domino in perpetuum servituris, &c.”

“Robertus abbas monasterii de sancto Luciano, &c. Noveritis nos confirmasse abbati et conventui de Bittlesden prioratum nostrum, rectoriam, sive ecclesiam de Wedon Pinkeny, et advocacionem sive patronatum prædictæ ecclesiæ de Wedon, quam in proprios usus tenebamus, una cum advocacione et patronatu vicariæ prædictæ ecclesiæ de Wedon cum pertinentiis,” &c.

The church of Weedon Pinkney, or Weedon Lois, of which the plan seems well adapted for the double uses of a parish and small monastery, is still entire and in use. Dug. vii, 1018-19; and letter, with sketch plan of church, of Sir H. Dryden, Bart.

WILBERFOSS BENEDICTINE PRIORY CHURCH, YORKS.—“Alanus de Catton, filius Helie fundator; dedit eis, præter alia, totam terram quæ pertinet ad feodum unum cum prato super Derwent Catton.” Leland's Coll. vol. i.

“Henricus secundus concessit et confirmavit Deo et ecclesiæ sanctæ Mariæ de Wilburchfossa, et sanctimonialibus Deo ibidem servantibus ... Ex dono Jordani filii Gilberti, ecclesiam de Wilburfossa, cum pertinentiis suis,” &c. Dug. iv, 354-5.

“Md. that the parish church is adioynynge to the same at the nether ende.” Survey temp. Hen. VIII. P.R.O.

The parish church of Wilberfoss, which was joined on to the west end of the conventual one, still remains entire. It is under the invocation of S. John Baptist.

WINCHCOMBE BENEDICTINE ABBEY CHURCH, GLOUCESTERSHIRE.—“In K. Hen. V. tyme, the paroch chyrch of the towne” (of Winchcombe), says Leland, “was kept in the body of the church of the monastery. But in K. Hen. VI. tyme, one William Winchcombe, abbot of Winchelescombe, began with the consent of the towne a paroch church-at the west ende of the abbey, where of ould tyme had beene and then was a litle chappell of St. Pencerace. Abbot William made the east ende of the church. The parishioners had gathered a £200, and began the body of the church ; but that summe being not able to performe soe costly a work, Rafe Boteler Lord Sudeley helped them and finished the worke.” Lel. Itin. iv., 74, Oxf. 1769.

WIX, OR WEEKS BENEDICTINE PRIORY CHURCH, ESSEX.—Walter Mascherell, Alexander his brother, and Edith their sister, began a Benedictine nunnery here, temp. Henry I., in honour of the Blessed Virgin Mary, endowing it with the rectory of the parish church, &c., and which was afterwards increased by many benefactions.

“Henricus rex Angliæ, &c., Sciatis me concessisse Deo et sanctimonialibus sanctæ Mariæ de Wikes ecclesiam ipsam de Wikes ad tenendum in ea ordinem sanctimonialium,” &c.

“I’tm to the same manor belongeth th’ advowson or p’ronage of the church of Wykes, whereof the colledge ben p’sons in p’sonye and no vicar indued,” &c.—Dug. iv, 515-17.

The present church forms part only of the original conventual and parochial church of S. Mary, which had fallen greatly into decay.

WOOTTON WAWEN BENEDICTINE ALIEN PRIORY CHURCH, WARWICKSHIRE.—Wootton Wawen priory was a cell to the abbey of Conches in Normandy. The ancient Saxon church of this place having been conferred by Robert de Tonei on the abbey of Conches, which had been founded by his father Roger, standard bearer of Normandy, certain monks from that house were forthwith established in it. It still remains—after, as during and previous to, its occupation by the Benedictines—as that of the parish. Dug. vi, 994, and letter of the Rev. T. H. Slocock, vicar.

WYMONDHAM BENEDICTINE PRIORY, AFTERWARDS ABBEY CHURCH, NORFOLK.—The history of this church has been so fully described and illustrated by the late Rev. J. L. Petit, in the Norwich vol. of the Archæological Institute, that little need be repeated here. It was founded by William de Albini, chief butler to king Henry I, early in his reign, and on the site of the original parish church, which was rebuilt and enlarged by him for the purpose.

“Ego Willielmus de Albeneyo, pincerna domini regis Henrici primi, do, concedo priori et conventui de Wymondeham totam ecclesiam de Wydemondeham, cum omnibus pertinentiis suis,” &c.

Till A.D. 1249, the monks and parishioners used the church in common, having their several entrances to it. Then, they agreed to divide the fabric for their separate and particular uses ; the monks taking the chancel,

transept, and eastern end of the nave—across the three first bays of which the “abbey tower” was afterwards inserted—together with the south nave aisle which abutted on their cloister, and through which they had access to their part of the church; while the nine western bays of the nave, with the north aisle, were made over to the parishioners for their exclusive use as the parish church;—an arrangement which continued till the dissolution. After this event the parishioners, who had previously built the great west tower, clerestory, and north aisle, acquired of king Henry VIII the “abbey steeple,” and south aisle of the nave, which latter they thereupon rebuilt on the vastly enlarged scale in which it appears at present.

YARMOUTH BENEDICTINE PRIORY CHURCH, NORFOLK.—Herbert de Losinga, bishop of Norwich, built the church of S. Nicholas, Great Yarmouth, before A.D. 1101; placing close to it a priory of three or four monks, dedicated in honour of S. Olave, as a cell to that of his cathedral. The parish church of S. Nicholas, which served also as that of the priory, was served by three parish chaplains and one deacon, for whom the prior was bound to provide.—Dug. iv, 465.

Over the high altar, says Swinden, was formerly a loft or perch, called the rood loft, erected by Robert de Haddesco, prior of S. Olave's, in 1370, and ornamented with curious decorations and devices at his own cost and charges. It is called ‘opus pretiosum circa magnum altare,’ and by means of illumination with lamps and candles, the whole appeared exceeding splendid and solemn. The prior of S. Olave, he continues, besides what is before mentioned, built in the east end of this church, a neat chapel, and dedicated it to the Lady of Arneburgh, which was standing in 1545, and on the north side thereof was erected a fine organ, and to the west of it, the choir, furnished with eight priests, who were sent from Norwich, and resided here under the prior, and composed a choir till the dissolution. Of the enormous church of S. Nicholas—one of the largest parish churches in the world—several very finely executed engravings, shewing it in its then unrestored state, may be seen in Neale and Le Keux's Churches (1824), vol. i.

YORK, HOLY TRINITY BENEDICTINE PRIORY CHURCH.—A church of the Holy Trinity, served by canons, existed from very early times in the city of York. Having gone to wreck, however, it was refounded by Ralph Paganell, temp. William Rufus as a cell to the abbey of Marmoutier. It was both conventual and parochial, in which latter capacity the nave, or at any rate part of it, continues still. Very full particulars respecting this priory may be seen in the York volume of the Institute, together with a view of the entrance gateway now destroyed.

With the above list, I bring my answer to the first of the five propositions to a close. It ran, it will be remembered, thus:—“That the churches of Austin canons were always, or nearly always, parochial, as well as monastic, either before they were made collegiate, or from their foundation if they were absolutely new.”

Out of the full number of two hundred and fifty-four churches of Austin canons, I have shown in—

List I. and Division II. of List III.—That the number of those which

were purely conventual, instead of being, as alleged, *nil* or nearly *nil*, was two hundred and seventeen : in—

List II.—That the number of those which were conventual and parochial, instead of embracing the whole, or nearly the whole number, was thirty-seven : in—

List III.—That the great bulk of the Austin canons' churches, from the time of the suppression, were either violently destroyed, or allowed to fall to ruin ; and therefore, on that shewing alone, could never have been parochial, and in—

List IV.—That the churches of the Benedictine, and other orders of monks—so far from being more strictly conventual than those of the canons, with which they were tacitly and disparagingly contrasted—present, on the contrary, above three times their number of parochial examples : the sum total of parochial Austin canons' churches being only thirty-seven ; while that of the churches of monks of the same class was no less than one hundred and nineteen.

(*To be continued.*)

ON THE DIFFERENCE OF PLAN ALLEGED TO EXIST
BETWEEN CHURCHES OF AUSTIN CANONS AND THOSE
OF MONKS ; AND THE FREQUENCY WITH WHICH SUCH
CHURCHES WERE PAROCHIAL.

By the Rev. J. F. HODGSON.

(Continued.)

I come now to an examination of the second of the five propositions before me, viz., this :—"That a church of canons has peculiarities which differ altogether from those which we find in the churches of any of the monastic orders, one of the commonest of these being that the nave has only one aisle. That a church with only one aisle was characteristic of the order." What those peculiarities, which cause a church of canons to differ so completely from one of monks may be, are—with a single exception—unfortunately not stated ; and the omission, I cannot but think, is one much to be regretted, because a knowledge of them would enable the most superficial observer to tell in every case at a glance, and without risk of failure, to which class any given conventual church before him belonged—a matter, oftentimes, as things go, of much doubt and perplexity. Of how much—even to the ablest and most skilled archæologist—a further reference to the Carlisle meeting will shew conclusively. Taking his stand before the cathedral church there, Mr. Freeman—and I know no better authority—putting himself in the place of an entire stranger bent on deciphering its history by the light of general knowledge and internal evidence only, tells us that :—"he would know at once that he was under the shadow of a great church, and it would not take him very long to find out the character of that great church. The first question he would ask was, This is something more than a parish church ; it has buildings about it. What is it ? Is it a regular, or is it a secular church ; He would soon see that it was a regular church. He would note the surrounding buildings, and above all, this frater or refectory, parallel with the nave, and he would know that this building, parallel with the nave of a church, must be a refectory and nothing else. Again, if he had been dropped down at Furness and Calder abbeys before he came to Carlisle, he would easily see that it was not a Cistercian church, because, apart from it being in a town, the refectory of Cistercian churches was not parallel to the nave. Then he would have to doubt a little. *He might think it was a church of Benedictines : he could not tell by the light of nature that it was a church of Austin canons.*" Now here, I think, we have perhaps, as complete and crucial a test as could be wished of the accuracy of the assertion that a church of canons has peculiarities which differ altogether from those which we find in the churches of any of the monastic orders ; for, on the one hand, Mr. Freeman, as all will

allow, is among the keenest of observers; and on the other, Carlisle cathedral church is, in an exceptionally full sense, one of canons; for not only was it built in the first instance for canons secular, but—as regards all its more important features—rebuilt afterwards by and for, canons regular. Here then, if anywhere, we should expect to find some at least of those peculiarities which mark off so distinctly the churches of canons, and draw such sharp lines of separation between them and those of monks. But they are not forthcoming. The church, Mr. Freeman tells us distinctly, might, for anything he could see to the contrary, be one of Benedictines. There was nothing to distinguish it from a Benedictine church; nothing in the building itself to shew to what order it belonged: absolutely nothing to so much as suggest that it was one of Austin canons. I will only say—"This witness is true." But Mr. Freeman pushed his enquiries beyond these limits. Still "occupying the place of the (locally) unlearned," he said:—"A further question he would ask was, Is this simply a conventual church, or is it something more—is it the church of a bishop? . . . As to the history of the building, the inquirer would see that we had here a Norman minster of moderate size, of which there are still fragments in the two transepts and what remained of the nave. He would also see that the nave must formerly have been much longer, but he would need local information as to the circumstances in which it came to be shortened. Then he would guess that this nave had been the parish church, as was so common a custom with the Austin canons, though this feature would at once distinguish this church from any of the old-standing cathedral churches in England proper, except Lincoln." To the enquirer's question whether the church were that of a bishop or not, we all, of course—though the building itself be mute—know the answer, and it is one which by natural transition brings us to the consideration of the most important section of all the churches of canons, viz., those which were cathedral; whether conventual, as in this solitary instance of Carlisle, or secular, as in all the rest. But, before touching on this branch of the subject, and while the case of Carlisle is still before us, it may be well to point out, perhaps, that it was by no means so singular among churches of cathedral dignity in having a parochial nave, as Mr. Freeman for the moment imagined.

I say for the moment, because his paper on "The case of the collegiate church of Arundel" shews that he is aware of the existence of at least one other instance besides that of Lincoln above referred to; and, as I have little or no doubt, of yet another and incomparably more important one still. I refer to the Benedictine cathedral church of Rochester, and the metropolitan secular canons' church of old S. Paul's—the grandest, in some respects, in all England. At Rochester, the nave, or a considerable part of it, was for a very long time indeed, from the building of the cathedral, in fact, down to 1423, a parish church, when, by a similar process to that adopted at Lincoln, viz., the building of a separate church for them outside by the monks, the parishioners were finally got rid of. The case of old S. Paul's (where the parishioners retained undisturbed possession to the last) was doubly curious, for not only was the crypt of the presbytery parochial, but the parish church of S. Gregory was attached to the western part of the nave southwards (much as S. Andrew's was to that of the great Benedictine abbey church of S. Alban's northwards), a combination which gave rise to the remark of old Fuller,

"Well might S. Paul's be called a *mother church*, for she carried one child in her arms and another in her womb!" Thus, as regards their parochial character, it will be seen that it is no more possible to draw a line of distinction between the churches of monks and canons which were of cathedral, than between those which were of abbatial, or lower rank. The circumstance, in every case, will be found to have been purely accidental: as purely accidental indeed, as that of the church affected by it being one of canons or of monks. Let us, for instance, take the case of Lincoln. When in 1173, the see was removed thither from Dorchester by Remigius, and a new cathedral church had to be built, it was found that part of the supremely "eligible building site"—then of very limited area—was already occupied by a parish church. Three courses, as usual, were open to the bishop and his chapter—as it happened, one of secular canons. First: either the site, which nature and necessity alike dictated must be abandoned; or, secondly: the church, instead of being as they would have it, "exceeding magnifical," must be so "cribbed, cabined and confined," as to be unworthy alike its "sovrain hill," and the vast diocese of which it was the head; or, thirdly: the less must give place to the better, and the parish church must come down. Common-sense—common, happily, to canons and monks alike—prevailed; and the parishioners, dispossessed for a season of their church, found shelter within the bosom of the "Lady of Cathedrals." But, can any one doubt that precisely the same thing would have happened had the chapter—as might so easily have been the case—consisted of Benedictines instead of seculars, of a prior and convent instead of a dean and canons; or suppose for a single moment that, in such case, their work would have surpassed in richness or dignity, that which was actually accomplished? If so, I will only say that Remigius, as it happened, was a Benedictine. And if from Lincoln we betake ourselves to Rochester, and S. Paul's, we shall see that there again the attendant circumstances were as nearly alike as possible. At Rochester, indeed, they would seem to have been practically identical throughout—a parish church occupying part of the required minster site; the dislodged parishioners housed for awhile within the minster nave; and then—the arrangement, as usual, proving mutually unpleasant—finally removed to a new and independent structure erected for them elsewhere. At old S. Paul's, though no parish church interfered with the erection of any part of the Norman minster, one was nevertheless found to stand very much in the way of that eastern development which, in churches of its class, became afterwards so common. And so, in 1255, when it was determined to build the magnificent presbytery of eight bays in continuation of the newly-rebuilt choir of four, it became as necessary for the carrying out of that design to clear away the parish church of S. Faith, as it was at Rochester and Lincoln, those of S. Nicholas and S. Mary Magdalene. With respect to the parishioners, however, a local feature offered a hint which the canons were not slow to profit by. Like that of many other Norman minsters, the choir of old S. Paul's possessed a crypt; and an extension of this beneath the whole vast area of the presbytery—no less than a hundred feet in breadth, by about a hundred and seventy-five in length, and forming incomparably the grandest as well as latest structure of its class—provided at once the necessary accommodation, and effectually freed the church from their presence at the same time. Yet here again, it is manifest that the presence of the parishioners was as purely

accidental as in the preceding cases. For, had the parish church of S. Faith happened to stand only a few yards north or south of its actual site, the new work would have passed it by, and the difficulty been avoided. Standing where it did, however, right in the way, either the parishioners must be provided for in some such way as that devised, or else, the crowning glory of the church, a work, as far excelling all others of its kind, as the crypt all other crypts, must have continued unachieved. As to S. Gregory's, it would seem to have been simply in contact with, not in any way open to, the nave, as was S. Andrew's at S. Alban's; and its parishioners, therefore, would have no footing in the nave at all. The churches were next door neighbours; nothing more.

Failing then to find any difference, as to parochial character, between the cathedral churches of monks and canons, let us now proceed to a comparative analysis of them in respect to plan, and see whether it be possible to detect any such peculiarities as cause a church of canons to differ altogether from those of monks in that direction or not. By limiting our enquiries on the subject, in the main, to churches of this particular class, we shall not only bring under review a sufficient number of examples for the purpose, but secure the following palpable advantages:—First, that these churches being beyond comparison the most fully developed and important of their respective kinds, any peculiarities attaching to either will naturally be most pronounced and apparent in them; second, that the whole of them are perfectly preserved; and third, that they are all not only generally well known, but may, for purposes of comparison, be at once referred to in works so readily accessible as those of Britton, Storer, Billings, or the later and most excellent handbooks of Mr. Murray. And it will serve, I think, to make our examination the more complete and satisfactory if—with the single exception of Manchester which neither is, nor ever was, anything more than a mere glorified parish church, and essentially different in character from the rest—we include in it those churches of monks and canons which alike and quite fortuitously have been raised from abbatial, or collegiate, to cathedral rank, from the time of the general suppression to the present day. For these examples, though usually of secondary rank, will be found in all respects quite as characteristic and typical as those of larger scale and older standing; and they possess also the advantages of being equally well preserved and well known.

Taken one with another, they number in all twenty-six, and are pretty equally divided between the two groups: twelve, viz.: those of S. Alban's, Bath, Canterbury, Chester, Durham, Ely, Gloucester, Norwich, Peterborough, Rochester, Winchester, and Worcester, having belonged to the Benedictines; and fourteen, viz.: those of Bristol, Carlisle, Chichester, Exeter, Hereford, Lichfield, Lincoln, Oxford, old S. Paul's, Ripon, Salisbury, Southwell, Wells and York to the canons; Bristol, Carlisle, and Oxford to the Augustinians or canons regular, the rest to the seculars.

Now, taking a broad and general survey of these churches (as most of my readers can probably do in their mind's eye), it will, I think, be sufficiently obvious how hopeless and unprofitable a task it would be for anyone to attempt to array the one class against the other, and claim a collective superiority for either. Nor, would it be much less so, perhaps, even in regard to individual churches of similar rank and dignity, seeing

that each one possesses its own peculiar excellencies, and each one too, perhaps, its own peculiar and counterbalancing defects. But happily, our enquiry does not enter on the sterile field of invidious comparison, or require judgment on matters of mere taste. What we are concerned with is, to see whether or not we can discover any such distinctive marks about these churches as may enable a person of ordinary intelligence to know at once to which class any one of them belonged; or rather, to speak more precisely—for there is a difference as well as a distinction—whether among those of the canons we can find certain, though unspecified, peculiarities, which, as it is alleged, cause them to differ *altogether* from those of the monks.

Deferring such considerations for a moment, however—and indeed before one can bring oneself to take account of them—the first thing that strikes the mind on a careful revision of these churches is the fact that, the three transcendantly grand examples, which in point of scale and architectural splendour surpass all the rest, are those of old S. Paul's, York and Lincoln—all churches of secular canons. Of these, again, we shall see that the great church of S. Paul's was enormously the largest, exceeding even that of York in area by more than twice as much as York exceeds Lincoln, and Lincoln that of Ely—by far the largest and noblest of all the Benedictine churches. Taking in every case the superficial area of the main building with its aisles proper; and excluding all such excrescences as the low, slight, and comparatively speaking, trumpery chapels which on plan and in figures give such a misleading and fictitious value to buildings like Winchester, for example; that of old S. Paul's, according to the very careful and elaborate calculations of Mr. Ferrey, will be found to amount to no less than 76,000 square feet; York, to 60,542 feet; and Lincoln, exclusive even of the great chapels attached to the western screen, to 53,264; while Ely, including the destroyed half of its western transept, covers only 46,360 feet; that is to say, some 7,000 feet less than the least of these three great canons' churches. As to the chiefest remaining Benedictine churches, they fall far behind. Thus Durham, which comes next to Ely, has an area of only 43,380 feet; Winchester—reckoning even the western part of the nave with the two Norman towers destroyed by bishop Edington on his remodelling of that part of the church in the 14th century—42,500; Canterbury, 39,110; and Peterborough, 37,330; an area, less by nearly 16,000 feet than that of Lincoln, and a good deal less than half that of old S. Paul's.

But grandeur of scale is far from being the only point that strikes one in the three great churches of the seculars. The next, and most remarkable, is that they exhibit two wholly opposite types of plan. That of old S. Paul's and York is of the utmost simplicity: that of Lincoln, of the most studious and elaborate complexity. In the one case we have a perfectly plain cross, the transverse, and two longitudinal limbs of which are, as nearly as may be, equal, and of which the circumscribing lines are unbroken by any extraneous additions whatever. In the other, not only is the cross double, but it stands, so to say, upon a base or Calvary, formed, as at Peterborough and Ely, by the great western screen and chapels to the east of it. All the great masses of the building too, are broken up and contrasted throughout by the juxtaposition of subsidiary parts; an arrangement productive of infinite play of line, of ever varying effects of light and shade,—of intricacy, wonder, mystery.

And here, what is specially to be noted and to our purpose is the fact that the same two types—seen in their utmost possible development in the above three churches of secular canons—will be found in a minor degree, and with diverse modifications, to run indifferently and without distinction, through the whole series of these cathedral churches, whether of canons or of monks. Here—whatever the origin of the church may be, it is the one type, there—the other that prevails; so that in almost every case it would be quite impossible to hazard more than a mere guess—and that an utterly vacuous one—as to which class any particular church belonged. Canterbury indeed—the only Benedictine church which at all rivals Lincoln in the multiplicity of its parts, and where the Norman system still largely dominates the choir; Norwich—which alone retains its aisled apse, and two out of the three original surrounding Norman chapels; and Gloucester—where, though the main, or central apse has been most cleverly got rid of, the circular sweep of the surrounding aisle with two of its attached chapels also still remain, are the only three which could, I think, with any shew of likelihood be assigned to the Benedictine class, and that solely on the ground of their apsidal termination and—after a fashion—radiating chapels,—features not generally found in the churches of canons as they have come down to us. But then, so far at least, as the churches of *Austin canons* are concerned, it must be observed that both Norwich and Gloucester were built at a period long anterior to the introduction of that order into England, and when—with ample means for indulging in it—a different fashion of church building was in vogue; while Canterbury, till the time of prior Conrad, A.D. 1107—was entirely without either apsidal aisles or chapels of any kind, and his “glorious choir” was built, as was its humble predecessor, that of Ernulf—in its turn, a development of the ancient Saxon one—under the influence, and by the aid of a French monk—archbishop Anselm. Not indeed, that these features were at all peculiar to the Benedictine, or any other churches of monks, either then, or afterwards. Quite the contrary. If we would see the apsidal plan in its perfection, or realize the effect of radiating chapels when carried to the utmost limits, and on the grandest scale, we must look beyond the rudimentary attempts of these English examples to the great cathedral churches of France and Spain, or to such German ones as those of Fribourg, Tournay, Antwerp, or Cologne—all churches of canons secular.

The truth is, however, that for some reason or other, now difficult, if not impossible to specify—considering that there was no such thing as any previous national style worth mentioning, and that all the great post-conquest churches were the work of the Norman invaders, or of natives working under their direction—the apsidal form, whether simple, or aisled, or with the addition of circling chapels, seems never to have taken kindly root amongst us, and was soon, and everywhere, speedily discarded. Turn where we will, and to whatever class of churches, the same result appears, whether in cathedral, or simply conventual ones—in those of canons, and in those of monks alike. If the two orders had any difference of view as to church planning in other respects, it is perfectly clear that they had none at least, in this. If, from the third quarter of the 12th century, the church were a new one, it was built square ended; if old, then as soon as opportunity occurred, the apse and its appendages were resolutely swept away. At Gloucester and Peterborough, indeed, then two great Bene-

dictine churches pure and simple, it is true that the difficulty was got over by a sort of half measure, and—curiously enough—in a diametrically opposite way. Whatever the cause—whether want of means, as was most likely, or want of inclination to displace altogether the ancient arrangement, the effect in either case was sufficiently striking. As we have already seen, in the former instance, the circular aisle and its chapels were left standing; but the central apse was pulled down from top to bottom, and the side walls carried forward, not in a straight line—though that would have been surprising enough—but, strange to say, somewhat expanded outwardly, and in a direction contrary to the original one, so as to allow the utmost possible space for the gigantic east window. At Peterborough, some hundred years later, the choir was made square on plan by projecting the Norman aisles—which till then had stopped square as at the curve—so as to overlap the central apse, and then connecting them by means of a chapel of five bays called the “new work”—fan vaulted, and carried out at the same level. At Winchester and Canterbury too—both Benedictine cathedral churches of old standing—though the apses were destroyed, their foundations—for economical reasons—were in part made use of to the considerable disadvantage of the later choirs; the pinching in of that of Canterbury in especial, producing first in the convergence, and then in the prolonged and parallel lines of the walls, a degree of confusion and unsightliness utterly destructive of architectural effect, and against which mere beauty of detail avails nothing. Elsewhere, however, the destruction, whether in churches of monks or canons, was complete and radical. At Durham, Chester, Ely, Worcester, Bath and S. Albans, among those of the Benedictines, and at Carlisle, York, Lichfield, Lincoln, Southwell, Exeter, Chichester, S. Paul’s, Bristol and Hereford, among those of the canons, not a trace of the apsidal plan is to be seen above ground. All thenceforward were built squarely, and with chapels attached to the transepts, or set transeptally to, or in prolongation of, the aisles, or choir; and, as regards the two classes of churches, without any, even the least perceptible difference of system whatever.

But, as might be expected, it is in comparatively few cases that either of the two types above mentioned will be found rigidly adhered to and carried out in its integrity. The severely simple one—exhibiting throughout an unbroken cruciform outline, and in which the central choir and its aisles terminate eastwardly in the same straight line—receives, as we have already seen, its most vivid illustration in the two great canons’ churches of old S. Paul’s and York. It is found also in those of the same class at Carlisle, Ripon, Cartmel, Thornton, Howden, Guisborough, and elsewhere; and among those of the Benedictines, at Bath and Ely. But setting aside these two last—and as may possibly be urged, exceptional—examples, how entirely fallacious the inference would be that the simple cruciform, square ended plan was at all special or peculiar to churches of canons, causing them to differ altogether from those of any of the monastic orders, may readily be seen by extending our survey somewhat outside the cathedral circle. Suppose, for illustration’s sake, we take the case of York—the best known and most striking, perhaps, of all—and compare it with the very grandest Benedictine, and other monastic churches, either in its own neighbourhood, or elsewhere. As most people are aware, there lie within a stone’s throw of it, the remains of one of the richest Benedictine abbeys in England, and with a church

such as few, if any of them, could rival—I mean S. Mary's. Built all at once, and at the very culminating period of mediæval art—1270-90—when purity of form and richness of detail went hand in hand; on the most splendid scale, and with the aid of enormous wealth, we find precisely the same plan adopted in it as in the minster—a rigidly severe cross, of nearly equal limbs, square ended, and without any parasitical attachments whatever. And if, leaving S. Mary's we proceed northwards to the earlier Benedictine church of Whitby, or southwards to that of Selby—slightly later as regards its rebuilt choir; to the great Cistercian church of Rievaulx, with its sumptuous choir, also rebuilt, and intermediate between the two; or to that of Jervaulx, earliest of all, and one of the finest and purest of its class, we shall find the same grand simplicity of plan reigning supreme in all. It is the same too at Whalley, at Netley, at Tintern, at Malvern, and New Shoreham; the proportions of the cross, indeed, fluctuating constantly, but its rigid outline never. Benedictine, Cistercian, Augustinian, Secular—whatever the denomination—the churches follow just the same plan, and are quite undistinguishable one from another.

But, the class of square ended, aisled choirs is not confined to such as are bounded by a straight eastern line alone. Sometimes the line is broken by the projection, more or less pronounced, of the central mass. At Oxford—Augustinian; at Worcester—Benedictine; at Iona—Cluniac; and at Melrose—Cistercian; the main, or central choir stands forward beyond the eastern walls of the aisles by a single bay: at Bristol—Augustinian; at Southwell and Elgin—secular; and at Rochester—Benedictine; by two. Again, where the choir is simple, and unbroken by the projection of chapels, but where the eastern termination is only partly square, we have interesting examples of parallelism in those of Peterborough (originally) and Worksop—Benedictine and Augustinian, respectively. Both are, or were—for the choir of Worksop is now destroyed—of noble size and Norman date, Peterborough consisting of four, and Worksop of six bays. In both, the aisles were square ended; but the central choir, instead of projecting squarely as in the instances above mentioned, curved forward into an apse.

And there is yet another class of simple, square ended aisled choirs, which must be noticed, and which, at first sight might seem to be peculiar to the various orders of monks, viz., that in which the aisles are not stopped short at the eastern wall-line of the choir proper, but carried across it transeptally, so as to form a procession path with a range of chapels to the east of it. Peterborough, in its present, or altered state, now offers, as we have seen, one of the best known and most remarkable instances, perhaps, of this arrangement, and Evesham—also Benedictine—another; but there, both choir and eastern chapels are all of one period—the thirteenth century—and form parts of a single and uniform design. Byland abbey—Cistercian, presents one of the earliest and finest examples of the kind to be found anywhere, perhaps; and Romsey—Benedictine, one of, if not *the* very earliest, being of pure Norman work contemporaneous with the rest of the choir. Here, however, the aisle is single, and without any structural division between the chapels, or altar spaces, and procession path, as in the other and later examples. Abbey Dore—Cistercian, like Byland, and also like it of transitional character, is a very striking example—one of the most beautiful of its class—and

happily, unlike Byland—thanks to the piety of lord Scudamore in the seventeenth century—in perfect preservation. Another illustration of this peculiar plan is also to be seen in the great abbey church of Glastonbury—Benedictine, and that twice over, for it formed part of the original plan when the church was rebuilt in the twelfth century, and was repeated when early in the fourteenth, the first choir of four bays was increased in length to six. And now, it might be thought, perhaps, that here, at any rate, if hitherto we have failed to find any of those peculiarities which cause a church of canons to differ altogether from those of monks, we have at least found one which causes those of monks—or some of them—to differ altogether from those of canons, for there is not, so far as I can recollect, a single instance of this arrangement to be found in England, either in the churches of canons regular or secular. If so, we have only to cross the border, however, to see how soon and completely the delusion vanishes. For, at Glasgow cathedral church—one of secular canons, we shall find the self-same plan carried out in the most perfect and sumptuous manner possible. In this case, moreover, the exterior effect—very different from that in the English and other examples—Dore, Ebrach, and Riddagshausen for instance, is altogether dignified, for, owing to the falling away of the ground level, and the presence of the magnificent crypt below the choir, it is built in two stories, and thus that mean, lean-to, shed-like appearance, there so painfully conspicuous, is altogether obviated. Indeed, the view of the east front of Glasgow, with this great transeptal, double-storied aisle, terminated northwards by the boldly advanced mass of the tower-like chapter-house, is one of the stateliest and most imposing of all. And there is another Scottish example too, of the same system, more famous and better known, a great deal, perhaps, than even that of Glasgow, and that is the collegiate church of Rosslyn—"chapel," as it is commonly but most erroneously styled—immortalised by Scott, and of never failing interest to the tourist class as containing the mythical "prentice pillar." Here again, the plan is carried out in the most perfect manner, and with the most prodigal luxuriance of detail. And here again too, the same happy accident of site, combined with the monumental construction—which in roofs and walls alike is of ashlar stone—lends much of the same dignity to the design as at Glasgow, the ground falling away so rapidly to the east as to leave the aisle precipitous upon the very verge. Thus, we see that even this arrangement, though apparently so promising of drawing, after all, a boundary line between the churches of canons and some, at least, of those of the monks, fails to do so as completely as all the rest ;—on the contrary, indeed, contributes its witness to the fact that there is really no difference between them whatever.

But, if it does no more, it helps, at any rate, to forward our enquiry by introducing us naturally to the second of the two types of churches, viz., that in which the more elaborate system prevails ; and in which the chapels, no longer confined, as there, to mere aisle compartments, assume distinct, external, architectural form, and make up more or less separate and independent features of the building.

The earliest, and perhaps one of the most interesting examples of this departure—a clear development of the system last noticed—is found in the choir of the cathedral church of Hereford—one of secular canons, con-

structed originally, with three distinct eastern apses. These were completely cleared away late in the twelfth century, when, in lieu of them, a cross aisle was built across the whole of the eastern end from side to side—thus connecting the hitherto disconnected side aisles. But this eastern aisle, be it observed, was not bounded—as in all the examples of that class heretofore noticed—by the outer lines of the choir aisles themselves, but projected a bay beyond them on either side, so as to form a veritable transept. To the east of this aisle again, were four chapels, two on each side; while in the centre, ranging with the choir, was a fifth—the splendid lady-chapel, which, with its ante-chapel, or vestibule—continuous with, and connecting the side chapels—very greatly exceeded the choir itself, both in length and richness.

The next arrangement of this sort, in point of date, as well as the most extensive of all, is found in the cathedral church of Winchester—one of Benedictines. Here again, the Norman apsidal plan having in due course been got rid of, a new work, on a somewhat different plan to that at Hereford, was set out. It has not the transeptal form found in that instance; but consists rather of a species of retro-choir of aisles only, for the choir proper, or presbytery, with its clerestory—nipped in at the last bay as at Canterbury—stops short at the line of the original apse. It is of three bays in length, and formed by the prolongation of the aisle walls eastwards to that extent. Beyond the third bay, the face of the walls on either side is slightly recessed to mark off an eastern chapel of a single bay; while the central aisle, prolonged a bay further still, forms the lady-chapel. The latter, which, like the rest, is of Early English character, but Perpendicularized, is not, however, a work of much importance; and in comparison of that of Hereford, whether as regards size or richness, utterly insignificant.

We come next to Salisbury—another church of seculars, where the system of eastern chapels, if later than at Hereford, or less extensive than at Winchester, is certainly more uniform and beautiful than in either of those churches; the whole having been built at one time, and laid down from the first as integral parts of the structure. Besides the great central transept, Salisbury—unlike them—has, it will be remembered, a second, midway in the length of the choir, of less projection than, but of the same height as the first, and with two eastern chapels on either side. Beyond these transept chapels, the lateral aisles are continued for two bays till they reach the line of the eastern gable of the choir. Eastward of that, they continue uninterruptedly, but under distinct and separate gables, two bays further; the first, or westernmost bays forming part of the procession path; the second, or eastern ones, chapels. Beyond these, centrally—of the same breadth as the choir proper, and projecting two bays further still—is the lady-chapel, divided into three aisles,—of the most marvellous and phenomenal lightness of construction, and one of the most scientific, as well as beautiful specimens of 13th century architecture extant. In no English church whatever, probably, shall we find the group of eastern chapels more charmingly designed or more dignified than in this:—a clear proof that however stately or attractive the examples of the Benedictine, and other churches of monks may be, those of the canons come in no way behind the very chiefest of them.

After Salisbury comes Chichester—also a church of secular canons.

Like Hereford and Winchester, Chichester cathedral church has had its original Norman apsidal termination removed : unlike them, however, its choir was lengthened by a couple of bays which were projected as far eastward as the limits of the circumscribing Norman aisle—thus, not only allowing a passage way for processions, but forming a square ended retro-choir proper. Of this, the lateral aisles, which are continued beyond it eastwards for a single bay under gabled roofs, and flanked—like the main gable to the rear of them—by octagonal turrets and spires, form north and south eastern chapels. The central space, as usual, is reserved for the lady-chapel—in this instance, a building of very considerable dimensions, being not less than five bays in length ; the first, or westernmost, of which—ranging with the chapels and separated from them by solid walls—is entered by the great eastern arch of the retro-choir, and forms the ante-chapel. As it stands, the lady-chapel is an elongation of that erected at the same time as the retro-choir, but which, late in the 13th century, was enlarged and recast in a beautiful Geometrical style by bishop Gilbert de St. Leofard (1288-1305). In part, however, it occupies the place of the original Norman lady-chapel—the central of the three radiating ones which opened from the aisle of the apse, as in the Benedictine examples of Norwich, Gloucester, and St. Augustine's, Canterbury. And thus we see that, in its primitive, as well as later arrangements, the choir of Chichester, with its attendant groups of chapels differed nothing at all—except, it may be, in the greater dignity and importance of the lady-chapel—from the completest and most highly developed forms in use by the monks.

Next comes the case of Exeter—another example of a church of seculars. Of the plan of the original Norman cathedral church of secular canons, as constructed by William Warlewast (1107-36)—the successor of the Saxon Benedictine abbey church of St. Mary and St. Peter, in which the episcopal throne was first set up—there is no remaining evidence ; the two transeptal towers which still probably occupy the same relative position as they did at first, being the only visible portions of it. On its rebuilding in the 13th and 14th centuries, however, which, as usual, was commenced towards the east, the system of chapels with ambulatory, as then in vogue among English monastic churches of the first class, was carried out in its fullest integrity. First of all was built—circa 1275—a lady-chapel of three bays, the westernmost of which opened on either hand into a lateral chapel of nearly the same width as its own, but of only a single bay in length. West of these came the procession path, opening to the choir proper by two arches pierced through its eastern wall ; and then the choir itself—a magnificent structure of eight bays broken midway in its length by another pair of chapels, which form secondary, or aisle-transepts, and which, equally with those composing the eastern group, formed part of the uniform and original design. Another pair of chapels was at the same time also thrown out from the transept-towers eastwards—thus completing a group of seven. Nothing indeed—according to the contemporary English ideas—could well be more perfect or complete than the plan of this church as rebuilt by the seculars ; nor would it now be possible for even the most skilful expert to affirm to what order it owed its existence—whether monks or canons, regulars or seculars.

One more instance only of this class of churches of the more complex

type need here, I think, be mentioned, viz. : that of Wells—again one of canons secular. As in other churches of early—almost transitional—date, the choir of Wells, like that of the great neighbouring Benedictine abbey of Glastonbury, was on its first erection comparatively short, consisting of three bays only, with probably—as in that instance, and in the very similar one of Lichfield—a procession path and chapels to the east of it. Later on—in the 14th century—both at Wells and Glastonbury, the canons and monks alike determined to enlarge their choirs by extending them greatly eastwards; and it is not a little curious and instructive, in this connection, to note how the two communities proceeded. At Glastonbury, the Benedictines contented themselves with closely imitating the forms and details of the original late 12th century work, adopting single lancet lights for their windows, and in all respects assimilating the new work so closely to the old, that only the trained eye of an expert can detect where the one leaves off and the other begins. The old system, moreover, was reproduced with as close a regard to precedent as were the general architectural forms and details; the simple, unbroken line of procession path and chapels being repeated with the most literal exactness. At Wells, a diametrically opposite course was pursued. There, everything was carried out on the most elaborate system; with the utmost sumptuousness; and in the fullest fashion both of plan and detail. In the first place, the original choir of three bays was either wholly taken down or recast, excepting only the three pier arches on either side. To these, other three were added eastwards, which thus, at once, doubled its length exactly. But it is beyond this work that—from our present point of view—the chief interest of the design is seen—the most intricate and elaborate, as well as charming, perhaps, to be found in any English church whatever. Somewhat later in date than the corresponding work at Exeter (at any rate, the earlier part of it), this at Wells, which, to some extent, is made up of similar parts, nevertheless has those parts differently arranged, and brought into closer and more artistic combination. At Exeter, the transeptal chapels, or aisle-transepts, it will be remembered, were placed midway in the length of the choir, and so separated by a considerable space from the group of strictly eastern chapels. At Wells, on the contrary, they form part of that group, being placed in a line immediately east of the choir, to the eastern gable of which they, or rather the procession path connecting them, open by three arches, as that of Exeter does by two, and those of Hereford and Chichester by one. East of these transeptal chapels are two others, one on either side, in line with the aisles of the choir which they terminate; and east of these again, centrally, the beautiful octagonal lady-chapel; the richly vaulted roofs of which, and of the retro-choir in their midst, form certainly, with the supporting pillars, one of the most intricate and picturesque combinations conceivable, and distinguish the eastern end of Wells from that of every other English church, whether cathedral or conventual.

We come now to another and somewhat different arrangement of the eastern ends of churches of this type, and which, like all those heretofore noticed, will be found common to those of canons and monks alike. In the whole of the examples just passed in review, the central, or lady-chapel, though sometimes of greater height, as well as breadth and length, than the rest, has always been strictly subordinated to the choir of the

church—an adjunct in fact ; and, however rich or dignified, yet only a chapel—more or less detached—and nothing else. In the class to which I now come, we see another treatment. The central compartment, instead of forming an appendage to the choir, of inferior elevation, and separated from it by a retro-choir, or procession path, or both, is formed by a prolongation of the lines of the choir itself, and corresponds thereto in respect alike of height and breadth ; the aisles only being stopped. Of this plan, the earliest example, I think, is found in the Benedictine church of Rochester, where—though the south transept eventually came to be assigned to the lady-chapel—the original intention of placing it at the east end—just as in all the previous instances—seems perfectly clear and indisputable. The whole fabric, it should be observed, inclusive of the great transept eastwards, is a piece of thirteenth century rebuilding, which, as in other cases, was commenced at the eastern extremity, about 1204. It consists of a choir—plain, heavy, unattractive, and chiefly remarkable for having its aisles, like those of St. Alban's—another Benedictine church—separated from it, not by arcades as usual, but by walls of solid stone. Eastwards of it is a second, or choir transept, with two chapels on each side ; while beyond them in the centre, and extending two bays further eastwards is—what undoubtedly appears to have been originally designed for—the lady-chapel ; continuous with the choir and inter-transept, and of the same length, breadth, and height exactly as the choir itself.

Next to Rochester, but incomparably superior to it in all respects, comes the nearly contemporary example of Beverley minster—a church of secular canons. East of the great transept the ground plans of the two churches are very similar. Beyond the choir of four bays is found—just as at Rochester—an eastern transept of the same height, with two chapels on each side, and beyond these again—what I suppose must once have been—the lady-chapel ; of exactly the same breadth and height as the choir itself, but, with a projection of one bay only instead of two as in that instance. The eastern gable—one of the most strikingly beautiful compositions in the kingdom—is filled with an inserted Perpendicular window which, so far as the space admits, may fairly be said to rival that of York in majesty ; and, like it, probably served not only to adorn the choir generally, of which it formed so fitting a termination, but primarily and more immediately, the lady-chapel in which it stood. It is not a little curious, however, to know that this arrangement, at once so noble and appropriate, was not the original one ; for conclusive witness exists in the fabric itself (see York vol., p. 7), that at the very first, the church was designed to terminate in a line with the western wall of the choir transept—in other words, at the end of the choir proper—but that almost immediately—perhaps, indeed, before the work was well completed—the existing extension took place, when the site of the high altar was fixed beneath the eastern arch of the crossing, and in line with the arcades which separate it from the eastern aisle or chapels—a situation which allowed the free circulation of processions, while leaving the lady-chapel itself unincroached upon.

Two other illustrations of this plan may suffice—those of Southwell and Lichfield, both again, churches of seculars. The whole of the choir of Southwell, like that of the Benedictine church of Rochester, was an enlarged thirteenth century rebuilding of a previously existing and much

simpler Norman one, which was joined on to a remaining Norman nave; the transepts, which at Rochester were also rebuilt, being at Southwell left as they were. The work is all of one period—advanced, but pure and rich Early English throughout, and presents consequently, the complete and well-matured conception of a single mind. On plan (see Lincoln vol., p. 214) it greatly resembles the work at Exeter, partly combined with that at Wells, but on plan only, for in elevation the character of the central compartment differs entirely. The choir, which is of seven bays, has the first or westernmost on either side, adjoining the piers of the central tower, solid, the six eastern ones being pierced with a very rich and fine arcade. Opposite the sixth bay from the west are a pair of chapels forming an aisle-transept, immediately east of which are two others, as at Wells, which terminate the choir aisles. Beyond these, in uninterrupted continuation of the choir, and of the same height and breadth with it is—what again, I suppose was no doubt originally—the lady-chapel, two bays in length, and two stories in height; and lighted towards the east by eight lancets—four in each storey. At what precise point the high altar formerly stood, I cannot say, having no memoranda on the subject, but analogy would clearly point to one in a line either with the eastern pier of the fifth bay, *i.e.*, immediately west of the transeptal aisle-chapels, as at Exeter; or to one a bay further east still, leaving a procession path behind it, and west of the lady-chapel, as at Beverley.

At Lichfield, with which I will conclude this part of the subject, we have the finest and most striking illustration of all. Precisely as at Wells, during the early part of the fourteenth century, the whole of the early English choir, save only the three western pier arches on each side, was taken down and sumptuously rebuilt of twice its original length. East of the high altar, which was placed in line with the easternmost pillar of the sixth bay, was the retro-choir of two bays with its aisles, the latter terminating in chapels; while east of these lay the beautiful lady-chapel of three bays, continuing in unbroken line the rich and splendid vaulting of the choir, and terminating gloriously in a three-sided apse—the only example of such an arrangement to be found in any English conventual or collegiate church whatever. Filled as its great eastern windows now are with the magnificent ancient glass from Herckenrode, the long vista of the church which they terminate so grandly—especially as seen from the north-western angle of the nave—is one of such enchanting loveliness that the eye can scarce tear itself away; and in positive beauty is, perhaps, quite unequalled.

Although among the various fashions which distinguished the choir and choir-chapel arrangements of these churches of monks and canons, then, there is, as we have now seen, no perceptible difference whatever; that is to say, nothing at all so peculiar to those of either class as to draw, even to the most observant eye, any sort of demarcation between them; there yet remain for comparison other features in which some characteristic points of difference or other may quite possibly be held to exist. And first of all as to transepts, which in respect of use and position alike, claim naturally our first attention after the choirs and their chapels. The real use of transepts, it may not, perhaps, be quite unnecessary to state—especially in face of the modern professional architect, who, apparently, quite unconscious of, or indifferent to the fact, habitually builds even

village churches with such appendages, and then packs them as full of pews as they will hold—was that of chapels, aggregate or sole ; which were always, and without exception, furnished with one or more altars according to size and circumstance. Of the true transept, that is to say, one of equal height with the main building, there may be said to be four main varieties :—First, that which consists of a simple rectangular projection on either side the crossing ; secondly, that which has one or more square, or apsidal chapels of inferior height attached to it on either side the crossing eastwards ; thirdly, that which, with a frequently greater degree of projection, has a series of chapels—two, three, or even four in number in similar positions, separated from it by an arcade and assuming generally all the appearance of an aisle ; and, fourthly—the most perfect form of all, viz. :—that in which the arcade is found on the western, as well as on the eastern side, and which consequently makes the transept as a whole, as complete and symmetrical throughout, as either the nave or choir. There are also four positions in which the transept is found : First, a central one—to the east of the nave, and between it and the choir, and commonly known—where there is a second—on account of its superior size, as the great transept ; and above which—where there is one, as usually happens in cruciform churches—is placed the central tower ; secondly, an eastern one—that of the choir transept—usually in a line with the east end of the choir, and separating between it and the retro-choir, or lady-chapel, as at Salisbury and Worcester ; thirdly, an extreme western one, with a west central tower, as at Ely and Bury St. Edmund's ; or, with a screen backed by a pair of towers and lateral eastern chapels, as at Lincoln ; or, by a screen with towers on a level with it, and set beyond the line of the aisles, as at Wells ; or, by towers alone, flanking a broad (originally) aisleless nave, as at Ripon ; and fourthly, an extreme eastern one, beyond which there is no projection whatever, as at Durham and Fountains ; though this last arrangement is altogether exceptional, being confined, so far as I know, to those two churches—Benedictine and Cistercian respectively—alone. And there are, further, four ways in which these transepts are applied :—First, singly ; in a more or less central position—as usual in all cruciform churches—as at old St. Paul's and Norwich, for example ; sometimes, however, nearly at the east end—a fashion much affected by the Cistercians—as at Buildwas, Roche, &c. ; or, nearly at the west end, as in the remarkable case of Kelso ; secondly, coupled ; that is to say, a main central one in combination with an eastern, or choir transept, as at York, Beverley, &c. ; thirdly, a central, in combination with a western one, as at Ely and Peterborough ; and fourthly, a central one in combination with both an eastern and western one, as at Lincoln—the only instance, I think, in which all three are found united in the same building.

Let us now, therefore, with these data before us, see—as we have already done with respect to the choirs and their chapels—whether, either in the character, position, or combination of these several kinds of transepts, any distinction between the two classes of churches can be detected or not. And to this end, it may be well, perhaps, to keep to the order above enumerated, and begin with the simplest form of central transept—that which forms a mere rectangular projection on either side the crossing.

Most noteworthy among the examples of this most rudimentary class—

especially as occurring in so large and dignified a church—is that of Worcester—Benedictine, where the projection of the main transept is little more than half the square of the nave—indeed, just about equal to the breadth of the aisles. It is, probably, the most relatively insignificant to be found in a great conventual church anywhere; certainly, at present, in one of such rank and importance. At Rochester—also Benedictine, where, however, there was no central tower, the original transepts were of an almost equally small and undeveloped kind, though in an opposite direction, for while projecting further north and south, they were much narrower, east and west, being only of the same breadth as the aisles. At Bath—also Benedictine, we see, and that moreover in the very latest phase of sixteenth century Gothic—1500-34—a form and proportion of transept which, though intermediate between those of Worcester and Rochester, being an exact square of the aisle—in this instance of somewhat greater proportionate breadth—is quite as stunted as in either of those churches. A similar instance of a dwarfed transept existed originally too in the case of the abbey, now cathedral church of Chester—also Benedictine. The south limb was rebuilt during the fifteenth century, on an immense scale—four bays in length, and with east and west aisles—as the parish church of St. Oswald, but the north one remains of the original size—very small, as at Worcester, and of little more projection than the breadth, or square of the nave aisles. In the priory church of Scarborough—Cistercian, the transept is much better proportioned, projecting beyond the line of the aisle walls by the square of the nave itself. At Pershore abbey church—Benedictine, the same proportion is also observed; as is the case in the great Benedictine abbey church of St. Augustine, Canterbury; but even in these three last instances, the dimensions, as compared with those of the nave and choir, are very trivial and insignificant. And thus in many other cases.

Let us now turn to the churches of canons, where, as might be expected, similar examples of disproportionately small and simple transepts are plentiful enough, though possibly—as regards those of the highest class—to a less extent, and in a less degree. At Hereford—secular, for example, there seem good reasons to think that the north transept, before its magnificent rebuilding of the 13th century, was as aisleless and chapelless as that to the south, which projects by just the square of the nave beyond the line of the aisle walls; and the same may be said of the transept of Bristol—Augustinian, where the projection is somewhat less, and where, before the erection of the lady-chapel to the north, there would seem to have been no eastern chapels at all. St. John's, Chester—also secular, had apparently, transepts of much the same character as those at Bristol; while at St. Bartholomew the Great, London—Austin canons, the transept, though perfectly simple, was much larger, being considerably more than the square of the nave in projection, north and south. The extremest case of all, perhaps, among the more important class of canons' churches, is to be found at Worksop, where the transept, though of much less projection than the square of the nave, is yet much greater than that of the aisle as at Worcester—being just about half-way between the two.

We come now—for the further multiplication of examples would be useless—to the next class—that in which the transept has one or more

chapels of inferior elevation attached to its eastern sides. And here again, we shall find that the system is equally common to both classes of churches. Among those of the Benedictines, the most remarkable, probably, as regards its abnormally dwarfed dimensions is that of the great metropolitan church of Canterbury, where, notwithstanding enormous development in other directions—length, breadth, and height—the transept has only the primitive dimensions given to it by Lanfranc, projecting beyond the aisles by very little more than the breadth of the aisles themselves. So shallow are they indeed, that the two later chapels of our Lady and St. Michael which have superseded the original and smaller apsidal ones, are skewed outwards to such an extent as to project further north and south than the ends of the transept itself; and thus it happens that here, at Canterbury, what is technically the great transept, is very considerably less than even the small, or choir-transept. At Gloucester—also Benedictine, the proportion, though very nearly the same, is somewhat bolder; but still, the single small chapel on either side, occupies the entire space between the choir aisle and the transept front. Very similar to it is the transept of Tewkesbury abbey church—a building of the same class as Gloucester, and bearing a very strong resemblance to it in other respects—where one of the two original deep apsidal chapels still remains perfect. At Lindisfarne priory church—Benedictine again, there is a similar arrangement, but with, if I remember rightly, a still bolder projection of the transept. At Norwich—another Benedictine church, where the same plan is followed, the development of projection is very marked indeed, being equal, not merely to the breadth of the nave and one of its aisles, but of the massive dividing wall as well.

Turning to the canons' churches, similar examples may be found in that of Carlisle—Augustinian, where the transept, with originally a single chapel on each side, is very similar in proportion to those at Gloucester and Tewkesbury: St. David's—secular, where the transept, exactly equal in projection to the square of the nave, has the chapels not set centrally, but in a line with the outer walls: and Southwell minster—also secular, where the projection is somewhat greater, but where the two original chapels have long since been destroyed. At Exeter—secular, the transepts are formed—uniquely in England—by the two towers, which—in their lower part of Norman construction, and of exactly the same square as the nave—have each a Decorated chapel of the same date as the rest of the church, attached to their eastern sides. At Chichester—also secular, and where the work is also Norman, the transept—like that of Norwich—is of much greater projection than the square of the nave, and had originally, as in that instance, an apsidal chapel on each side, though set, not as these, centrally, but towards the extremities, as at St. David's. And so too, doubtless, with very many other examples of either class.

Of transepts with double apsidal chapels on either side the crossing, the examples are, and always were, I think, very rare. Indeed among existing English instances, I can only call to mind two such, viz:—those at Canterbury and Lincoln—Benedictine and secular respectively; and in each case it is the eastern, or choir-transept to which the chapels are attached. Both are of about the same date—1178, and 1180—but at Canterbury, both transept and chapels are alterations by William of Sens and William the Englishman, of the earlier work of Ernulf; while

at Lincoln, both form part of the original construction of St. Hugh. St. Alban's abbey church—Benedictine, had originally, however, two such chapels on either side the great transept; and so had St. Martin's priory church, Dover, which though converted eventually through the bitter hostility of the monks of Christchurch, Canterbury, into one of Benedictines, was built, or in great part built, in the first instance, by archbishop William de Corbeuil, as a church of Austin canons; but the chapels of the one, and the entire church of the other are now destroyed. A peculiar, and so far as I can recollect, solitary example exists of a curious compound arrangement of chapels—square, however, and not apsidal—and that is at Glastonbury—Benedictine, where the transept in addition to its eastern aisle has also two distinct and separate chapels to east of that again. It seems just possible therefore, that here, after all, we have come across a Benedictine plan which differs altogether from anything to be found in the churches of canons, though, as I have before pointed out—that is one thing; while constantly finding features in churches of canons which cause them to differ altogether, as alleged, from those of monks—is quite another.

We come now to the class of transepts having their eastern chapels on the usual aisle system—two, three, or even four on a side, though the last number is, of course, very exceptional indeed. Among the churches whose transepts have two such eastern chapels may be reckoned those of Lichfield and Ripon—secular; Whitby—Benedictine; Egleston and Torre—Premonstratensian; Byland, Roche, Rievaulx and Jervaulx—Cistercian; and Brinkburn, Kirkham, Hexham and Bolton—Augustinian. Among those with three are Salisbury and Lincoln—secular; Peterborough and Durham—Benedictine; and Easby—Premonstratensian; and the same is, or rather was, the case, probably, with very many others of both classes.

Of churches whose transept had four chapels on each side the crossing, the only example I know of, and, most likely, the only one in England at all, was that of old St. Paul's, to which I shall have occasion to revert by-and-bye. In extent and splendour, it was certainly without a rival anywhere in other respects; and, as I am inclined to think, in this also.

As to the last, and most perfect form of transept—that which possesses western, as well as eastern aisles, the number is naturally limited, for it usually occurs only in churches of the highest class, and very rarely even in them. And it is observable that, though—like the other kinds—it is found both in those of monks and canons, the larger proportion belongs to the churches of the latter, whether regulars or seculars. Winchester and Ely are the only two Benedictine churches which possess this feature perfectly developed; and Byland, the only Cistercian one; for Westminster, though *planned* with a double aisled transept, has the west aisle of its southern limb absorbed by the cloister. As to the churches of the remaining orders of monks, not a single one, I believe, is so distinguished. Against these three monastic examples, however, we have no fewer than five to set from among the churches of canons, viz.: those of old St. Paul's, York, Beverley, Oxford, and Wells, of which—beyond all comparison—that of old St. Paul's stands out pre-eminent. No Benedictine church in the world, I suppose—using the term even in its most comprehensive sense—had anything at all comparable to it. Indeed the dimensions of this great transept alone, equalled, if they did not surpass those of an entire monastic church of the first class, being no less than

three hundred feet in length, by a hundred feet in breadth, and a hundred and two feet in height to the point of the vaulting—which, unlike that of York, was of stone, not wood.

It is clear, therefore, that in every variety of transept, and transept-chapel planning—just as in every variety of choir, and choir-chapel planning—the same forms were adopted by canons and monks indifferently: and, if the Glastonbury plan happen to differ—as perhaps it may—from any to be found in a canons' church, it differs just as completely from any in the churches of the Benedictines themselves, and of other monks, elsewhere; while as to the great transept of St. Paul's, the difference is one, not of kind, but of degree.

Turn we now to a comparative view of the several positions of transepts.

That of the main, or central one, need not, of course, detain us, for it is common to all kinds of cruciform churches, everywhere. Very few, however, possess the distinguishing feature of a choir-transept, *i.e.*, one of equal height to the choir itself, and not a mere lateral projection of the aisles. But, rare as it is, it is found in both classes of churches, and nearly equally in both: though, as with the double-aisled transept, more frequently among those of the canons than of the monks. Out of a total of seven examples, three occur in Benedictine churches, *viz.*: those of Canterbury, Rochester, and Worcester; and four in those of seculars, *viz.*: York, Beverley, Lincoln, and Salisbury.

The extreme western transept—also of rare occurrence—will also be found no more a special feature than the choir transept. The earliest instance of it probably—though now much altered and enlarged—is that of Lincoln—secular; after which, perhaps, came that of Bury St. Edmund's—Benedictine; then Ely—also Benedictine; after, or partly, perhaps, contemporary with which, is that of Wells—secular; then Ripon—also secular; and last of all, Peterborough—Benedictine; but even this is of pure early English work, after which period the fashion would seem to have dropped.

The extreme eastern transept is found, as I have said, at Durham—Benedictine, and Fountains—Cistercian, only; both of which are of the same period—the 13th century—and both alterations and extensions of earlier and quite different plans; that of Durham being originally an apse—whether with a surrounding aisle or not is uncertain—and that of Fountains, the usual Cistercian one east of the crossing, which was completely swept away to make room for the long aisled choir and eastern chapel of the Nine Altars which now occupy its place. Like the transept at Glastonbury, they may, I think be regarded as altogether exceptional. “Naught but themselves can be their parallel.”

It remains now only to take account of the several combinations of these various kinds of transept as they occur in the same building.

Of the central transept in connection with an eastern, or choir transept, there are, as we have already seen, but seven examples; for in all the seven where the latter occurs, there is a central one as well; and, as we have further seen, they are common to Benedictines and seculars alike.

Of central transepts in connection with western ones, we have also noted the examples; for wherever the latter occur, it is equally also in connection with a central transept; and that plan too, as we have further seen, is common to churches both of monks and canons.

The only example of all three occurring in the same building is, as I

have before stated, to be seen at Lincoln—a church of secular canons, pre-eminent for size and splendour; and exceeding in this particular, as in most others—not excepting such as are thought to be more specially characteristic of those of monks—every Benedictine church throughout the kingdom.

And now, having disposed of the subject of transepts and their chapels, there seems only that of towers left open for investigation.

That the simple central tower alone was usually adopted in all the smaller and less important churches of both classes without distinction, may be shown conclusively by innumerable examples; and such was the case also, in some of the highest rank and dignity. Thus, among those of the seculars, it is found singly at Salisbury, St. Andrew's, St. David's, and Kirkwall cathedrals; among those of the Benedictines, at Norwich, Worcester, Sherborne, Rochester, Tewkesbury, Bath, and Gloucester; among those of the Augustinians, at Carlisle, Oxford, Jedburgh, and St. Saviour's, Southwark; and among those of the Cistercians at Byland, at Rievaulx, Jervaulx, Tintern, Kirkstall, Furness, and almost all others—Scarborough alone of their number, I think, having had two western ones in addition, and, Fountains, one—very late—at the extremity of the north transept.

The very peculiar and interesting fashion of two towers, one central, the other western, will also be found common to the churches of monks and canons, equally.

Chiefest among them is that of Ely,—Benedictine, though its great central octagon—only of wood—can, perhaps, strictly speaking, hardly be called a tower at all. Hereford—secular, formerly also possessed a western tower—a fourteenth century afterthought and addition—not square as usual, but, like that of Bath, broader than long; being contrived in a makeshift way across the western bay of the Norman nave—which was never designed to carry such a feature. Shrewsbury abbey church—Benedictine, unlike Hereford, has preserved its western, or parochial tower, while it has lost its central, or monastic one—destroyed, together with all the eastern part of the church at the suppression. At Wymondham—Benedictine, and a well-known example, both towers, one square, the other octagonal, are still fortunately standing. Christchurch-Twineham, and Bolton priory churches—Augustinian, had also, perhaps, both central and western towers; though the central one at Christchurch has disappeared, and the western one at Bolton was never completed. A singularly interesting and effective instance of this arrangement is that at Wimborne Minster—secular, where the two towers, one Norman, and the other Perpendicular—admirably proportioned to each other and to the church—are both perfectly preserved; and another also existed at Lewes—Cluniac.

But besides the above-mentioned examples, which are all symmetrically planned, there is, or rather was, a curious instance of the use of a central and a western tower at Glasgow—secular; where the western one was not in a line with the nave, but stood almost detached, at the west end of the north aisle. The history is not a little curious—and, in a *restorational* way, instructive. The tower referred to was of two dates; the lower part belonging to the thirteenth, the upper to the fifteenth or sixteenth centuries. A corresponding tower at the end of the south aisle, though commenced was, it would seem, left permanently unfinished, and

in process of time was converted into a dwelling-house. This, during a fit of public "taste" was swept away as an unsightly excrescence; and then, the other tower—which *was* finished—followed suit as being *unsymmetrical*! In similarly all but detached positions, however, to that of the completed tower at Glasgow, are those of Brechin and Dunkeld, where corresponding south-western ones certainly never existed, even in commencement; but whether those churches ever had central towers or not, I cannot recollect sufficiently well to say, nor have I, at present, any plans of them to refer to. But at least two curious instances of the same arrangement seem to have obtained in England in churches where there were *certainly* central towers, viz.:—those of Leominster and Dunstable; again—curiously enough—Benedictine and Augustinian, respectively. In both cases the western towers are at the north-west extremity of the north aisle, and, unlike the Scottish examples, engaged, having their western faces level with the west fronts. The explanation of their existence would seem to be that they formed the parish steeples—for both churches were parochial as well as monastic—and have thus been preserved; while the central, or monastic steeples perished, along with those parts of the churches to which they were attached, at the Dissolution.

There remains for us now, I think, only the three-towered plan to take account of in conclusion—if indeed, in the face of so many well-known examples, it be at all necessary to show that it was followed indifferently in the chief churches of all orders, those of Cistercians, Carthusians, and Mendicants only excepted. It may be observed, however—since it is hardly possible to leave so important a section of buildings as those where it obtains entirely unnoticed—that it is found, among others, in those of the Benedictines at Canterbury, Durham, Chester, and originally, at Winchester and St. Alban's. At Peterborough, too, it would seem to have been at least designed, after a fashion, but only the central, and one of the western towers—such as they are—were ever completed. In the churches of seculars, we see it more abundantly represented at Wells, Chichester, Lincoln, Lichfield, York, Ripon, Southwell, Elgin, Aberdeen, St. John's, Chester, and originally, perhaps, at old St. Paul's. Among those of the Cluniacs, at Castle Acre. Among those of the Gilbertines, at Malton. Among those of the Tironensians, at Abberbrothoc; and among those of the Augustinians, at Bristol, originally, Guisborough, Bridlington, Worksop, St. German's, Thurgarton, and the royal abbey church of Holyrood, Edinburgh. In the churches of monks, and in those of canons, in short, it was adopted equally and without distinction.

Thus then, so far as I can tell, we have exhausted every single point in which it is possible to institute a comparison between the two classes of churches—and, as we have seen, nothing peculiar to either has been discoverable anywhere. One point of difference only, it will be remembered, has actually been specified among the many suggested, and that is that the naves of the canons' churches are either aisleless or have only a single aisle—peculiarities which, as alleged, cause them to differ altogether from those of the monks.—"The church of a house of canons has peculiarities which differ *altogether* from those which we find in the churches of any of the monastic orders. One of the commonest, and at first sight most unaccountable, of these is that the nave has only one aisle." . . . "The canons took the cruciform . . . type of

parish church . . . and glorified it by making it larger . . . but still keeping its characteristic want of aisles."

That many of the churches of the Austin canons had aisleless, or only one aisled nave is, no doubt, perfectly true; and the fact is one which I am not in the least concerned to deny. What I am concerned in denying, and what, in answer to the second of the five propositions before me I have undertaken more particularly to refute is that, this circumstance—for "peculiarity," strictly speaking, it certainly is not—causes them to differ *altogether*, as alleged, from those of any of the monastic orders. And this I now proceed to do by appending an account of no fewer than one hundred and thirteen examples of Benedictine, and other churches of monks, in which the same "peculiarities" are found. Not that even this represents the full number, far from it:—that, of course, could only be reached by the careful personal examination of an untold number of obscure ruins scattered broadcast over the country, and accompanied in many cases by digging—but only of such as I have been able to collect evidence about, either by means of books or epistolary correspondence, leaving an immense proportion positively untouched. So far as they go, however—and they go quite far enough for my purpose—these instances may be seen as follows in:—

BENEDICTINE, AND OTHER CHURCHES OF MONKS HAVING AISLELESS, OR ONE AISLED, NAVES ONLY.

ABERGAVENNY ALIEN PRIORY CHURCH, MONMOUTHSHIRE: *Benedictine*.—This priory was a cell to the monastery of St. Vincent at Mans. The church consists of a choir with north and south aisles, transept, central tower, and nave with a north aisle only.

ALDEBY PRIORY CHURCH, NORFOLK: *Benedictine*.—Aldeby was one of the cells of the cathedral priory of Norwich. The church is an irregular cruciform building with a central tower. It consists of an aisleless chancel, and an attached chapel of the same length, which is prolonged as far as the west side of the tower southwards; an aisleless north transept, and a long aisleless nave with a north porch. View, plan, and historical account, published, and kindly forwarded by the vicar, the Rev. J. Gillett.

AMESBURY ABBEY CHURCH, WILTSHIRE: *Benedictine*.—A large, and originally, entirely aisleless cruciform church with a low central tower, the spire of which was destroyed in 1540. It consists of an aisleless chancel, transept, and nave with a late south aisle only. *Journal of the British Archaeological Association*, xxxvii, 164-5.

ANDWELL ALIEN PRIORY CHURCH, HAMPSHIRE: *Tironensian*.—Andwell was a cell to the abbey of Tyrone. The church is a simple aisleless parallelogram, occupying the north side of the cloister quadrangle. *Archæological Journal*, ix, 246, note.

ARTINGTON PRIORY CHURCH OF NUNS, YORKS.: *Cluniac*.—A simple aisleless parallelogram, sixty feet long by twenty-four feet wide. "The

churche, lx ffoote long and xxiiij foote wyde, wherof the chauncelle xxiiij ffoote and lyke brode, w^t the high alter and viij stoolys to syt upon. Item at the high alter one glasse wyndow conteyning xl ffoote of glasse, and ij other wyndows at the southe syde conteyning xxx ffoote of glasse, and a wyndow at the north syde conteyning vj ffoote of glasse.

"Item the quere xxxvj ffoote longe and xxiiij ffoote brode, w^t xvij olde stalles of woode for nonnes, ij wyndowes conteyning xxiiij ffoote of glasse, and a roode loft of tymbre.

"Item alle the churche and chauncelle seyled above w^t bordes, and the walles of lyme and stone xvij foote depe, and a stepulle of bordes." Survey, temp. Hen. VIII. Public Record Office; copied, together with eleven other similar entries relating to Yorkshire houses, and kindly communicated by W. Brown, Esq., Arncliffe Hall, Yorks.

ASTLEY ALIEN PRIORY CHURCH, WORCESTERSHIRE: *Benedictine*.—This priory was a cell to the abbey of St. Taurinus at Ebriox. Astley church consists of an aisleless chancel, and nave with a north aisle only. Letter of the Rev. H. W. Crocket, rector.

AVEBURY ALIEN PRIORY CHURCH, WILTSHIRE: *Benedictine*.—Avebury was a cell to the abbey of St. George at Bocheville in Normandy. Originally, this church would seem to have consisted of an aisleless Saxon nave, to which, some little time after the foundation of the priory, a Norman aisle was added towards the north. Later still, another aisle was added towards the south. The Saxon chancel which, like the nave, was aisleless, was renewed early in the sixteenth century. Letter, with sketches, of the Rev. Bryan King, vicar.

BARDSEY ABBEY CHURCH, CARNARVONSHIRE: *Benedictine*.—Apparently an aisleless parallelogram. Pennant says:—"Not far from the abbot's house is a singular chapel or oratory, being a long arched edifice with an insulated stone altar at the east end."

BARROW GURNEY PRIORY CHURCH OF NUNS, SOMERSETSHIRE: *Benedictine*.—This church, of which the chancel is destroyed, consists of a nave, with a single aisle to the south, which formed the conventual chapel of the adjacent nunnery, and a western tower. Letter, with sketch ground plan, of the Rev. A. Wadmore, vicar.

BAYSDALE PRIORY CHURCH OF NUNS, YORKSHIRE: *Cistercian*.—A simple aisleless parallelogram:—"The churche conteynith in length lxxvj ffoote and in bredith xx ffoote, w^t a low rooffe couereyd w^t leade, and xiiij litle glasse wyndowes conteyning by estymacion—ffoote of glasse, goode stalles, the high alter, ij alters in the quire, and one benethe," &c. Survey, temp. Hen. VIII, P.R.O.

BEAULY PRIORY CHURCH, ROSSHIRE: *Cistercian*.—An entirely aisleless church, of very remarkable character and plan. Though assuming the form of a long latin cross on the exterior, it is practically, inside, a simple parallelogram, a hundred and fifty feet in length, by twenty four in breadth, without any kind of structural break whatever; the two transept-like projections being cut off by solid walls, and entered only by doorways.

Though simple, the architecture of the eastern part, which has been rebuilt, and is by far the finest part of the building, is remarkably bold, original, and good. *Spring Gardens Sketch Book*, iv, Plates 53-7.

ST. BEE'S PRIORY CHURCH OF NUNS, CUMBERLAND : *Benedictine*.—Originally, an aisleless cruciform church, to the nave of which north and south aisles were added at a later period. Letter of the Rev. B. H. Knowles, principal of St. Bee's college.

S. BENET AT HOLME ABBEY CHURCH, NORFOLK : *Benedictine*.—Of this large and important church—as the mitred abbot of which, the bishop of Norwich still sits in the House of Lords—the eastern parts, which were extensive and very irregular, are now almost totally destroyed. The north transept was aisleless ; and there was also a long and entirely aisleless nave. *Journal of the British Archæological Association*, xxxvi, 18, and plan.

BOXGROVE ALIEN PRIORY CHURCH, SUSSEX : *Benedictine*.—This church, which was a cell to the abbey of L'Essay, is peculiar in having above half of the north side of its nave—not the whole of it—aisleless ; the cloister, as usual, occupying the suppressed aisle space. Originally, it was in all probability, wholly aisleless on that side ; the western part where the aisle exists, as also a considerable part of the wall eastwards where it does not, being of much later character than the crossing and the parts immediately adjacent. Chichester vol., where see plan, &c.

BROMHOLM PRIORY CHURCH, NORFOLK : *Cluniac*.—According to the plan given by Harrod (*"Castles and Convents of Norfolk"*), Bromholm abbey church consisted of a choir of three bays, with broad—and apparently, either added, or enlarged—aisles, reaching nearly but not quite to the east end, very short transepts, nearly absorbed by the choir aisles ; and a broad aisleless nave.

BUCKLAND ABBEY CHURCH, DEVONSHIRE : *Cistercian*.—Remarkable for having escaped the usual fate of monastic churches at the dissolution, by being converted into a dwelling house—in which state it continues still. "It consists of a spacious nave which has no aisles, and has never had any. A low central tower, which is still intact at the crossing—if that term may be applied here—where there is but a single transept on the south side, and no north transept. Present appearances are against the supposition that there has been a north transept, but the fact can only be determined by observation." *Journal of the British Archæological Association*, xxxix, 74.

BRADWELL PRIORY CHURCH, BUCKINGHAMSHIRE : *Benedictine*.—"The chauncell conteyneth in lenght lxj fote and in brede xxiiij fote.".... "Itm a chapell adioynng to the chauncell which conteyneth in lenght xvij fote and in brede xvj fote Itm a chapell on the sowth side the chauncell uttlie dekaid Itm the sowth ile of the church, cont. in lenght xxxvj fote and in brede xxiiij, and newlie buyldid w^t verie slender tymber Itm the north isle of the church, in lenght xxxvj fote and in brede xxiiij fote, newlie buyldid with slender tymber and cov'd with tile."

"Ss. The church conteyneth in lenght lxxij and in brede xxiiij.

Itm ij ilez nygh to the church dore, oon of the north side and the other of the sowth side, and either of them cont. in leng xxxviij fote, and in brede xij fote Itm the steple is latalie buylded w^t bords thereupon uncou'd," &c.—Survey, temp. Hen. VIII.

Thus, it appears that Bradwell priory church was cruciform, consisting of an aisleless chancel sixty one feet in length, by twenty four in breadth, with a small chapel on each side; aisleless transepts, or aisles, as they are called—that is, cross aisles, each thirty six feet in length, by twenty four in breadth; and a nave, seventy two feet in length, by twenty four in breadth, with north and south aisles of about half its length and each twelve feet broad. Originally, it would appear to have been a simple structure, consisting of an aisleless nave and chancel only—if, as the survey would seem to indicate, the transepts then newly built, were *throughout* “of very slender timber.” The short aisles attached to the west end of the nave, apparently, would certainly be no part of the original design. They were doubtless chapels—probably mortuary ones—and extending beyond the limits of the cloister, westwards.

BROMFIELD PRIORY CHURCH, SHROPSHIRE: *Benedictine*.—Bromfield was a cell to the abbey of S. Peter at Gloucester. The church, which was badly restored about 1840, consists of an aisleless chancel, and nave with north aisle only. The remains of the monastic buildings adjoin it towards the south. Letter of the Rev. W. Selwyn, vicar.

BURWELL ALIEN PRIORY CHURCH, LINCOLNSHIRE: *Benedictine*.—This was a cell to the abbey of S. Mary Silvæ Majoris, Bordeaux. The church is a small building with an aisleless choir; an aisleless nave; western tower, and south porch. Letter of the Rev. C. A. Allington, rector of Muckton.

CARDIGAN PRIORY CHURCH: *Benedictine*.—Consists of a western tower; nave (apparently aisleless); south porch, and “large chancel forty-six feet four inches long, by twenty-three feet wide,” having “a door leading to priory from south-east corner of sanctuary.” Letter of the Rev. W. C. Davies, vicar.

CANWELL PRIORY CHURCH, STAFFORDSHIRE: *Benedictine*.—“The church and chauncell there be under oon rofe and buylded w^t good substantial tymber and coverd wth tyle, which church and chauncell conteyn in lenght iiij^{xx} and iiij fote, and in brede xxiiij fote.

“Itm there is a chapple of our Ladie on the north side the chauncell which conteyneth in lenght xliij fote and in brede xiiij, whereof pte is covered w^t tyle and pte uncovered, and the tymb. thereof dekaid and roten.” Survey, temp. Hen. VIII.

Canwell priory church is thus seen to have consisted (like so many more of the same class) of an aisleless chancel, with an attached, and doubtless later, lady-chapel to the north of it; and an aisleless nave.

CARISBROOKE ALIEN PRIORY CHURCH, ISLE OF WIGHT: *Benedictine*.—Carisbrooke priory was a cell to the abbey of Lira. “The church consists of a tower, and nave of two aisles divided by an arcade: an aisleless chancel, which formed a continuation of the northern one, is now destroyed.” Letter of the Rev. E. B. James, vicar.

In other words, Carisbrooke church may be described as consisting of an aisleless chancel, and nave, with south aisle only.

CHESTER PRIORY CHURCH OF NUNS : *Benedictine*.—"Pennant says, the church was twenty-two yards long and fifteen broad and supported in the middle by a row of pillars." Dug., iv, 312-13.

That is to say, there were two parallel naves as at Carisbrooke ; or, a nave proper with a single aisle, as it may please anyone to describe it. A view of the ruins is given by Buck, and a plan may be seen in Lysons' *Magna Britannia*.

CLYNNOCK VAUR ABBEY CHURCH, CARNARVONSHIRE : *Cistercian*.—A large cruciform, aisleless church, with a western tower.

CROSSRAGUEL PRIORY CHURCH, AYRSHIRE : *Cistercian*.—Crossraguel was a cell to the abbey of Paisley. The church is a small, but remarkably well-built structure, and consists of a simple aisleless parallelogram, terminating in a semi-octagonal apse. The sides of the latter were filled with broad and rich windows, but the whole of the tracery, which appears to have been fitted in within arches of construction, is now destroyed. For some excellent views of this church and its very bold and fine chapter-house, see Billings's *Antiquities of Scotland*, i.

COLCHESTER, S. JOHN'S ABBEY CHURCH : *Benedictine*.—According to the small plate—taken from an ancient drawing—which is given in the *Monasticon*, this was a fine church consisting of a choir with aisles ; central tower ; aisleless transept and aisleless nave ; the latter with a large chapel in the centre of the south side. Dug., iv, 606 plate.

CYMMER 'ABBEY CHURCH, MERIONETHSHIRE : *Cistercian*.—A simple parallelogram, one hundred and four feet in length, having a species of aisle to the north only. This, however, is entirely shut off by a solid wall from the church except towards its western end, where it opens to the nave by three arches : eastwards of these, a transverse wall cuts off all further communication, save such as is gained by a doorway. There is a western tower. *Journal of the British Archæological Association*, xxxiv, 464 and plan.

ST. CYRIAC AND ST. JULIET PRIORY CHURCH, CORNWALL : *Cluniac*.—This priory was a cell to that of Montacute ; and apparently—from Messrs. Lysons' account of it—a small, aisleless parallelogram.

DEEPING S. JAMES PRIORY CHURCH, NORFOLK : *Benedictine*.—Deeping was a cell to the abbey of Thorney. The church consists of an aisleless chancel ; and nave, with a south aisle only. Letter of the Rev. J. George, vicar.

DEERHURST ABBEY, AFTERWARDS PRIORY CHURCH, GLOUCESTERSHIRE : *Benedictine*.—This church—of Saxon foundation—consisted originally of an apsidal aisleless chancel ; transept, with an eastern chapel on each side ; an aisleless nave, and western tower. The western part of the nave has had aisles added to it during the thirteenth century. *Journal of the British Archæological Association*, i, 9.

DENNEY PRIORY CHURCH, CAMBRIDGESHIRE : First *Benedictine*, Second *Templars*, Third *Minoreesses*.—A large choir with aisles, which was rebuilt for the "Poor Clares" in the fourteenth century, in lieu of the original one—which was probably small and aisleless ; a central tower, with north and south transepts ; and a short nave, having a south aisle only.

DUDLEY PRIORY CHURCH, WORCESTERSHIRE : *Cluniac*.—Dudley priory was a cell to that of Wenlock. The church, judging from the view given in the *Monasticon*, appears to be a simple parallelogram ; consisting of an aisleless nave, and a certainly aisleless choir—the latter vaulted. Dug. v, 82, and plate.

DUNSTER PRIORY CHURCH, SOMERSETSHIRE : *Benedictine*.—Dunster priory was a cell to the abbey of S. Peter at Bath. The church, at the time of the foundation of the priory, was clearly a simple, aisleless, cruciform building with a central tower ; and so, in the main continued till about the middle of the 15th century. Then, aisles of two bays were added to the western portion of the chancel, and one of four to the eastern half of the north side of the nave ; the western half, which abutted against the cloister, being still left aisleless. A second aisle, extending the whole length of the nave, was also added at the same time towards the south. Thus altered, the plan of the church will be found curiously to reproduce that of Boxgrove, the position of the aisled, and aisleless portions of the north side of the nave only being reversed. *Archæological Journal*, xxxvii, 273, and plan.

EASEBOURNE PRIORY CHURCH OF NUNS, SUSSEX : *Benedictine*.—An aisleless chancel ; and nave with south aisle only :—the latter served as the chapel of the adjoining nunnery.

ELLERTON PRIORY CHURCH OF NUNS, YORKS : *Cistercian*.—Aisleless choir and nave, with a western tower. Letter of the Rev. Canon Raine, York.

ESHOLT PRIORY CHURCH OF NUNS, YORKS : *Cistercian*.—"The church or abbey conteyneth in length xxiiij yardes and in bredith vj yardes di, wherof the quere xij yardes longe w^t xviiij seates for nonnes, and the bodye of the church xij yardes long w^t xiiij seates of stooles to sitt upon.

"Item alle the rooffe w^{yn} is seylyd w^t waynscottes and w^tout coueryd w^t slate.

"Item a roode lofte bytwine the quere and the chauncell.

"Item stepulle of litle thack bordes coueryd w^t slate and much in decay" &c. Survey, temp. Hen. VIII. P.R.O.

Esholt priory church then, was, as we see, a simple aisleless parallelogram, divided into a body, or choir ; and a chancel, or sanctuary, of equal length.

ECCLESFIELD ALIEN PRIORY CHURCH, YORKS : *Benedictine*, afterwards *Carthusian*.—A simple, small, aisleless parallelogram. Letters of the Rev. Dr. A. Gatty, vicar.

EWENNY PRIORY CHURCH, GLAMORGANSHIRE : *Benedictine*.—Eweny was a cell to the abbey of St. Peter at Gloucester. Originally, the church

was in all probability a simple, aisleless, cruciform one. At present, it consists of an aisleless choir; one limb of a transept; and an aisleless nave.

EWYAS HAROLD PRIORY CHURCH, HEREFORDSHIRE: *Benedictine*.—This priory was another cell to Gloucester abbey. "Our church is not cruciform, but consists of chancel and nave with western tower. There was once a north aisle to the nave, which has been taken down." Letter of the Rev. H. Bullocke, vicar.

FAREWELL PRIORY CHURCH OF NUNS, STAFFORDSHIRE: *Benedictine*.—All that now remains of the original building is the choir of the religious, which still retains their stalls. The nave was rebuilt in brick during the last century, but probably upon the old foundations. It is aisleless. Letter of the Rev. W. Outhwaite, vicar.

FINCHALE PRIORY CHURCH, DURHAM: *Benedictine*.—Finchale was a cell to the great cathedral priory of Durham. The church is a very fine and pure 13th century structure, the history of which is not a little curious. Built in the first instance with aisles to both nave and choir, these were in the second quarter of the following century removed entirely, the arcades built up, and traceried windows inserted within the arch spaces; thus reducing it to a purely aisleless church, in which condition it remained till the dissolution. Plates and plans may be seen in Perry and Henman's *Mediæval Antiquities of the County of Durham*; Billings's *Durham County*; and a plan, with many interesting documents in the Finchale vol. of the Surtees Society.

GLOUCESTER, CHURCH OF THE FRIARS PREACHERS: *Dominican*.—A simple aisleless parallelogram, about ninety feet in length, by twenty-five in breadth, internally, with a short transeptal projection to the north; westward of this is a long narrow chamber like an aisle, but completely shut off from the nave by a solid wall. *Archæological Journal*, xxxix, 296, and plan.

GLOUCESTER, CHURCH OF THE FRIARS MINORS: *Franciscan*.—A very fine nave, of seven bays, with north aisle only. The two are gabled, and of equal width. Eastwards of the southern aisle, or nave proper (against which the cloister corbels are fixed, shewing that there never could have been another nave or aisle in that direction) are the fragments of a slender bell-tower. The chancel, which was to the east of this, is now destroyed, but, following the almost universal rule, it certainly would be aisleless. *Archæological Journal*, xvii, 326.

GORLESTON PRIORY CHURCH, NORFOLK: *Augustine Friars*.—W. of Worcester's measurements of this church are as follows:—"Longitudo totius Ecclesiæ Fratrum Sancti Augustini de Gorlyston prope Jermuth cum choro 100 gressus. Latitudo navis ecclesiæ 24 gressus." From which it appears that the entire length of the building was about 166 feet, with a breadth in the nave of 40 feet: in other words, that there was an aisleless choir—probably about 25 feet wide—with a nave of about the same width, and a single aisle of 15 feet.

GROSMONT PRIORY CHURCH YORKS.: *Benedictine* (*Order of Grammont*).—"The church conteynyth in length lxx ffoote and in bredith xxiiij ffoote w^t a low rooffe coueryd w^t leade, hauynge iij glasse wyndowes conteynynge by estymac'on xl ffoote of glasse, and xvj stalles of tymber, and the high alter, and ij alters in the body of the church" &c. Survey, temp. Hen. VIII. P.R.O.

That is to say, a simple parallelogram, entirely aisleless.

HATFIELD PEVERELL PRIORY CHURCH, ESSEX: *Benedictine*.—This priory was one of the cells of S. Alban's abbey. The church consists of an aisleless chancel, and nave with a spacious north aisle only. Letter of the Rev. F. N. Toulmin, vicar.

HACKNESS PRIORY CHURCH, YORKS.: *Benedictine*.—Hackness priory was a cell to the abbey of Whitby. For a considerable length of time the nave of this church—originally aisleless, in all probability—had but a single aisle towards the south. At a later date, a north aisle was added.

"It has not aisles to the choir ... On the south side the aisle is separated from the nave by two Norman arches; on the north side by three early English arches." Letter of the Rev. C. Johnstone, vicar.

HALYSTANE PRIORY CHURCH OF NUNS, NORTHUMBERLAND: *Benedictine*.—"The church of S. Mary the Virgin at Halystane consists of only chancel and nave—an arch at the entrance to chancel. There are no striking features." Letter of the vicar of Alwinton and Halystane.

HEREFORD, ST. PETER'S PRIORY CHURCH: *Benedictine*.—S. Peter's priory was a cell to Gloucester abbey. Its interesting church—which still retains the stalls of the monks—consists of an aisleless chancel, with lady-chapel, and tower and spire to the south; and a nave, with an aisle of five bays towards the north—only. In 1793, a modern narrow aisle was added to the south, flush with the southern face of the tower. Till that time, however, no aisle at all existed there. Letter, accompanied with view, ground plan, and historical notice, kindly communicated by the Rev. H. Stephens, curate.

HANDALE PRIORY CHURCH OF NUNS, YORKS.: *Benedictine*.—An aisleless parallelogram. "The church conteynyth in length lx ffoote and in bredith xvj ffoote w^t a low rooffe coueryd w^t leade, hauynge vij glasse wyndowes conteynynge l ffoote of glasse by estymacon, w^t a high alter, ij alters in the quyer, and one benethe the quere," &c. Survey, temp. Hen. VIII. P.R.O.

HORKESLEY, LITTLE, PRIORY CHURCH, ESSEX: *Cluniac*.—This church consists of a simple chancel, and nave with a south aisle only.

HULNE PRIORY CHURCH, NORTHUMBERLAND: *Carmelite*.—The church of Hulne priory, which remains in remarkably perfect preservation, and possesses good early details, consists of a long aisleless parallelogram, without a break from end to end. The western half, or nave, forms the north side of the cloister square. For plan, with view and details, see Newcastle vol. of the Royal Archæological Institute, p. 266.

HURLEY PRIORY CHURCH, BERKSHIRE : *Benedictine*.—Hurley priory was a cell to the royal abbey of Westminster. The church has an aisleless chancel, and there are "no aisles to the nave at all, and never could have been." Letter of the Rev. F. J. Wethered, vicar.

JARROW ABBEY, afterwards PRIORY CHURCH, DURHAM : *Benedictine*.—This abbey, originally of very early Saxon foundation, became after the Danish spoliations and subsequent Norman conquest, a cell to the cathedral priory of Durham. The church consisted till lately—when the nave was for the second time rebuilt—of an aisleless choir—the nave of the primitive Saxon church, built by Benedict Biscop in A.D. 686; a central tower, and a long aisleless nave. For views of the church in its monastic state, see Buck's plates.

INISCOURCEY ABBEY CHURCH, DOWN : *Cistercian*.—The church of Iniscourcey, which was a cell to the abbey of Furness, was apparently cruciform and aisleless. Archdall's *Monasticon Hibernicum*, p. 122.

ISLEHAM ALIEN PRIORY CHURCH, CAMBRIDGESHIRE : *Benedictine*.—Isleham priory was a cell to the abbey of St. Jagitto in Brittany. The church, an interesting Norman structure, now used as a barn, is still in very perfect condition. About a hundred feet in length, it consists of a simple aisleless parallelogram terminating in a semi-circular apse, which is supported by six slightly projecting buttresses. Inside, are two transverse Norman arches, marking the division of the choir and sanctuary. Letter, accompanied by plan, of the Rev. F. R. Hawkes Mason, priest in charge.

IONA ABBEY CHURCH, HEBRIDES, SCOTLAND : *Cluniac*.—Choir, with south aisle towards the west; central tower; aisleless transepts, and aisleless nave. Billings's *Scotland*, iii, plates.

KELSO ABBEY CHURCH, ROXBURGHSHIRE : *Tironensian*.—This was a very fine cruciform church of transitional character, consisting of a choir with aisles; central tower; aisleless transepts, and short aisleless nave. The ground-plan is singular in its disposition; for though composed of a simple Latin cross, the usual arrangement is exactly reversed—the short limb, or head, being placed towards the west. For very fine views of this singularly beautiful and interesting structure, see Billings's *Scotland*, vol. iii.

KIDWELLY PRIORY CHURCH, CARMARTHENSHIRE : *Benedictine*.—"This church is one of the most remarkable in South Wales.....It consists of a nave of the extraordinary span of thirty-three feet in the clear, without aisles, small north and south transepts, and an ample chancel," also without aisles, "forming altogether a simple and uniform cross.....The tower stands at the north western angle of the nave, forming a north porch, opposite which is an ordinary porch on the south side. There is also an ample sacristy on the north side of the chancel." Report of the late Sir G. G. Scott, kindly forwarded by the vicar, the Rev. W. H. Sinnett.

"I may add that we still possess here a figure of the Virgin and child, in white alabaster, and in very fair preservation. Within the last twenty years it was *in situ* above the main entrance to the church in the south

porch. It was pulled down by the late incumbent, and is now preserved in the vestry." W.H.S.

KIRKLEES PRIORY CHURCH OF NUNS, YORKS. : *Cistercian*.—"The church conteynyth in length iiij^{xx} floote and in bredith xxj floote, w^t a high roofe coueryd w^t slates, hauynge—glasse wyndowes conteynynge l floote of glasse w^t the high alter, ij alters in the quere, and ij benethe, and xxij stalles in the quere for the nones," &c.—Survey, temp. Hen. VIII. P.R.O.

LAPLEY ALIEN PRIORY CHURCH, STAFFORDSHIRE : *Benedictine*.—The priory of Lapley was a cell to the abbey of St. Remi, at Rheims. The church is, or rather was, cruciform, consisting of a long aisleless chancel ; fine central tower ; aisleless transepts, now destroyed ; and an aisleless nave. Letter, accompanied by fine folio plans, of the Rev. A. H. Talbot, vicar.

LINDORES ABBEY CHURCH, PERTSHIRE : *Tironensian*.—A fine cruciform church, two hundred and thirty feet in length, with an aisleless choir ; transept, with eastern chapels ; and nave, with north aisle only.

LODERS ALIEN PRIORY CHURCH, DORSETSHIRE : *Benedictine*.—Loders was a cell to the abbey of Mountsburch in Normandy. The church consists of an aisleless chancel, aisleless nave, and western tower. Letter of the Rev. I. Stewart, vicar.

LONDON, S. HELEN'S, BISHOPSGATE, PRIORY CHURCH OF NUNS : *Benedictine*.—An aisleless parochial nave and choir, lying side by side with an aisleless monastic nave and choir.

MALPAS PRIORY CHURCH, MONMOUTHSHIRE : *Cluniac*.—The priory of Malpas was a cell to that of Montacute. The church is a small, but interesting Norman building, consisting of an aisleless chancel, an aisleless nave, and a western bell-cot.

MARLOW LITTLE, PRIORY CHURCH OF NUNS, BUCKINGHAMSHIRE : *Benedictine*.—From Willis's account, the conventual church of Little Marlow would seem to have been, as in so many other examples of its class, a small aisleless structure. He says :—"The church, or chapel, was a small tiled building, cieled at top. Against the east wall are still to be seen some painting of the Virgin Mary : on each side of her was a saint." At the present time there are said to be no remains of the building whatever.

MARRICK PRIORY CHURCH OF NUNS, YORKS. : *Benedictine*.—The church of Marrick, now very much altered and destroyed, consisted originally of an aisleless choir ; western tower ; and nave with a north aisle only. The western half of the nave and its aisle was appropriated to the nuns : the eastern, with the chancel, to the parishioners—the eastern end of the aisle being further screened off as the choir, or chantry chapel of the founder.

MINTING ALIEN PRIORY CHURCH, LINCOLNSHIRE : *Benedictine*.—

Minting was a cell to the French abbey of S. Benoit sur Loire. The church is a small edifice, consisting of an aisleless chancel, and nave, with a north aisle only. The latter, with its arcade of three pointed arches carried on clustered pillars, is by far the finest portion of the building, and may, not improbably, have formed the more strictly monastic portion of it. Letter, with plan, of the Rev. I. Basforth, vicar.

MINSTER LOVELL ALIEN PRIORY CHURCH, OXFORDSHIRE : *Benedictine*.—The priory of Minster Lovell was a cell to the French abbey of S. Mary de Ibreis. The church is one of singular interest, built on a uniform plan, and at a single effort. It is cruciform, with a central tower, and entirely aisleless throughout. Letter of the Rev. H. C. Ripley, vicar. A plan of this church may be seen in *Archæological Journal*, iii, 303.

MINSTER PRIORY CHURCH OF NUNS, SHEPPEY : *Benedictine*.—An ancient Saxon chancel and nave, both aisleless ; to the latter of which a second, or lateral nave was added in the 13th century. *Archæological Journal*, xl, 54.

MONKWEARMOUTH ABBEY, AFTERWARDS PRIORY CHURCH, DURHAM : *Benedictine*.—Originally an independent abbey, the monastery of S. Peter, Monkwearmouth, became in post-conquest times, a cell to the cathedral priory of Durham. Like the sister church of S. Paul at Jarrow, that of S. Peter at Wearmouth was built by the famous Benedict Biscop, but ten years earlier than that *historically* more famous structure, viz. : in A.D. 674. As first constructed, it formed a very lofty aisleless parallelogram, terminating, as there is every reason to think, in an eastern apse, and with an open western porch which was subsequently raised into a tower ; but this primitive arrangement was altered in the 13th century by the substitution of a long aisleless chancel in the place of the apse, and the addition of a single aisle on the north side of the nave. The south wall of the nave was rebuilt—during the 14th century probably—slightly within the line of that of the Saxon church, but, as the cloisters abutted on that side—without an aisle. Of Benedict Biscop's work, the western gable and porch still continue in their integrity, together with the tower which was raised upon the latter, probably in early post-conquest times. For a full account of this most interesting church, accompanied with numerous illustrations, see Transactions of the Architectural and Archæological Society of Durham and Northumberland, i.

MONKLAND ALIEN PRIORY CHURCH, HEREFORDSHIRE : *Benedictine*.—Monkland priory was a cell to the abbey of Conches in Normandy. The church, which is still in use, consists of an aisleless chancel, aisleless nave, and western tower. Letter of the Rev. W. H. Barnard, vicar.

MONK, OR WEST SHERBOURNE ALIEN PRIORY CHURCH, HAMPSHIRE : *Benedictine*.—The priory of Monk Sherbourne was a cell to the abbey of Cerisy.

"The church . . . consisted of a spacious choir or chancel ; transepts, and a central tower ; with two chantry chapels adjoining the choir and the transepts ; and a small nave without aisles." Report of the late Sir G. G. Scott, kindly communicated by the rector, the Rev. H. D. Bourne.

MOUNTGRACE PRIORY CHURCH, YORKS.: *Carthusian*.—A purely aisleless, cruciform church with central tower; which is still, with the exception of the roofs and part of the chancel, quite perfect.

MONKTON PRIORY CHURCH, PEMBROKE: *Benedictine*.—An aisleless choir, ruined; single transept to the north, with tower opposite, to the south; and aisleless nave—all vaulted with stone. Letter of the Rev. D. Bowen, vicar.

ST. MICHAEL'S MOUNT ALIEN PRIORY CHURCH: *Benedictine*.—This priory was a cell to that of St. Michael in Periculo Maris in Normandy. The church is apparently small, aisleless, and cruciform. *Journal* of the British Archæological Association.

NUNKEELING PRIORY CHURCH OF NUNS, YORKS.: *Benedictine*.—"The church conteynyth in length xlvj foote and in bredith xx ffoote w^tyn, wherof the quere xxxvj foote long and the bodye of the church x ffoote, and ix litle glasse wyndowes conteynnyng by estymac'on l ffoote, w^t xvij fayre stalles carvid and bourdid w^t waynscott, and a high rooffe coueryd w^t leade, and a lytle closett in the church for the lady to here seruyce yn. a hye alter, ij alters in the quire, and one in the body of the church," &c.

"Item the belfray at the nether ende." Survey, temp. Hen. VIII. P.R.O.

Here again, as in so many other examples in Yorkshire and elsewhere, we have a church of nuns consisting of a simple aisleless parallelogram, with an open bell-cot.

NUN MONKTON PRIORY CHURCH OF NUNS, YORKS.: *Benedictine*.—A church of singular, if not unique character, though of the simplest plan. It consisted originally of an aisleless—now destroyed—choir, and nave which were continuous, with a small internal bell-tower occupying the central part of the west gable, and rising barely above its apex. From the marked peculiarities of its architecture, there cannot, I think, be a doubt but that it proceeded from the same hand as did the original, but now destroyed nave of Ripon Minster, a restored elevation of which by the late Sir G. G. Scott is given in vol. xxxi, 309, of this *Journal*. Of that building, Mr. Gordon Hills, in a recent number of the *Journal* of the British Archæological Association has observed that, to his mind, the most interesting point is that it presents us with an example of aisles which have been added to a nave originally aisleless. Now, of Nun Monkton church I may, perhaps, be allowed to say that, to my mind, one at least, of the most interesting points is that, we there see in its unaltered and unailed nave, precisely the same plan applied by the same architect to a Benedictine, as at Ripon, originally, to a canons' church. But Ripon, as all the world knows, is one of the leading stock illustrations of a canons' church with an originally aisleless nave. Nun Monkton church serves to shew what the illustration is worth; and further to indicate what—later on, and in another instance—I shall be able to prove, viz.: that the question of aisles was a purely architectural one, and entirely disconnected with any sort of ecclesiastical, or monastico-ecclesiastical principles—real or imaginary—whatever. It is again worth observing in this connection,

perhaps, that at Ripon, the choir of the canons was from the first an aisled one; whereas at Nun Monkton, that of the Benedictines was aisleless; and yet again, that whereas in the former case aisles were subsequently added to the nave, in the latter they were not, but that it continued aisleless to the last—down even to the present day.

NUNEATON PRIORY CHURCH, WARWICKSHIRE: *Benedictine*.—This is a purely aisleless cruciform church, and has recently been restored to purposes of divine worship. Letter of the Rev. H. W. Bellairs, vicar of Nuneaton.

OTTERTON ALIEN PRIORY CHURCH, DEVONSHIRE: *Benedictine*.—Otterton was a cell to the abbey of S. Michael in Periculo Maris, Normandy. "The old church of Otterton, which occupied the place of the present structure, appears to have consisted of the nave and one aisle (south) at the eastern end of which latter was the tower—and as this was the only portion of the old structure preserved and incorporated into the new structure, it occupies the same position that it did in the old. Dr. Oliver's opinion was that the walls of the choir had extended further to the east, and that this portion was destroyed, and the parochial portion alone preserved." Letter of Dr. Brushfield, kindly communicated by the vicar, the Rev. J. B. Sweet.

From a view of the original church taken in 1795, it would seem to have consisted of two aisles or naves, of the same height and breadth, under separate gables; the northern one terminating eastwards in a short chancel or chapel, the southern in a tower; in other words, of two distinct churches, possibly, the one monastic and the other parochial, lying side by side; the monastic chancel projecting eastwards of the tower which, perhaps, served severally for both.

PENWORTHAM PRIORY CHURCH, LANCASHIRE: *Benedictine*.—An entirely aisleless church. "This church is not cruciform. It has no aisles to the chancel. It had no aisles to the nave until the year 1856, when north and south aisles were added." Letter of the Rev. W. E. Rawstone, vicar.

PILLE PRIORY CHURCH, PEMBROKESHIRE: *Benedictine*.—The church of this priory, situate in the parish of Staynton, was cruciform, and probably aisleless throughout. "There is little more standing," says Fenton, "than the east side of part of the tower wall, yet enough to inform us that the building was cruciform; the tower in the centre, supported on arches, one of which remains entire, a little pointed, but very plain and rude, without the least trace of sculptured ornament anywhere."

PLUSCARDINE PRIORY CHURCH, MORAYSHIRE: *Cistercian*.—A beautiful cruciform church with a low central tower—in all respects, except the roofs, perfect. It consists of an aisleless choir; transepts, with two eastern chapels each, and an aisleless nave. For beautiful plates of this fine church see Billings's *Scotland*, iv.

PRESTON CAPES PRIORY CHURCH, NORTHAMPTONSHIRE: *Cluniac*.—Originally, and during its occupation by the four Cluniac monks placed

in it by Hugh de Leycestre, this church was probably entirely aisleless, as the chancel continues to be still. At an early period—probably towards the end of the 12th century—a south aisle with massive round pillars, and nearly semi-circular arches, would seem to have been added to it; and, later on, a north aisle also. Letter of the Rev. V. Knightley, vicar.

POLESWORTH PRIORY CHURCH OF NUNS, WARWICKSHIRE: *Benedictine*.—An aisleless chancel; and nave, with a north aisle only. To the east of the latter, and flanking the chancel is the tower. A view of this somewhat singularly designed feature is given by the late Rev. J. L. Petit, in his *Remarks on Church Architecture*.

REDLINGFIELD PRIORY CHURCH OF NUNS, SUFFOLK: *Benedictine*.—A simple aisleless parallelogram.

RICHMOND, S. MARTIN'S PRIORY CHURCH, YORKS.: *Benedictine*.—This priory was one of the cells of St. Mary's abbey at York. The church is a simple Norman building without aisles.

RICHMOND, CHURCH OF THE GREY FRIARS, YORKS.: *Franciscan*.—A simple cruciform church, entirely aisleless, the limbs of which are much shattered and curtailed, but still surmounted by a rich and beautiful central tower of admirable design and execution, which is perfect even to its pinnacles. There is a good, but somewhat inadequate view of it in Whitaker's *Richmondshire*, i.

RUMBURGH PRIORY CHURCH, SUFFOLK: *Benedictine*.—Rumburgh was another cell to St. Mary's, York. "On the south syde the cloyster standeth the church and chauncell under one rof, and is covered wth leade, cont. in length iiij^{xx}vij fote, and in bredith xxij fote." Survey temp. Hen. VIII.

"Rumburgh church has no aisles at all: it is a long narrow church, with an oak screen dividing nave from chancel." Letter of the Rev. J. Cash, vicar.

SEWARDSLEY PRIORY CHURCH, NORTHAMPTONSHIRE: *Cistercian*.—This now utterly destroyed church, of which the foundations were long ago dug up, was, according to Bridges, forty-six feet in length by twenty feet eight inches in breadth (outside measurement), and round at the east end: in other words, a simple, aisleless, apsidal parallelogram.

SALLAY ABBEY CHURCH, YORKS.: *Cistercian*.—A fine cruciform church, with unusually short, but aisleless nave.

STOKE COURCY ALIEN PRIORY CHURCH, SOMERSETSHIRE: *Benedictine*.—This priory was a cell to the abbey of Lonlay in Normandy. The church is an interesting cruciform building in which the usual arrangements are reversed; the chancel being aisled, and the nave aisleless. *Archæological Journal*, xxxvi, 406, and letter of the Rev. J. L. M. King, vicar.

SOMPTING PRIORY CHURCH, S SSEX: *Benedictine*.—This church—famous for its ancient Saxon tower—consists of an aisleless chancel; transepts, of which the northern limb has two eastern chapels; aisleless

nave ; western tower ; and chapel attached to tower and western part of nave towards the north. *Archæological Journal* xi, 141.

STANLEY ST. LEONARD PRIORY CHURCH, GLOUCESTERSHIRE : *Benedictine*.—The priory of Stanley St. Leonard was a cell to the abbey of St. Peter at Gloucester. The church, a small, but perfectly preserved cruciform building, consists of an aisleless choir ; aisleless transept ; aisleless nave, and central tower. *Archæological Journal*, vi, 44, plate.

SANDWELL PRIORY CHURCH, STAFFORDSHIRE : *Benedictine*.—"The chauncell there is in lenght xli ffote, and in brede xvij ffote, and sylled o'r and cov'd w^t shyngull and in deokay." . . .

"It'm the belframe standyng be't the chauncell and the church, whiche cont. xvij fote in lenght and xvj (xvii?) in brede, w^t a litle sanct^m bell in the same, and cov'd w^t tyle and shyngull. The church cont. in lenght lvij fote, and in brede xvij ffote, w^t an ile on the sowth side the church cont. in lenght lvij fote and in brede ix ffote, which church and ile ben. cou'd w^t tyle ptelie in deokay and the tymber of it metlie good." . . .

"It'm a chapell on the north side of the belframe cont. in lenght xxvij ffote and in brede xvij ffote, selyd and cou'd wth tyle" . . . "which chapel adioyneth to the howse and ryght necessare to stand and payvd."

"Item a chapell on the north (south?) side the belframe cont. in length . . . ffote and in brede xvij ffote, selyd and cov'd w^t tyle." Survey, temp. Hen. VIII.

From the above contemporary account we learn that the church was a cruciform one, 111 feet in length, by 72 in breadth across the transept, and with a central tower : further, that it consisted of an aisleless chancel, 41 feet by 18 ; a north transept, 27 feet by 18 ; a south transept, probably the same ; and a nave 57 feet by 18, with a south aisle only of the same length and half the same breadth, on the side opposite to the cloister.

SPETISBURY ALIEN PRIORY CHURCH, DORSETSHIRE : *Benedictine*.—Spetisbury was a cell to the abbey of Preaux in Normandy. The church consists of an aisleless chancel ; and nave, with a north aisle only. Letter of the Rev. J. S. Woodman, rector.

SWINE PRIORY CHURCH OF NUNS, YORKS : *Cistercian*.—"The hole church conteynyth in length lxxvj ffoote w^tyn and in bredith xxj ffoote, stone walles and a hye rooffe coueryd w^t leade, and seyld w^tyn w^t boardes paynted ; wherof the quere conteynyth liiij ffoote long, w^t xxxvj goode stalles alle alonge bothe the sydes of waynescott bourdes and tymber for the nonnes ; and ane alter in the quere, and ij alters benethe the body of the churche, w^t xiiij wyndowes glased in alle conteynyn by estymac'on c ffoote of glasse," &c. Survey, temp. Hen. VIII. P.R.O.

In this church of nuns we have again, it will be seen, a long and perfectly simple aisleless building.

THETFORD PRIORY CHURCH OF NUNS, NORFOLK : *Benedictine*.—Apparently, an aisleless cruciform church. "There is no trace of any aisle ever having existed. The church (now a barn), appears to have been cruciform,

and there is one arch left which seems to have opened into a transept." Letter of the Rev. A. Fowler Smith.

TAVISTOCK ABBEY CHURCH, DEVONSHIRE: *Benedictine*.—William of Worcester gives the following measurements of this building :—"Longitudo Ecclesiæ Monasterii Taystoke continet præter capellam beatæ Mariæ 126 steppys : et ejus latitudo continet, cum 14 steppys latitudinis navis ecclesiæ, 21 steppys.....Longitudo navis dictæ Ecclesiæ tantum usque ad chorum continet 60 steppys. ... Longitudo chori 42. Longitudo capellæ cum transitu 36 steppys." From all which it appears that the entire length of the church, exclusive of the lady chapel, was about 170 feet, that of the nave being about 100, and of the choir, 70 feet. That the nave had only a single aisle is clear from its width being given at 14 steps, or about 23 feet ; while in the full, that is to say, along with its aisle, it was 21 steps, or about 35 feet. The proportion of this single aisle to that of the nave, it will be observed, was the usual one—one half.

TOFT MONKS ALIEN PRIORY CHURCH, NORFOLK: *Benedictine*.—The priory of Toft Monks was a cell to the abbey of Preaux. The church consists of an aisleless chancel; aisleless nave; and octagonal western tower. Letter of the Rev. C. Wace, rector of Haddiscoe.

THICKET, OR THICKHEAD PRIORY CHURCH OF NUNS, YORKS: *Benedictine*.—"The churche lx ffoote brode w^hyn, and a lowe roofe coueryd w^h leade hauynge v glasse wyndowes conteynyng xliiij ffoote of glasse, w^t xvj stalles in the quyre, and the high alter, ij in the quyre, and one benethe," &c. Survey, temp. Hen. VIII. P.R.O. Again, an aisleless parallelogram.

TYKEFORD PRIORY CHURCH, BUCKINGHAMSHIRE: *Cluniac*.—Tykeford priory was a cell to the abbey of S. Martin Majoris, Tours. The church was an entirely aisleless cruciform structure with a central tower, as appears by the following survey, taken temp. Hen. VIII. "The church is substanciallie buyldid with a fair rofe of tymber work in the bodie of the said church which conteyneth in length 80 fote, and in brede 21 fote.

"It'm the ile (*i.e.* transept) on the north side ov the belframe, the roofe whereof is good and substanciall tymber, which conteyneth in length 30 fote, and in brede 21 fote.

"It'm the ile on the sowth side the belframe is substanciallie buylded in the rofe with tymber, and conteyneth like lenght and brede as the fore-said ile doeth.

"It'm the belframe is substanciallie buylded with ston and much good tymber within the same, a 3 bells of the value of—

"It'm the chauncell there is voted with ston and tymber work ov' the same, which conteyneth in length 45 fote, and brede 21 fote.

"It'm a litle chapell adioynyng to the chauncell, which conteyneth in lenght 16 fote, and in brede 12 fote."

UPAVON ALIEN PRIORY CHURCH, WILTSHIRE: *Benedictine*.—This priory was a cell to the abbey of Fontanelle in Normandy. "The church consists of a nave, chancel and northern aisle only : no aisle to the chancel." Letter of the Rev. H. E. Windle, vicar.

USK PRIORY CHURCH OF NUNS, MONMOUTHSHIRE: *Benedictine*.—The priory of Usk was founded by the famous Sir Richard de Clare, earl of Pembroke and lord of Striguil, and his son Sir Gilbert, about the middle of the 12th century. The church, which was parochial as well as monastic, has been much mutilated. Originally cruciform, it has now been shorn of both transepts; the southern one having been absorbed in the priory buildings; while the northern—long desecrated as a school-house—has at length been pulled down, and the site thrown into the churchyard. The priory buildings, which still exist, lie to the south and east. The monastic choir is aisleless; and the parochial nave has one aisle only, from which it is separated by a central arcade, or spine. Letter of the Rev. S. C. Baker, vicar.

WANGFORD PRIORY CHURCH, SUFFOLK: *Cluniac*.—Wangford was a cell to the priory of Thetford. The church has an aisleless chancel, and nave with a north aisle only. Letter of the Rev. C. H. Lacon, vicar.

WEST MERSEY ALIEN PRIORY CHURCH, ESSEX: *Benedictine*.—The priory of West Mersey was a cell to the abbey of S. Ouen at Rouen. The church is small, consisting of an aisleless chancel, and nave with a south aisle only. Letter of the vicar of West Mersey.

WEEDON PINKNEY, OR WEEDON LOYS ALIEN PRIORY CHURCH, NORTHAMPTONSHIRE: *Benedictine*.—This priory was a cell to the abbey of S. Lucien, near Beauvais. The church is an interesting one; on plan, somewhat resembling that of Otterton, but with a tower to the east of the northern, instead of the southern nave. It is composed of a north aisle or nave, 37 feet 7 inches in length, by 18 feet 3 inches in breadth; a tower to the east of this nave about 20 feet square; and a chancel 25 feet 6 inches in length, to the east of this again. On the south of these is an unbroken aisle or nave, continued uninterruptedly from the west end to as far as half the length of the chancel eastwards, to which latter it opens by an arch—one of the arcade of five which connects it with the northern part of the building. South of this aisle is a porch. Letter of Sir H. Dryden, Bart., with plan.

WILMINGTON ALIEN PRIORY CHURCH, SUSSEX: *Benedictine*.—This priory was a cell to the abbey of Grestein. The church has an aisleless chancel, with small chapels to the north and south; an aisleless nave; and slender tower and spire.

WILTON ABBEY CHURCH, WILTSHIRE: *Benedictine*.—All that is now known of this church is comprised in the following brief notice of its length and breadth by William of Worcester:—*Ecclesia Monasterii de Wylton continet in longitudine circa 90 steppys meos. Item, continet in latitudine navis ecclesiæ cum duabus elys circa 46 steppys meos.* That is to say, it was about 150 feet long, by 76 feet wide across the aisles. Now, allowing 26 feet, the usual proportion, as the probable width of the nave and choir, that of the aisles (if we understand *side aisles* to be meant, would be no less than 25 feet each—dimensions out of all proportion for those of a monastic church of the size of this. But, if we understand here—as in so many other cases we are obliged to

do—cross, instead of side aisles to be intended, then everything becomes at once clear and consistent ; since, in place of a disproportionate church of exaggerated parochial type, we shall have a normally shaped, cruciform, monastic one ; the choir, transept and nave of which would each have a length of about 75 feet.

WILBERFOSS PRIORY CHURCH OF NUNS, YORKS. : *Benedictine*.—"The church conteynith in length lx ffoote and in bredth xxij ffoote w^{tn}, and seyled aboue w^t goode substancyalle bourdes, and coueryd w^t slates, hauyng xvj goode stalles in the quere for the nonnes, and the high alter w^t a fayer new frontalle gilted which conteynith by estymac'on xli (ffoote), ij alters in the quere and one benethe, ix glasse wyndowes." Survey, temp. Hen. VIII. P.R.O.

WYKEHAM PRIORY CHURCH OF NUNS, YORKS. : *Cistercian*.—"The hole church conteynyth in length iiij^{xx} ffoote and in bredith xxij ffoote w^{tn}, w^t a lowe rooffe coueryd w^t leade and alle one hole story, w^t xiiij glasse wyndowes conteyning iiij^{xx} ffoote of glasse by estymac'on, w^t one high alter and iiij alters in the quere and ij in the body of the church, and — stalles of bourdes in the quyer for the nonnes," &c. Survey, temp. Hen. VIII. P.R.O.

WOOTTON WAWEN ALIEN PRIORY CHURCH, WARWICKSHIRE : *Benedictine*.—Wootton Wawen was a cell to the abbey of Conches. The church, originally, an aisleless Saxon building with a central tower, still remains. "In the thirteenth century, a south aisle was added to the nave." "The next alteration took place early in the fourteenth century when the chancel was rebuilt upon a much larger scale." "It is evident that the lady-chapel, though almost contemporary in style with the chancel, was yet a little later, as the south wall of the chancel contains a three-light window which the erection of the lady-chapel immediately afterwards rendered it necessary to wall up. This large and finely proportioned chapel was erected when the Saxon south transept was removed, probably few years after the rebuilding of the chancel." Report of the late Sir G. G. Scott, kindly communicated by the vicar, the Rev. T. H. Slocock.

From this it appears that the church, as left by the monks, consisted, as at present, of a chancel, with a lady-chapel to the south ; a central tower ; and nave with a south aisle only.

YEDDINGHAM PRIORY CHURCH OF NUNS, YORKS. : *Benedictine*.—"The church conteynith in length iiij^{xx} ffoote longe and in bredith xx ffoote, alle one story w^t a low rooffe coueryd w^t leade, xxj wyndowes conteyning by estymacion iiij^{xx} ffoote of glasse, the hygh alter, and one alter in the quere, and ij in the church."

"Item the quere conteynith in length xlvj ffoote w^t olde stalles of tymbre and bourdes payntid." Survey, temp. Hen. VIII. P.R.O.

(To be continued.)

ON THE DIFFERENCE OF PLAN ALLEGED TO EXIST
BETWEEN CHURCHES OF AUSTIN CANONS AND
THOSE OF MONKS; AND THE FREQUENCY WITH
WHICH SUCH CHURCHES WERE PAROCHIAL.

By the Rev. J. F. HODGSON.

I arrive now at the third of the five propositions I have undertaken to refute, and which runs thus:—"That the Austin canons built their churches on the parish church lines, though much larger than the parish church, adopting the cruciform, which was the finest type of parish church . . . but still keeping its characteristic want of aisles."

Now here, the first thing to be noted, and it is a very important one—the more so because it is so little likely to attract attention—is the assumption which, quite unconsciously, perhaps, underlies the assertion, viz., this—that *the Austin Canons built their churches*. In what shape or fashion they were built is, at this incipient stage of our inquiry, altogether immaterial, and need not detain us. What is material to examine here is, how far the canons, as a rule, actually built them at all. It seems to be so constantly taken for granted that the canons' churches were built in a perfectly free and unfettered way by themselves, and "entirely out of their own heads" that the subject demands, from such as would really get to the bottom of it, a good deal more careful attention than it has hitherto, I think, received. Anyone hearing tell of them in the usual way would naturally infer that they consisted of powerful corporations which every now and then threw off colonies or offshoots to settle hither and thither, and which forthwith began building houses and churches after a fashion of their own, and so peculiarly planned, as to cause them to differ altogether from those of any of the monastic orders. Why the canons should act in so singular a manner is not explained, though it would seem to be suggested that, being quite an inferior sort of persons, and feeling themselves to be such, they built in a humble and parochial way at first; but, as time went on, and before their churches were completed, they became elated with pride—like beggars upon horseback—and began, first to envy, and then to ape the superior style of the Benedictine, and other monkish churches, and to copy them as closely as they knew how. "The canons felt that their churches were inferior to those of the monks. They craved for the addition of aisles which were now becoming common even in parish churches," etc.

Now, in order to understand the position of the Austin canons aright, it is needful to bear certain facts in mind, both with respect to themselves and the Benedictines, with whose churches their own are, apparently, so disparagingly contrasted. In the first place then, it must be remembered that the Benedictine order was not only introduced, but endowed with the most profuse and lavish generosity centuries before the Austin canons ever set foot in the land at all. They then occupied,

and had long occupied, the foremost and most honoured ecclesiastical position in the kingdom, which their immense revenues enabled them to maintain with perhaps more than befitting splendour. Everywhere they were a power, and a power that might be felt. Their position, unlike that of all other sorts and conditions of men, was not affected for the worse by the fatal field of Senlac. Far from it. The shock of the Norman conquest, however disastrous to other men, however inimical to the seculars, had brought to them at least, and to them alone, an enormous accession of power—moral, material, intellectual—and given them an impetus which reached to the utmost limits of the kingdom.

It was not till forty years afterwards, however, and while the Benedictines were yet in the full flush of their triumph and supremacy that the order of Austin canons, without either wealth or influence, without prestige, without the least tincture of that charm of novelty or reaction against an established monasticism whose pride and riches were making it everywhere detested—qualities which in after days wrought so powerfully in favour of the Mendicants—appeared upon the scene at all. And then, in the quietest and most inconspicuous way; a mere handful of sober unobtrusive men who, once having gained a footing, worked their way to general favour, now here, now there, step by step, and by slow degrees, as members of an order differing from that of monks, but differing also from the seculars, possessing somewhat, as it might seem, of the good of both, with the evil of neither. Less wholly cut off from the world and its affairs, and less filled consequently with the spiritual pride and self-righteousness resulting therefrom which pertained, it may be, to the one; less sensual and illiterate than the other; it is not to be wondered at that they succeeded in filling a void which could hardly have been unfelt; or that their rule and manner of life should approve themselves to that moderation and common-sense which even then, doubtless, lay at the root of the national character.

So entirely without observation was their coming, however, that no small degree of confusion and difference of opinion have prevailed amongst writers as to when and where their first settlement really took place. And even this, it seems, was some five and twenty years before their formal recognition and establishment as an order by pope Innocent II in 1139. For there can be little or no doubt but that it was at Colchester, and in 1105, that the first little band of canons following St. Austin's rule was settled, and that, singularly enough, at the instance of a monk, as alleged, named Eynulf. Who, and what this Eynulf was exactly, is perhaps uncertain, and it may suffice to accept the title given him in the Monasticon—whence does not appear—of “*vir religiosus*” and “*primus fundator*.” By him, whether “*religious*” in the technical, as well as practical sense, or not, they were planted in the grand church of St. Julian and St. Botolph, whose well-known ruins afford us one of the most remarkable examples of early Norman church building extant.

Christ Church, in London, followed next in 1107, or 1108; primarily, as it would seem, on the foundation of one Norman, who became first prior there, but so greatly assisted by Richard Beaumais, bishop of London, and Matilda, queen of king Henry I., at the instigation of archbishop Anselm, that both of them were accounted as the actual founders.

Nostell, in Yorkshire, which is said to have been their first house, was not founded till 1121: Haughmond, in Shropshire, and Barnwell,

near Cambridge, having been founded by William Fitz Alan, and Pain Peverell, standard bearer to Robert duke of Normandy, in 1110 and 1112, respectively.

And so by sure and steady steps they made their way. Indeed, the twelfth century which saw their rise, saw also the foundation of almost all their houses, certainly of all the more important of them. And I think, a careful examination of their foundation charters—so far as they are forthcoming—will shew that the same rule which for the most part seems to have obtained in their first settlements, prevailed throughout, viz.—that not only were the canons established, but that their churches, whether in whole or in part, were actually built for them by their founders personally. It is precisely what in view of all the circumstances, and without any evidence whatever, would antecedently seem to have been most probable. But then, as I have said, we *have* evidence, and that too, as it seems to me, of a very direct and conclusive sort indeed—for it comes immediately from the mouths of the founders themselves in almost every case where the charters have been preserved—that such, in fact, was the case. In a very great number of instances, no doubt, the charters are not forthcoming at all, and we are left to draw our inferences from analogy, and such scanty items of historical fact as we possess. But still, in a great many other instances they are forthcoming, and serve generally, either to establish the fact, or at least to put it practically beyond all reasonable doubt.

Broadly speaking the charters of foundation may be grouped under two heads, viz.—First, those which either assert or imply that the churches were built by the founders; and second, those which imply, or seem to imply, that they were the work of the canons, who, having received certain grants of land, tithe, etc., were then, as regards the buildings, left free to follow their own devices.

Let us now, therefore, in order to obtain a clear view of the subject, take account of the several foundations *seriatim*, as they are set forth—for the most part chronologically—in the Monasticon, noting in each the expressions which seem to tell one way or the other as we proceed.

And first, of those in which the churches would appear to have been built by the founders themselves. They are as follows :—

PLYMPTON PRIORY CHURCH, DEVONSHIRE.—In this case we have no foundation charter; and our account must therefore, in default, be taken from Leland, who says that William Warlewast, bishop of Exeter, displeased with the canons of a free chapel at Plympton because they would not put away their concubines, found means to dissolve their college, which he re-erected at Bosham in Sussex. “*Then he set up at Plympton a Priore of Chanons-Regular, and after was there buried in the Chapitre House.*” Then, after mentioning many other particulars, he adds, “One Prior Martine, the third or fourth Prior of Plymtoun builded the substance of the Chirch that there a late stode.” From this, I think, it is abundantly evident that, at the very least, the eastern parts of the church were erected by the bishop himself during his lifetime; prior Martin, at the utmost, building only the substance, by which, I suppose, we must probably understand the nave of the church,

or, what is far more likely, judging from analogy, merely completing such portions of it, the western end, roof, &c., as were left unachieved.

WALTHAM HOLY CROSS ABBEY CHURCH, ESSEX.—This famous church was, in the first instance, one of canons secular. That it was originally built by the founder king Harold, is not only what might naturally be expected, but is expressly affirmed in the charter of Edward the Confessor.—“Enim vero rationali consilio ditatus, ac suæ non immemor conditionis, in præscripto loco *monasterium ad laudem Domini nostri Jesu Christi et sanctæ Crucis construxit*. William of Malmesbury also tells us of the Conqueror that :—“Corpus Haroldi matri, repente sine pretio, misit, licet illa multum per legatos obtulisset. Acceptum itaque apud Waltham sepelivit, *quam ipse ecclesiam ex proprio constructam in honore Sanctæ Crucis Canonicis impleverat*.” Of the church built by Harold, however, not a vestige, unfortunately, remains above ground. In character, no doubt, it would closely resemble that of the Confessor’s at Westminster. But apparently, like bishop Aldhune’s new Saxon cathedral church at Durham, it perished utterly within a century of its foundation ; for the whole of the nave, which dates clearly between *circa* 1120-40, is doubtless a rebuilding, that is, supposing Harold’s minster ever to have been completed ; and one which would never have taken place without a similar rebuilding of the choir. Into the church, so rebuilt, however,—when, or by whom, is not material to the present enquiry,—the Austin canons were inducted by king Henry II. in 1177, as witness the following of Thomas of Walsingham :—“An. 1177, *amotis ab ecclesia Walthamensi canonicis secularibus, subinducti sunt regulares*, auctoritate summi pontificis sub præsentia regis patris (viz. H. 2di.) in vigilia Pentecostes.”

WALSINGHAM PRIORY CHURCH, NORFOLK. In the case of Walsingham, we read in the register of the house as follows :—“In primis Sir Geffray Faverches Knyth, lord of Walsingham, *foundtyth the Chyrche off the seyd Priory* ; and he gaffe therto the chapel of our Lady with al the grownd withinne the syte off the seyd place” &c. The charter of foundation, however, speaks only of the famous chapel of St. Mary which had been built by the founder’s mother, and which would seem therefore, to have constituted their first church. Such was, apparently, the state of affairs before Sir Geoffrey’s pilgrimage to Jerusalem, after which event, probably as the register states, he laid the foundation of the church itself.

HUNTINGDON PRIORY CHURCH.—The priory of Huntingdon, which was of very ancient foundation as a house of secular canons, was removed to a new site, according to Leland, by Eustace Lovetot temp. Stephen, or Henry II. He says :—“Cænobium canonicorum, quod nunc paululum quiddam distat ab opido, erat in loco ubi nunc ecclesia S. Mariæ est ; quod, *per Eustachium, Huntingdunensem comitem, translatus est in locum paulo remotiorem, propter opidi strepitum*.”

BARNWELL PRIORY CHURCH, CAMBRIDGESHIRE.—The history of this priory divides itself into two distinct heads ; for before its translation to Barnwell it was founded, and its church built by Picot the sheriff, in the first instance within the town of Cambridge, as thus recorded in the

archives of the house :—"Hugolina uxor Picotis S. Egidium, tanquam patronum, coluit; quæ aliquando gravissime cegrotans monasterium ex voto, si salutem recuperaret, D. Egidio dicaturam se promisit, etc., ut convaluerit, et maritum de complendo voto exoraverit.

Tandem Anselmo Cantuar. episc. et Remigio Lincoln. consultis, *ecclesiam in honore beati Egidii, et officinas satis eo tempore competentes, Cantabrigiæ juxta castrum construxerunt; &c.*"

There for some twenty years it continued till after the death of the founder and the forfeiture of his barony by his son, when Pain Peverell his successor therein, removed the foundation to Barnwell, purposing to increase the number of canons from six to thirty. At this latter place we read:—*Paganus canon. regulares, cum magna apparatu et suppellectili, comitante non modicâ caterva cleri et populi, et burgensium Cantebrig. . . . cum gaudio magno collocavit A.D. 1112. Ecclesiamque miræ pulchritudinis, et ponderosi operis, in honore beati Egidii, ibidem inchoavit,*" &c. After which—"Londini febre correptus, migravit ad Dominum; *Bernwellamque delatus in aquilonari parte magni altaris decenter est collocatus.*" Thus at Barnwell as well as at Cambridge, it is clear that the churches were built for—not by the canons, and altogether independently of them.

ST. OSWALD'S PRIORY CHURCH, GLOUCESTER.—The following is Leland's account of this church, which was of very ancient foundation :—"Tunc libera capella fuit regis, *postea facta est juris archiepiscopi Eboracensis, qui Canonicos regulares induxit.* In hac domo olim fuere canonici seculares, et hæc ecclesia erat collegiata, a tempore Danorum usque ad tempus Gulielmi Rufi, *qui concessit hanc ecclesiam archiepiscopo Eboracensi.*" Into this same church of canons, Henry Murdac, archbishop of York, inducted canons regular of St. Austin in 1153, setting over them as prior, Humphry, a canon of Llanthony.

BREDON PRIORY CHURCH, LEICESTERSHIRE.—The church of Bredon priory—a cell to Nostell—was also that of the parish, and ready built for the occupation of the canons who were inducted into it after its gift to the mother house by Robert de Ferrars, earl of Nottingham, circa 1144. "Robertus comes Nottingham, &c. Sciatis me dedisse et hac meâ cartâ confirmâsse . . . ecclesiæ sancti Oswaldi de Nostla . . . in liberam et puram et perpetuam elemosinam, *ecclesiam sanctæ Mariæ et sancti Hardulfi de Bredona, cum omnibus pertinentiis,*" &c.

WOODKIRK PRIORY CHURCH, YORKS.—The church of Woodkirk—another cell to Nostell—would seem pretty clearly to have been built by the founder, William earl of Warren, temp. Henry I, since he speaks of it as being already in existence in his charter of foundation.—"Wilhelmus comes de Warennâ, &c. Sciatis me concessisse in elemosinam *Deo et ecclesiæ sanctæ Mariæ de Wodechurche; et canonicis ibidem Deo servientibus, &c. totam terram in qua præfata ecclesia sita est,*" &c.

HYRST PRIORY CHURCH, LINCOLNSHIRE.—The little cell of Hyrst—also an appendage to Nostell—would appear, such as it was, to have been already constructed when made over to the mother house by Nigel de

Albini, temp. Henry I. There was, apparently, but a single canon in it.—“Nigellus de Albini, Widoni capellano, et Jerolino, &c. Sciatis me dedisse &c. *monasterio de Hyrst, et Radulpho canonico ibidem inhabitanti, et post ipsum Radulphum, canonicis ibi Deo servientibus, in manu semper prioris Sancti Oswaldi . . . habitationem in Hyrst,*” &c.

SKIEWKIRK OR TOCKWITH PRIORY CHURCH, YORKS.—The chapel of All Saints at this place having been given to the priory of Nostell by Geoffrey fitz Pain, a cell was thereupon established on the spot, and the canons were forthwith put into possession. In the charter of confirmation of Henry II. to Nostell we read :—“*De Willielmo de Arches et Gaufrido filio Pagani, Capellam Omnium Sanctorum in Tockwith, et terram quæ capellæ adjacet,*” &c. It was therefore built ready to their use.

BAMBURGH PRIORY CHURCH, NORTHUMBERLAND.—The churches of St. Oswald and St. Aidan at Bamburgh having been given by king Henry I. to the priory of Nostell, some of the canons were sent to settle near the latter building, which thenceforth became also that of their small priory. In the king's charter of gift and confirmation he says :—“*Præterea confirmo donum quod feci prædictæ ecclesiæ, et canonicis ejusdem loci; videlicet, ecclesias Sancti Oswaldi (probably the castle chapel) et Sancti Aldani de Baenburch, sicut Algarus presbiter unquam eas melius tenuit,*” &c.

HAUGHMOND ABBEY CHURCH, SHROPSHIRE.—William Fitz Alan of Clun founded this abbey in the year 1100, according to the register of the house :—“*Fundata est abbatia de Haghmon, anno Domini millesimo, centesimo, et in anno ultimo regni Willielmi Rufi, et anno regni regis Henrici primi*” &c. Precise as this statement is, however, it is probably incorrect, as it would make Haughmond by several years the earliest established house of the order in England, a position which has never been claimed for it, and which is expressly contradicted by other evidence. But whatever the exact year may have been, the charter of foundation speaks of the church (whether in whole or in part) as being already built.—“*Willielmus filius Alani &c. Noverit universitas vestra, me . . . concessisse, et præsentī carta meā confirmasse Deo et ecclesiæ S. Johannis de Haghmon, et canonicis ibidem Deo servientibus in perpetuam elemosinam, sedem et locum ecclesiæ eorundem,*” &c.

WORKSOP PRIORY CHURCH, NOTTINGHAMSHIRE.—The priory church of Worksop was founded in the third year of king Henry I, by William de Lovetot, who was buried therein :—“*Id. Aprilis obiit Gulielmus de Lovetot fundator, et sepultus est ibidem.*” That it was built by him previous to his decease is apparent from his foundation charter, where we read :—“*Notum sit . . . quod W. Lovetot . . . concedit et confirmat per breve suum donum quod fecit Deo et sanctæ ecclesiæ et canonicis sancti Cuthberti de Wirkesop in perpetuam elemosinam.*” In his son's charter of confirmation too :—“*confirmo donum quod fecit pater meus Willhelmus de Lovetot Deo et ecclesiæ sancti Cuthberti de Wirkesop, et canonicis ibidem Deo servientibus, ipsam videlicet ecclesiam, cum terris*” &c. And in the poetical *Stemma Fundatoris* :—

"Which Sr. William dicest and was tumulate
 In the said church on the north side,
 On the nederest gree, for his hye estate,
 Tending to the hye awter, and there doth abyde :
 And he gat Sr. Richard his sonne in good tyde
 Which beryed was beneth him under a white stone
 The left side Thomas Nevill, and thereon gone."

CARLISLE CATHEDRAL PRIORY CHURCH.—This church was built by Walter, a wealthy Norman priest, governor of the castle and newly refounded town of Carlisle, as one of secular canons, in the time of William Rufus. On completing the building, he introduced into it canons regular of St. Austin, at the instance of Adelulf, prior of Nostell; the latter, on the establishment of the see in 1135, becoming the first bishop. As to the Augustinians, therefore, it is clear that they had no more concern with the planning or construction of the building than their successors—the modern dean and chapter.

LITTLE DUNMOW PRIORY CHURCH, ESSEX.—This church, was built apparently at the sole cost and charges of Juga Baynard, lady of Little Dunmow; who, causing it to be consecrated by Maurice, bishop of London, in 1104, endowed it on the same day with half a hide of land. Two years afterwards, in 1106:—"Galfridus Baynard filius et hæres Jugæ Baynard, considerans devotionem, &c. *posuit canonicos in ecclesia de Dunmow, assensu Anselmi archiepiscopi Cantuariensis.*" The church, therefore, was built and finished two years before the canons set foot in it, or indeed were ever intended to do so.

HOLY TRINITY, OR CHRIST CHURCH PRIORY CHURCH, LONDON.—This church, founded by Matilda, queen of Henry I. was also doubtless built and completed by her during her lifetime. That such was the case is manifest from the following extracts from various charters of her husband:—"Henricus rex Angliæ, Richardo episcopo London. &c. Sciatis me concessisse et confirmasse *ecclesie et canonicis S. Trinitatis, Lond. socam de Anglica Cnihttengilda,*" &c. "Henry, king of England, &c. Know ye that I have granted to queen Maud, my wife, *that she place canons regular in the church of the Holy Trinity, in London,*" &c. "Henry, king of England, &c. Know ye that I have granted and confirmed the canonry of *canons regular in the church of Christ in London, there founded by my wife queen Maud that it be established for ever,*" &c. And again:—"Henry king of England &c. Know ye that I have granted to the Holy Trinity, and to Norman the prior, and the canons of the Holy Trinity, in London, *that they may enclose with walls the way that was between their church and offices, and the wall of the city of London, both ways, as far as the aforesaid city wall,*" &c.

TAUNTON PRIORY CHURCH, SOMERSET.—This church would appear to have been built during the lifetime, and at the sole cost of William Giffard, bishop of Winchester. There is no charter of endowment, but in the confirmation charter of Edward III. we read:—"Henricus rex Angliæ, &c. *Ex dono Wilhelmi episcopi, fundatoris ejusdem ecclesie, omnes ecclesias Tantonie cum capellis,*" &c.

ST. MARY OVEREY PRIORY CHURCH, SOUTHWARK.—This church was founded by William Pont de l'Arch and William Dauncey, two Norman knights, with the assistance of William Giffard, bishop of Winchester, who *built the nave at his own expense*. Being burnt down in 1213, the church was reedified by his successor in the see, Peter de Rupibus, very shortly afterwards. There is no charter of foundation extant.

BRISSET MAGNA PRIORY CHURCH, SUFFOLK. This church was founded by Ralph Fitz Brian, according to Tanner, *circa* 1110. That it was built and canons placed in it during his life, we learn from the following extract from his foundation charter :—"Radulfus filius Briani, et Emma uxor sua, &c. . . . notifico, quod . . . *stabilivi ecclesiam Deo et sanctæ Mariæ et sanctissimo confessori suo Leonardo apud Brisete in qua canonicos regulares Deo ibidem perhenniter servituros apposui et institui,*" &c.

CIRENCESTER ABBEY CHURCH, GLOUCESTERSHIRE.—A dean and canons secular occupied the church of Cirencester before the Conquest; but these were changed into an abbot and convent of canons regular of St. Austin by king Henry I, who completely rebuilt the church for them, between 1117 and 1131. In his foundation charter the king says :—"Hen., rex Angliæ, &c. Sciatis universi, quoniam . . . dedi, et concessi Deo et ecclesiæ beatæ Mariæ Cirecestricæ, *cujus ego, licet indignus, constructor extiti, &c. . . abbatî Serloni primo, et omnibus successoribus ejus, et canonicis regularibus ibidem Deo deservientibus,*" &c.

HEXHAM PRIORY CHURCH, NORTHUMBERLAND.—The ancient abbey church of Hexham after having been ruined by the Danes, was given with its possessions, by king Henry I. to the church of York; after which archbishop Thomas II introduced into it canons regular of St. Austin. Richard of Hexham writes thus :—"Igitur ob sanctorum ibi quiescentium merita declaranda, Deo miserante, super ejusdem dijectione, magno compassionis dolore condoluit, ac de ipsius resuscitatione ipse sedulo excogitare, et cum suis diligenter tractare, ac retractare cœpit. . . . Anno igitur ab incarnatione Domini mc.xiii, &c. sæpeditus Thomas, concilio et auxilio capituli sui, videlicet ecclesiæ Sancti Petri Eboracensis, &c. ad Kal. Novembris duxit illuc canonicos regulares; *quibus cum suis consuetudinibus, et cum omnibus ad eam pertinentibus, quietam et liberam, sicut ipse eam in suo dominio habuerat ecclesiam tradidit.*"

LAUND PRIORY CHURCH, LEICESTERSHIRE.—This church was founded by Richard Basset and Maud his wife in the latter part of the reign of Henry I.—*circa* 1125. There is, apparently, no foundation charter extant, but from a contemporary one of confirmation by the king, it is clear both that the church itself was built, and the canons installed in it during the founder's lifetime :—"Henricus rex Angliæ, &c. Sciatis me concessisse et confirmasse omnes donationes quas Ricardus Basset, et Matildis Ridel uxor ejus fecerunt *Deo et canonicis ecclesiæ Sancti Johannis Baptistæ de Landa, quam fundaverunt,*" &c.

DRAX PRIORY CHURCH, YORKS.—Here, we have the erection of the church expressly stated in the charter of William Paganel, the founder, temp. Henry I. :—"Omnibus, &c. Noverit . . . me . . . confirmasse,

Deo et S. Nicholao, et canonicis Deo et S. Nicholao servientibus in territorio de Drax, insulam quæ dicitur Halington, et Middleholm, ubi fundata est ecclesia S. Nicholai prioratus de Drax," &c.

BOLTON PRIORY CHURCH, YORKS.—This church would seem from its existing eastern parts to have been built, to such extent at least, by the foundress Adeliza de Rumilly, who caused the priory to be translated from Embsay to Bolton in 1151; and who, in her charter of confirmation, speaks of it as being already built:—"Aeliz de Rumilly, &c. Noverit . . . me concessisse . . . Deo et ecclesie sancte Mariæ de Boelton, et canonicis ibidem Deo servientibus," &c.

KIRKHAM PRIORY CHURCH, YORKS.—The opening clause of Walter Espec's foundation charter shews clearly that this church, as might confidently be expected, was both built by him, and made over to and stocked with Austin canons during his lifetime:—"Turstino Dei gratia Ebor. archiepiscopo, &c. Walterus Espec, et Adelina uxor ejus, salutem: Sciatis nos concessisse et dedisse Deo et ecclesie S. Trinitatis de Kirkham, et canonicis ibidem Deo servientibus . . . totum manerium de Kirkham, &c. Et ecclesiam parochialem de Kirkham," &c.

LAUNCESTON PRIORY CHURCH, CORNWALL.—Like that of Plympton, this church was built by William Warlewast, bishop of Exeter, circa 1126. Leland says:—"One William Warwist, bishop of Excestre, erected this priorie, and was after buryed at Plymtown priorie, that he also erectyd. Warwist for erection of Launston priorie suppressed a collegiat church of S. Stephen, having prebendaries, &c. There yet standith a church of S. Stephen about half a myle from Launston on a hill, where the collegiate church was." There is now extant, apparently, no charter of foundation in connection with this church, but from the substance of another one of Warlewast's in the Lansdowne MSS. it would seem that before, and during the erection of the new church of St. Stephen by the bishop, he established the Austin canons *ad interim* in the existing one of the seculars. It runs:—"Noscat præsentis temporis ætas quod Radulfus eccl. S. Steph. de Launcestone decanus Decanatum mihi Willielmo Episcopo reddidit. Et ego Canonicis regularibus quos in eadem constitui totum dedi."

ST. DENIS PRIORY CHURCH, SOUTHAMPTON.—That the church of this priory was both built and supplied with canons during the lifetime of the founder, king Henry I., is manifest from the following words of his foundation charter:—"Henr. rex Angliæ &c. Sciatis me dedisse. . . Deo et ecclesie sancti Dionysii, necnon et canonicis meis in eadem ecclesia desuper Hamptonam Deo servientibus", &c.

KENILWORTH PRIORY CHURCH, WARWICKSHIRE.—The foundation charter shews that this church also was built and occupied by the canons during the life of the founder.—"Gaufridus de Clintona Henrici regis camerarius, &c. Notum sit . . . quod ego Gaufridus . . . ipso rege concedente, fundavi ecclesiam de Chenillewurdla in honore S. Mariæ; et concessi canonicis ibidem regulariter Deo servientibus," &c.

STONE PRIORY CHURCH, STAFFORDSHIRE.—The way in which the church of Stone,—which, *circa* 670, had been founded for secular canons, but after the Danish devastations became occupied by nuns,—was in due course converted into one of canons regular, as a cell to Kenilworth, is thus set forth in the rhymed history once hanging in the house :—

“ In the time of the conquest was the lord of Stafford
Baron Robert, which here was chief lord ;
And in his lifetime befel such a rase,
That two nuns and one priest lived in this place,
The which were slayne by one Enysan ;
That came over with William Conquer. than.
This Enysan slue the nuns and priest alsoe,
Because his sister should have this church thoe,
But for that offence he did to Saint Wolfade,
His sister soon died, and himself great vengeance had ;
And when Enisan this cruel deede had doon
Then blessed baron Robert bethaught himself soone,
To Killingworth anon that he would goe,
And tell Geffrey of Clinton there of this woe,
Which was in the castle of Killingworth then dwelling,
And was chamberlain to first Henry the King,
And founder of that castle, and abby alsoe,
Which counseled this blessed baron Robert tho,
To restore and helpe Saint Wolfad’s house again,
And make canons there in steed of the nuns that Enysan had
slayne.
So through baron Robert, and counsel of Geoffry yn fere,
Canons were first thus founded here,” &c.

Enisan’s charter, conferring the church and its appurtenances to the priory of Kenilworth, opens thus :—“ Ego Enisanus et Ernaldus filius meus, donavimus et concessimus in elemosinam Bernardo priori et canonicis suis *ecclesiam S. Ulfæli de Stanes, cum omnibus suis pertinentiis, quæ est de feodo nostro*,” &c., from which it is clear that, whatever its architectural character, it served thenceforth as that of the canons, while unbuilt by them.

DUNSTABLE PRIORY CHURCH, BEDFORDSHIRE.—The following extracts from the *Historia foundationis*, and the charter of foundation itself, will shew in the clearest way that this fine church was built for the use of his newly established town and monastery of Dunstable, by king Henry I. personally, and in his lifetime. After describing the locality, and the circumstances which induced him to build a town upon the spot, the History proceeds :—“ Tandem dictus rex in limite dicti burgi, *in honorem S. Petri, ecclesiam fabricavit, monasterium construxit ; et sicut longe in anino concesserat, priorem et canonicos ibidem posuit regulares*.” &c. And in his charter the king says :—“ H. rex Angliæ, &c. Sciatis me . . . dedisse *ecclesiæ sancti Petri de Dunstable, quam ego in honore Dei et ejusdem apostoli fundavi, et canonicis regularibus ibidem Deo servientibus in perpetuum . . . totum manerium de Dunstaple*,” &c.

PORCHESTER PRIORY CHURCH, HANTS.—In 1133, king Henry I.

founded in the church which he had already built within the castle of Porchester, a priory of canons regular. The date is conclusively established by the signatures of the witnesses: the fact of the king being the builder of the church, by the words of the charter itself, which runs thus:—"H. rex Anglorum, &c. Sciatis me concessisse *Deo et ecclesie beatæ Mariæ de Porcestre et canonicis regularibus ibidem servientibus, ipsam ecclesiam S. Mariæ ibidem, a me fundatam, cum terris et decimis et omnibus rebus eidem ecclesie pertinentibus,*" &c. For a view, and account of Porchester church, see vol. iii, 214 of this Journal.

OSENEY ABBEY CHURCH, OXFORDSHIRE.—According to Leland, the building of Oseney abbey church by Robert D'Oiley the second, happened thus:—

"This Robert the second had a wife caulled Edithe Forne, a woman of fame and highly esteemed with King Henry the First, by whose procuracion Robert wedded her.

This Robert began the priorie of blake Chanons at Oseney by Oxford among the Isles that Isis ryver ther makyth.

Sum write that this was the occasion of making of it. Edith usid to walke out of Oxford castelle with her gentlewoman to solace, and that oftentimes wher yn a certen place in a tree, as often as she cam, a certen Pyes usid to gither to it, and ther to chattrre, and as it were to speke on to her. Edithe much mervelyng at this mattier, and was sumtyme sore ferid as by a wonder, whereapon she sent for one Radulphe a chanon of S. Frediswides, a man of vertuous life and her confessor, askyng hym counsell; to whom he answered, after that he had sene the faschion of the Pyes chattering only at her cummyng; that she shulde bilde sum chirche or monasterie in that place. Then she entreated her husband to build a priorie, and so he did, making Radulph the first prior of it.

The cumming of Edith to Oseney and Radulph waiting on her, and the tree with the chattering Pyes be painted in the waulle of th' arch over Edith tumbre in Oseney priorie. Ther lyeth an image of Edith of stone in th' abbite of a vowes holding a hart in her right hand on the north side of the high altare."

In a MS. at Corpus Christi College, Oxon. :—"Anno mxxxix, Robertus de Oili, filius Nigelli de Oili et Editha uxor *struxere ecclesiam beatæ Mariæ in insula Oseneye.*"

In the foundation charter of Robert D'Oiley :—"Notum sit . . . quod ego R. de Oileo, volentibus et concedentibus Editha uxore mea et filiis meis Henrico et Gilleberto, do et concedo in perpetuam elemosinam *ecclesie Dei et sanctæ Mariæ genetricis ejus, et canonicis in ea Deo servientibus, quam ego, consulente et confirmante Alexandro Dei gratia Lincolniensi episcopo, fundavi in insula quæ dicitur Oseneia,*" &c.

RONTON PRIORY CHURCH, STAFFORDSHIRE.—This church was founded by Robert fitz Noel, according to Tanner, temp. Henry I. Although in the charter of foundation Robert fitz Noel only speaks of the "*locum qui dicitur Sancta Maria des Essarz*", his son Thomas, the first witness thereto, is described as "*Thoma filio Roberti ejusdem loci fundatoris*"; and in a second charter relating to the church of Cestford, the founder speaks of the church of Ronton, or S. Mary des Essarz, as already built : "*ecclesie Sanctæ Mariæ de Exartis, et canonicis ibidem Deo servientibus,*"

&c., whence it is evident that the expression—"locum qui dicitur Sancta Maria des Essarz," means, as might be expected, not only the place, but the buildings which occupied it, and that they were erected, moreover, by the founder himself, and during his life.

GUISBOROUGH PRIORY CHURCH, YORKS.—As the foundation charter shews, this church, together with the monastery attached to it, was built by the founder, Robert de Brus, personally, and during his life. No part of the original building is now extant, it is true; the earliest part of the existing structure, of which there are very scanty remains, being a full century later than the period of foundation (1129); and even they shew signs of reconstruction, for in the very heart of the base of the south-west tower pier, used as a waller, I myself, some little time since, extracted and cleaned a beautifully carved stone which, singularly enough, had formed part of a rich triforial arcade of exactly the same design as that well-known one in the secular canons' church at Beverley. The choir, the grandest in all England, is later still, *circa* 1297, in which year the masons left another canons' church—that of Ripon—to start work, as it would seem, at Guisborough, where, though on an infinitely grander scale, the *character* of the architecture is identical. Robert de Brus's charter runs thus:—"Robertus de Brus, salutem. Notum sit caritati vestræ, me consilio et ammonitione Calixti papæ secundæ, et Turstini Eboracensis archiepiscopi, *quoddam monasterium canonicæ religionis in Gyseburna, ad honorem Dei et S. Mariæ fundasse, ibique canonicos regulares . . . constituisse, et eidem ecclesiæ, atque Deo in ea servituris, totam Gyseburnam,*" &c.

BRIDLINGTON PRIORY CHURCH, YORKS.—In the church of St. Mary at Bridlington, which had probably been rebuilt by him for the purpose—but in any case, in the existing church, whatsoever it might be—Walter de Gant, early in the reign of king Henry I., established a priory of Austin canons. His foundation charter states this expressly:—"Ego Walternus de Gant notefico omnibus, &c., *quod in ecclesia sanctæ Mariæ de Bridlingtona, canonicos regulares stabilivi,*" &c. Like that of Guisborough, the whole of the original structure of Bridlington church has been replaced by after work; the original choir—now utterly destroyed—having, together with the north aisle of the nave, and the north western tower, been reconstructed in the 13th, and the nave itself generally about the commencement of the 14th century.

ST. BARTHOLOMEW THE GREAT PRIORY CHURCH, LONDON.—This church, at least all the eastern part of it, inclusive of the transept, was built by the founder Rahere himself during his lifetime. "*Hanc igitur ecclesiam in honorem beatissimi Bartholomæi apostoli piæ memoriæ Raherus fundavit, et ibidem Deo servituros secundum regulam sanctissimi patris Augustini viros religiosos aggregavit, eisdemque per viginti duos annos prioris dignitate et officio functus præfuit,*" &c.

WARTER PRIORY CHURCH, YORKS.—In the existing parish church of Warter—whether rebuilt for the purpose or not does not appear—Geoffrey Fitz Pain established a priory of Austin canons in 1132. "Memorandum quod domus Wartriæ fundata fuit a Galfrido Trusbut

anno Domini Mxxxii. tempore regis Henrici filii Willielmi conquestoris, videlicet anno regni sui xxxii., *cui in fundatione tantummodo contulit ecclesiam de Wartria cum xi. bovatis terre in campo ejusdem villæ.*" "Noscat . . . quod ego G. filius Willielmi Trussebuthe, concedo illam donationem, quam Galfridus filius Pagani prædecessor meus fecit canonicis regularibus de Wartria . . . *videlicet ecclesiam S. Jacobi ejusdem villæ, cum capellis et decimis,*" &c.

CHRISTCHURCH TWYNEHAM PRIORY CHURCH, HANTS.—This noble church—of pre-conquest foundation, as one of secular canons—was more or less entirely rebuilt, together with its dependent offices, by the famous, or infamous, Ralph Flambard, sometime dean, and his immediate successors, previous to its conversion into one of canons regular by Baldwin de Redvers, earl of Devon, circa 1150. "*Fundavit equidem hanc ecclesiam episcopus Randulphus, quæ nunc est apud Twynham, et domos et officianus cuilibet religioni.*" Obeunte canonicorum aliquo, ejus beneficium in sua retinebat potestate, nulli tribuendo alii volens unamquamque dare præbendam religioni, si eos omnes mortis fortuna in suo tulisset tempore." &c.

IXWORTH PRIORY CHURCH, SUFFOLK.—This conventual church was twice built; first by Gilbert Blund, and then by William his son, on a fresh site, for the convent of Austin canons established by the former, early in the 12th century at Ixworth.—"*Gilbertus Blundus, veniens in conquestu cum Willielmo bastardo fundavit domum conventualem beate Mariæ de Ixworth in comitatu Suffolciæ, ordinis S. Augustini, prope ecclesiam parochialem ejusdem villæ, quæ processu temporis destructa fuit per guerram . . . Guillelmus filius, et successor in hæreditate, duxit Suram de Montecanisio, et reedificavit et restruxit domum prædictam in loco ubi nunc sita est ecclesia.*"

NORTON PRIORY CHURCH, CHESHIRE.—The priory of Norton was first founded at Runcorn by William Fitz Nigell in 1133, whence shortly afterwards, during the reign of Stephen, his son William, constable of Cheshire, removed it to Norton in the same county. There is no charter of foundation extant, apparently, but in the *Fundatorum Progenies et Historia* we read:—"Quintus vero frater, scilicet Wolfatus, fuit sacerdos; et ipsi dedit ecclesiam de Runcorne Nigellus, quam nunc habent in proprios usus canonici domus antedictæ de dono prædicti Willielmi filii Nigelli, *qui domum dictorum canonicorum fundavit primò apud Runcorne, scilicet anno gratiæ Mxxxiii: Et iste Willielmus filius Nigelli fundator dictæ domus obiit et sepultus est apud Cestriam.* Cui in hæreditate successit filius ejus Willielmus junior, qui prædictis canonicis dedit in excambium alias terras pro terra sua de Runcorne, et aliis terris suis; *scilicet ad Northonam villam transferendo prioratum antedictum.*" Thus in translating his father's foundation to Norton, William, the son of William Fitz Nigell, was also the actual builder of the new church there, as we learn from an abstract of a deed of Eustace, son of John de Burgavil, quoted by Tanner, in which he grants pasture for an hundred sheep to Hugh de Cathewik, *on condition that he made a final end of building the church of Norton in every part, according to the first foundation of Will. fil. Nigelli.*

NEWBURGH ABBEY CHURCH, YORKS.—This church, as the opening sentences of the foundation charter shew, was built by the founder, Roger de Mowbray, in his lifetime—1145.—“Universis, &c. Notum sit vobis, me dedisse, et concessisse Deo et ecclesiæ S. Marice de Novo-Burgo, canonicisque ibidem Deo servientibus, ipsum locum in quo abbatia eorum fundata est.” &c.

DORCHESTER ABBEY CHURCH, OXFORDSHIRE.—This church was built for the use of the Austin canons established therein, by Alexander, bishop of Lincoln, circa 1140. Very little of his structure, however, which was only of modest character and dimensions, is to be detected in the later and enlarged fabric which has replaced it.

THORNTON ABBEY CHURCH, LINCOLNSHIRE.—Although there is no foundation charter relative to this church forthcoming, the chronicle of the house leaves little or no doubt but that the founder, William le Gros, earl of Albemarle, must, as we should certainly expect, have built the eastern parts of the church, at least, during his lifetime, which was prolonged no less than forty-one years after the establishment of the abbey.—“Anno Domini 1139 . . . Willielmus Grose, comes Albemarie fundavit abbatiam sive monasterium de Thornton super Humbram . . . Sabato die Hilarii. Et anno revoluto eodem die, scilicet S. Hilarii, qui erat dies dominicus, per consilium venerabilis cognati sui Wallevi, prioris de Kyrkham in comitatu Eboraci, et fratris Simonis comitis Northamptoniæ et Henrici comitis et hæredis regis Scotiæ, prædictus Wallevus venit Thornton ducens secum conventum duodecim canonicorum de Kyrkham prædicta,” &c.

“Aº. 1180, obiit præclarus comes et eximius monasteriorum fundator Willielmus Grose, xij. Kal. Septembris.”

For a short illustrated account of Thornton abbey by the late Mr. J. H. Parker, see vol. ii, p. 357, of this Journal. It contains extracts from a chronological history of the place preserved among Tanner’s MSS. in the Bodleian, which are of much interest, though apparently misinterpreted by the writer. While serving to shew, however—what may be learnt from the ruins themselves—that the whole of the church and offices have been rebuilt in a later style, and on a probably larger scale than at first, under William le Gros, they leave the character and extent of his constructions altogether undetermined.

BRINKBURNE PRIORY CHURCH, NORTHUMBERLAND.—Here, the confirmation charter of William Bertram shews that the founder, Osbertus Colutarius, was also the builder of the house and church: it runs:—“Noverit præsens aetas, &c., quod ego, Willielmus Bertram . . . petitione dompni Osberti Colutarii, . . . concedo locum, qui Brinkeburne dicitur, quem idem Osbertus edificavit, dompno Radulpho presbitero monasterii sanctæ Mariæ de Insula et fratribus suis, locum hunc prætaxatum, . . . quæ prædicto Osberto prius dederam, concedo fratribus ibidem Deo servientibus,” &c.

BRUTON ABBEY CHURCH, SOMERSETSHIRE.—This church, which was of pre-conquest foundation, was already built and occupied by Benedictine monks when, temp. Stephen, canons regular were introduced into it by

William Mohun, earl of Somerset, in their stead. "Willielmus de Moyne, &c. Notum . . . me prece Willielmi capellani, uxoris meæ, &c. Deo et sanctæ Mariæ canonicisque regularibus, ecclesiam de Briveton concessisse" &c.

BRADENSTOKE PRIORY CHURCH, WILTSHIRE.—That this church was built by the founder of the priory, Walter de Eureux or de Saresbiria, 1142, who took the habit, died, and was buried therein, is expressly stated in the confirmation charter of Patric, earl of Salisbury, his son :—"Universis . . . comes Patricius Sarum, salutem. Noverit universitas vestra me concessisse . . . *ecclesiæ sanctæ Mariæ de Bradenstoke, quam pater meus Walterus de Saresbiria, ad dilatandum religionis cultum construxit, et quæ idem pater meus præfata ecclesiæ et fratribus in eâ canonicè Deo servientibus . . . contulerat,*" &c.

SHOBDEN PRIORY CHURCH, HEREFORDSHIRE.—Nothing can well be more interesting or instructive as regards the foundation of religious houses, than the long and minute account written in Norman-French and quoted by the editors of the *Monasticon* respecting that of Shobden, afterwards transferred, with many augmentations both of wealth and canons, to Wigmore, where it continued to the last. All the several stages of the proceedings, together with their final consummation are depicted in the liveliest colours, and bring the times, and the movers in them, before us with the utmost vividness. The early foundation at Shobden was due, it appears, to the care of Sir Oliver de Merlimound, chief seneschal or steward of Sir Hugh de Mortimer, temp. Henry I.; and the following extracts will give an outline of the way in which he effected it :—"Cesti Olyver aveit la terre de Ledecote per descente de heritage, et son seigneur mounsieur Hugh de Mortimer ly dona a ceo tote la ville de Schobbedon, pur ly plus lealment servir et plus peniblement ; et a Eode fitz a dit Olyver dona il la personage del eglise de Aylmondestreo. Adonk n'esteit en Schobbedon nule eglise, mes tant soulement une chapel de sainte Juliane, et cele fut de fust, et sogette al eglise de Aylmondestreo. Dount Olyver esteit mout pensifs de fer lever une novele eglise en Schobbedon, et en honour de quel seinct voleyt que ele fut dedye quant ele fut perfete. Au derrein si elust il saint John l'Evangelist, le quel Jesu Crist elus devant tutz les autres disciples, pur estre patron de l'eglise." Then, having settled with parson Eudes his son, that Shobden should thenceforth be independent of Aymestrey on payment of an annual pension of two shillings, he sets about the building of his new church ; and, that work being well in hand, thereupon undertakes a pilgrimage to the shrine of St. James at Compostella. Thence, his devotions duly paid, he starts for home again—"tot dispensif del overayne de Schobbedon ; et quant il approchea a la cite de Paris un chanoine del abbeye de seinct Victor ly atteint, et molt devoutement le pria de sun hostel prendre en l'abbeye, et il a grant peyne ly otreu, et od ly en l'abbeye entra et fut bel et cortisement receu a graunt honour. Tant come il fut leinz si regarda il et ententinement avisa totes choses q'il vist en l'osterye, en l'encloystre, en le queor, et nomement le service qe ont fist entour l'auter ; et mut ly vynt al queot de devocion la honeste q'il vist parentre eus en tutz lieux. Dont il prist conge del abbe et des

autres freres de leyns, si returna a sun propre pais. *Et quant sa eglise fut tote perfete, si requist il mut humblement, sire Robert de Betun éveske de Hereford . . . qu'il deignast sa eglise de Schobbedon dedyer.*" This being effected with much solemnity, and the advowson of the church of Burley obtained from the bishop who, "il ly granta, pur ceo que nul nosa vyer a ly chose qu'il desira, car il estoit le second apres sire Hugh de Motemer," and other things being in readiness, he had it "en purpos de les doner a gents de religion, et se remembra del honestete qu'il vis; autre feez entre les chanoynes de seinct Victor de Paris," whence, after some little difficulty he procures two of their number—Roger and Ernys—to come and settle at Shobden, "*ou il les fist habiter en un meson assez honeste pres de l'eglise.*" Moreover, "Il lor dona ensement sa terre de Ledecote, ovesk les granges pleines de blees et beafs, berbiz, et porcs a grant plente, ovesk ii. carvez de terre."

Such, in brief, is the history of the foundation of the priory, and of the building of the church of Shobden, in the planning or construction of which it is clear the canons of St. Victor had no more share than ourselves. All, as we see, was built and settled for them beforehand by the founder. "Other men laboured: they entered into their labours." In connection therewith, however, it is certainly a most miserable reflection that this church—more interesting even for its excessively rare and rich sculptures than for the singularly circumstantial history attached to it—should, without any assignable reason, have been wantonly destroyed about the middle of the last century, when three of its principal arches and their supports—covered with the most elaborate carving—were set up as a "curiosity" in his adjoining park, by the owner of the village—lord Bateman. Some of their details may be seen figured in a short account of the building in vol. I of this Journal, pp. 233-7, to which the reader is referred.

WIGMORE ABBEY CHURCH, HEREFORDSHIRE.—The priory, founded as we have seen at Shobden, was destined to remain there but a very short time, being removed, partly from want of water and other inconveniences, first to Eye; thence to Wigmore; and after that, to a spot selected by the canons themselves in the field of Beodune, which they begged of Sir Hugh de Mortimer, as being in all ways suitable for their permanent settlement. "*Et il lor granta ausi tot benement, et a grant joye; et lor promist qe il les eidereit, et comanda ausi toft que eus remewasent totes choses qe eus aveynt al Wygemore jeske la. Et quant eus aveynt comandement de ceo fere, ne targerent geres del mettre en fet, et se feseynt endementres petites habetaciuns de fust, per eyde et conseil de sire Hugh.*" "*Après ceo vynt sire Hugh de Mortemer de outre-mere, et demorra a Cleburi . . . et ne mie longi temps apres, vynt sire Hugh pur visiter les chanoines et lor lyu; et ileokes per request de seons et nomement de Brian de Brompton, et de John sun fitz, manda pur un moyn de Wyrecestre, le quel quant il out signe la place del eglise, fist fower et mettre le foundement: a quel foundement sire Hugh de Mortimer cocha le premier pere, et lor promist dys marcz en eyde: mes en apres il la chevy a ses costages demenie. . . . En apres les chanoines sentre mistrent durement et vigrousement del overayne de lur eglise. . . . Dentre cestes choses si fut sire Hugh de Mortimer mut curious et penible entour l'overaine de lor eglise, la queie il fist*"

tote perjere a ces costages ; et quant ale fut tote perfete, si la jst dedyer per la mayn sire Robert Folyoth, adonk evesk de Hereford, en le honur de seinte Jake l'apostle." &c.

With the above account agrees that of the *Historia Foundationis et Fundatorum*, which says of the same Sir Hugh de Mortimer :—"Iste quidem Hugo . . . *monasterium de Wyggemore, ubi jam situatur, primum etiam lapidem propriis manibus ponendo, fundavit, propriisque expensis construxit ; . . . ac sic, post varia et laudabilia probitatis sui merita, præsentem vitam transitoriam, meliorem volens in frugem transmutare ordinem monasterii de Wyggemore prædicti professus, in senectute bona ab hac luce xxvi. die mensis Februarii A.D. m.c.lxxxv, subtractus, filium suum Rogerum . . . universorum dimisit hæredem :*" &c.

That here again, as at Shobden, the church was built throughout at the sole expense of the founder, is expressly stated : and the fact is both interesting, and to our purpose. What is more so, is the circumstance—unique, I think, in connection with these canons' churches—that we here also find ourselves introduced to the architect of it. But, bearing in mind all that has been said about the differences between such churches and those of monks, that it should turn out that this man—the only architect of an Austin canons' church of whom there is any mention whatever—was a Benedictine monk, and sent for from a distance, moreover, by the canons and their friends for the express purpose of planning it, is surely the most remarkable point of all ; and, if I may venture to say so—amusing.

DARLEY OR DERLEY ABBEY CHURCH, DERBYSHIRE.—This priory, founded in the first instance at Derby, temp. Henry I., under the invocation of St. Helen, was afterwards translated to a fresh site about a mile and a half higher up the river Derwent, given by Hugh the priest, dean of Derby, expressly for that purpose. The following extracts from the charter of Robert de Ferrars, earl of Derby, the founder, make it clear both that the translation was effected, and the new church in honour of St. Mary erected, at his cost and during his life.—"Robertus comes de Ferrariis, Waltero Coventriensi episcopo, &c. salutem. *Ego fundavi domum unam religionis in Derbey, in fisco regio, consensu et confirmatione regis Stephani, et consensu regis Henrici, et posui in eam canonicos et abbatem . . . et dedi eis de terris meis, et de redditibus . . . Hæc omnia quæ dedi eis, concedo et confirmo prædictæ ecclesiæ Dei, et sanctæ Mariæ, pro me et meis, &c. et suscipio ipsam ecclesiam, cum omnibus tenuris suis in meam custodiam . . . salva dignitate regis in ipsa ecclesia."*

ST. AUGUSTINE'S ABBEY CHURCH, BRISTOL.—That Robert Fitz Harding was both founder of the abbey, and actual constructor of the abbey church of St. Austin at Bristol, appears clearly from his foundation charter :—"Robertus filius Hardingi, &c. Sciatis quod cum dominus rex Henricus manerium de Berchalle &c. mihi . . . dedisset . . . Ego . . . ecclesias de Berchaleiernes &c. dedi et concessi ecclesiæ Sancti Augustini de Bristoll, et canonicis regularibus ibidem Domino servientibus," &c.

And again :—"Robertus filius Hardingi, &c. Sciatis quod ego ad honorem

Dei . . . concessi . . . canonicis S. Augustini Bristoldi, quorum per gratiam Dei, et per auxilium domini mei regis, *ecclesiam fundavi*," &c.

. . . "thulk Robert Hardyng, a reredsuth, I wys,
An Abbey of Bristow of St. Austyn that is."

BOURN ABBEY CHURCH, LINCOLNSHIRE.—The Arroasian abbot and canons of Bourn were established in the existing parish church of that place—whether rebuilt for the purpose, as would seem most likely, or not, is uncertain—by the founder, Baldwin Fitz Gilbert, *circa* 1138.—"Baldwinus filius Gisleberti &c. Sciatis me concessisse . . . domino Gervasio abbati de Arroasia, *ecclesiam de Brunna, liberam et absolutam* &c. Ita videlicet, quod prædictus abbas secundum consuetudinem et religionem sui ordinis, *abbatem et canonicos in eadem ecclesia constituat*." &c.

TRENTHAM PRIORY CHURCH, STAFFORDSHIRE.—In this church, originally one of Benedictine nuns, and of which St. Werburgh was abbess in the 8th century—Randal, second earl of Chester, established a priory and convent of Austin canons in the latter part of the reign of king Henry I.—"Ranulfus comes Cestriæ, &c. Sciatis me donasse centum solidatas terræ meæ Staffordiesire *Deo et sanctæ Mariæ et omnibus sanctis, ad restaurandam quandam abbatiam canonicorum in ecclesiâ de Trentham* in elemosinam, ad serviendum Deo ibidem perpetualiter," &c.—"Henricus rex Angliæ, &c. Sciatis me concessisse . . . *Deo et ecclesiæ Omnium Sanctorum de Trenteham, et canonicis ibidem Deo servientibus*" &c.

This church of St. Mary and All Saints was, and is still, the parish church of Trentham.

ERDBURY PRIORY CHURCH, WARWICKSHIRE.—The foundation charter of Ralph de Sudley shews that the church was in being at the period of his grant:—"Omnibus &c. Radulphus de Sudle, salutem. Notum sit vobis, me dedisse et concessisse *ecclesiæ de Ordburi, et canonicis ibidem Deo servientibus, ecclesiam de Chilverdescote*," (the parish church) &c. "Omnes enim has donationes prædictas dedi et concessi *ecclesiæ de Ordburi, et canonicis ibi Deo servientibus in perpetuam elemosinam*," &c.

ROYSTON PRIORY CHURCH, HERTFORDSHIRE.—Of this church, founded by Eustace de Merc towards the end of the reign of king Henry II., Dugdale supplies no charter of foundation; but Tanner, on the authority of Chester's evidences, classes with him his nephew Ralph of Rochester—named immediately after Eustace de Merc, in the confirmation charter of Richard I.—as co-founder, because "*this Ralph built this conventual church, and placed seven canons therein, quibus Priorem præfecit*." Leland also mentions him as second founder.

ROCESTER ABBEY CHURCH, STAFFORDSHIRE.—The church of Rocester abbey is mentioned as already existing in the foundation charter of Richard Bacon:—"Ric. Bacon salutem in Domino. Noverit universitas vestra, me . . . confirmasse, *Deo et ecclesiæ beate Mariæ et canonicis regularibus Roucestriæ*," &c.

COMBWELL PRIORY CHURCH, KENT.—The confirmation charter of king Henry III. which recites that of Stephen de Turneham, son of Robert de Turneham the founder, renders it clear that the latter was also the builder of the church:— . . . “*donationem Roberti de Turneham patris mei, quam Deo, et ecclesie beatæ Mariæ Magdalene de Cumbwill, et fratribus ibidem Deo servientibus,*” &c.

WORSRING PRIORY CHURCH, SOMERSETSHIRE. About 1210, William de Courtney translated to Worspring a small house of Austin canons which theretofore had been settled at Dodelyng in the same county. The church, or chapel, of the new foundation was, as will be seen from the following extracts from his letter to the bishop of Bath, already built for their reception beforehand:—“*Domino suo et patri in Christo spirituali J. Dei gratia Batoniensi episcopo, suus devotus in omnibus Willielmus de Curtenai salutem, &c. Noverit itaque paternitas vestra, quod habui et habeo in proposito fundare apud Worspring, in dominico meo, in quo constructa est capella beati Thomæ martyris, quandam domum conventualem de ordine canonicorum S. Augustini de Bristollia, vel de ordine aliquorum aliorum, secundum quod magis videritis expedire, viz. pro salute anime Roberti de Curtenai patris mei, cujus corpus ibidem requiescit*” &c.

OLD BUCKENHAM PRIORY CHURCH, NORFOLK.—The church of this priory, as we learn from the express statement of the founder, was built by himself, and apparently, before the rise of the conventual buildings:—“*Archiepiscopis, &c. Willielmus comes Cicestriæ salutem: Sciatis me fundasse ecclesiam quandam in manerio meo de Bucheham, in honore Dei, et sancti Jacobi apostoli, et omnium sanctorum Dei . . . ad abbacium faciendam omnino liberam, &c. . . Et quod concesserim huic ecclesie et canonicis ibidem Deo servientibus, ecclesias de eodem manerio*” &c.

OWSTON ABBEY CHURCH, LEICESTERSHIRE.—This church was that of the parish previous to the foundation of the abbey, and the introduction of the canons into it by Robert Grimbold the founder, temp. Henry II. It was therefore—with whatever unspecified alteration or rebuilding it may have undergone at his hands—ready for their use at their entry. “*Notum sit omnibus . . . quod ego Robertus Grimbold . . . do et concedo . . . ad honorem Domini nostri Jesu Christi et S. Mariæ, et S. Andreæ apostoli, et omnium sanctorum, ecclesiam de Osolvestone, et ipsam villam totam, &c. . . canonicis ibidem Deo et sancto Andreæ servientibus . . . Ego vero et hæredes mei prædictam elemosinam meam; scilicet villam et ecclesiam de Osulvestone versus omnes homines ab omni exactione warantizabimus et adquietabimus,*” &c.

CALKE PRIORY CHURCH, DERBYSHIRE.—Maud, widow of Ranulf, second earl of Chester, founded the priory of Calke prior to the death of Walter, bishop of Coventry, which occurred in 1161. It was in the main translated by her eleven years afterwards, viz. in 1172, to Repton, Calke continuing its existence as a cell—a condition which, during the whole of the intervening period, as her charter shews, she both contemplated and intended:—“*conditione hac, quod conventus ibi constet tanquam capiti, cum opportunitas idonea hoc expetierit, cui Calc subjiaciatur membrum:*” &c.

That the church at Calke was built by her, however, appears from another charter of her son, earl Hugh, who joined her in that just quoted, in which he says—"Concedo *eidem præfate ecclesie*, terram," &c.

REPTON PRIORY CHURCH, DERBYSHIRE.—The major part of the canons established at Calke being removed, as above stated, by the foundress to Repton in 1172, were there installed, according to the Monasticon, in a church and conventual buildings prepared by her beforehand for their reception. That such was the case, would seem to be in every way most natural, though there is no new charter of foundation, apparently, to certify the fact. Of the church, as in all probability built by her in the first instance, evidence has lately come to light, and may be seen in Vol. xli. of this Journal. It was apparently aisleless and cruciform. But then, it was of Maud Gernon's building, not the canons'; and, as the remains shew, was for a short time only suffered by them to retain either its original plan or dimensions. Save in the length of its nave and transept, it was extended in all directions; the former receiving north and south aisles; the latter eastern ones; and the lengthened choir, not only aisles like the nave for nearly its whole length, but a large southern Lady-chapel in addition, of the same length as the aisles, and projecting as far south as the end of the transept.

BURCESTER PRIORY CHURCH, OXFORDSHIRE.—The foundation charter of this priory, recited in that of confirmation granted by king Edward II., shews the church to have been previously constructed by Gilbert Basset himself.—"Omnibus, &c. Gilbertus Basset salutem in Domino. Notum sit . . . quod ego dedi Johanni priori de Burcecestria et canonicis ibidem Deo servantibus . . . unam virgatam terræ in Stretton *ad luminare prædictæ ecclesie*, &c. Et præterea concessi convencionem factam inter prædictos canonicos *sæpèdictæ ecclesie* et homines," &c.

HARTLAND ABBEY CHURCH, DEVONSHIRE.—Githa, wife of earl Godwin, is said to have established secular canons in the church of Hartland, who continued there till the time of king Henry II., when Geoffrey de Dinham changed them for an abbot and convent of canons regular. In the church, as they then found it, they remained till the 14th century. From the visitation of bishop Stapledon we learn that, besides many other attendant inconveniences, the church was dark, and the belfry insufficiently covered in; defects which the abbot was enjoined to see amended in the new church then about to be built—"in *Ecclesia noviter construenda*."—"Ricardus Dei gratia rex Angliæ, &c. . . in quorum feudo et dominio eadem ecclesia est fundata, ita quidem *quod amotis de præfata ecclesia Necthani de Hertlanda imperpetuum canonicis secularibus, abbas ibi et canonici regulares substituantur*," &c.

CANONS' ASHBY PRIORY CHURCH, NORTHAMPTONSHIRE.—Stephen de Leye the founder, as it would seem, of this priory, bestowed thereupon, among other gifts, that of the parish church of Ashby, into which the canons were inducted, temp. Henry II. With the exception of the western end, the church is now destroyed; but from the evidence of plan, etc., it would seem probable that it was shortly afterwards rebuilt, in part at least, and probably by the founder himself, for their accommodation.

WOODHAM FERRARS PRIORY CHURCH, ESSEX.—This priory was built and endowed by Maurice Fitz Geoffrey of Tiretai, sheriff of Essex, chiefly at the cost of king Henry II. who on that account excused him in several sums of money due to the Exchequer.—“Mauricius de Tiretai reddit compotum de cc. et quatuor xxl. et vis. et viii*l.* blancis de veteri firma de Essex et Hurtfordscira, *de quibus attornatus fuit ad faciendam unam Abbatiam*; in thesauro c. et vs. et x*l.* et in perdonis per breve regis ipsi Mauritio cc. et lxxv*l.* et ix*l.* blanci pro ecclesia canonicorum de Wudeham, quæ amodo est dominica Regis elymosyna.” That the church was actually built by him, thereupon, appears from the confirmation charters of the king himself :—“Henricus, &c. Sciatis me concessisse petitione et prece Mauricii filii Gaufridi de Tireteia . . . terras et redditus quos idem Mauricius concessit et dedit *ecclesie sancti Johannis Baptistæ de Wodeham, et canonicis ibidem Deo servientibus, pro pecunia quam michi debebat.*” &c.

HOLY TRINITY PRIORY CHURCH, IPSWICH.—In the parish church of the Holy Trinity here, a priory of canons of St. Austin was settled *circa* 1177, and chiefly endowed by Norman the son of Eadnoth, one of the first canons. The church and its dependent buildings however, being burnt down not very long afterwards, were entirely rebuilt by John of Oxford, bishop of Norwich, to whom and his successors king Richard I. in the fifth year of his reign, gave the future patronage of the priory. With respect to its plan therefore,—whether in its first or second state—the canons could have had no responsibility whatever.

CASTEL HYMEL, OR FINESHEAD PRIORY CHURCH, NORTHAMPTONSHIRE.—On the site of the fortress known as Castel-Hymel, Richard Engayne the elder founded a priory of Austin canons temp. John. His foundation charter shews that he also built the church belonging thereto :—“Universis &c. Ricardus Engayne salutem in Christo. Noverit . . . me . . . concessisse *ecclesie sanctæ Mariæ de Castro-Hymel, et fratribus ibidem Deo et sanctæ Mariæ serv entibus* . . . totum locum, qui dicitur Castrum-Hymel” &c.

KEYNSHAM ABBEY CHURCH, SOMERSETSHIRE.—Keynsham abbey was founded, as we learn from the foundation charter of William, earl of Gloucester, at the dying request of his son and heir Robert, *inter* 1167-1172. The terms of that document leave no room to doubt that the whole of the buildings were erected and completed by the founder himself in his lifetime. “Willielmus comes Glocestriæ omnibus baronibus et hominibus suis Francis et Anglis, atque Walensibus &c. Sciatis quod Robertus filius et hæres meus positus infirmitate, qua Deo ita volente ex hac vita subtractus est, Deo sibi inspirante, coram viris religiosiis postulavit *ut pro salute animæ ipsius, domum religionis construerem.* Quam petitionem . . . cum domino meo regi . . . significassem . . . consilio domini Rogeri Wigornensis episcopi fratris mei . . . *ad honorem Dei et beatæ Mariæ et S. apostolorum Petri et Pauli, abbatiam canonicorum regularium in manerio meo de Cheinesham fundavi.*” &c.

CARTMEL PRIORY CHURCH, LANCASHIRE.—William Marshall the elder, earl of Pembroke, founded here, in 1188, a priory of Austin canons ;

bestowing upon them, besides the whole of his possessions at Cartmel, the parish church thereto appurtenant, in which the canons were thenceforth established. The whole of that structure being of rich and strictly monastic character, and of the same date as the foundation of the priory, renders it tolerably certain that it must have been re-constructed for its new purpose at that time, and at the founder's cost.—“Gulielmus Marescallus salutem. Noverit . . . quod ego . . . concessi totam terram meam de Kertmel . . . Deo et sanctissimæ ejus genetrici Mariæ et canonicis ibidem Deo servientibus, &c. Dedi etiam eis . . . *ejusdem terrae ecclesiam, cum universis capellis suis* &c. Hanc autem domum prædictam fundavi” &c.

WESTWOOD IN LESNES ABBEY CHURCH, KENT.—That Richard Lucy, chief justice of England, who founded the abbey of Lesnes in 1173, was also the actual constructor of the abbey church, is stated expressly both in king John's charter and elsewhere:—“Anno mclxxiii. Hoc anno Ricardus de Luci præfectus Angliæ, mente revolvens sedula, quia quod antiquatur et senescit prope interitum est, in villa sua, quæ Hliesnes dicitur, *novam ædificavit ecclesiam, et canonicos ibidem posuit regulares.*”

“Anno mclxxix. Mense Julio, Ricardus de Luci, præfectus Angliæ, *in ecclesia de Liesnes, quam ipse fundaverat, veste mutata, vitam finivit, et in capitulo sepultus est.*”

“Johannes Dei gratia rex Angliæ, &c. Sciatis nos . . . confirmasse Deo et ecclesiæ beati Thomæ martiris de Westwuda, in Liesnes, et canonicis ibidem Deo servientibus, locum ipsum in quo eadem ecclesia fundata est, cum tota terra et bosco, et marisco *quæ Richardus de Lucy, qui ecclesiam illam fundavit eis dedit in elemosinam*” &c.

BURSCOUGH PRIORY CHURCH, LANCASHIRE.—This priory was founded by Robert Fitz Henry, lord of Latham, temp. Richard I. That the church was also built by him appears from his charter of foundation:—“ego Robertus dominus de Lathom . . . confirmavi Deo et ecclesiæ beati Nicholai de Burscogh et canonicis ibidem Deo regulariter servientibus” &c.

STAVERDALE PRIORY CHURCH, SOMERSETSHIRE.—There appears to be no foundation charter of this priory extant; nor anything to throw light upon the construction of the first church there. It was, however, completely rebuilt in the 15th century by the then probable representative of the founder, John Stourton, as shewn by a commission issued by the bishop of Bath and Wells for its consecration.—“4 Jun. 1443. Commissio Joh. nuper Olen. episcopo ad dedicand. *navem cum choro et cancello ecclesiæ conventualis de Staverdale quos Johannes Stourton reædificare et construï fecit.*”

ST. MARY DE PRATIS ABBEY CHURCH, LEICESTER.—St. Mary's abbey at Leicester was founded in 1143, by Robert le Bossu, earl of Leicester, who took the habit of a canon, lived therein for fifteen years, and dying in 1167, was buried in the place of honour on the north side of the choir of his church. “Robertus Bossu . . . de censu Alexandri episcopi Lincolnensis, anno gratiæ mc.xliij. fundavit

monasterium beatæ Mariæ de Pratis Leycestriæ, in honorem Assumptionis ejusdem gloriosæ Virginis; . . . qui etiam in eodem monasterio, de consensu Amiciæ uxoris suæ, canonicus regularis factus est, et annis xv. in habitu regulari ibidem. Christo militans, canonicus vitam finiens, obdormivit in pace, *in latere ibidem chori dextro sepultus, scilicet anno gratiæ mclxvii.*"

"Johannes Dei gratia &c. Sciatis nos . . . confirmasse . . . Deo et ecclesiæ S. Mariæ de Prato Leire. et canonicis regulariter ibidem Deo servantibus; ex dono *Roberti comitis Leire, fundatoris ejusdem ecclesiæ.*" &c.

A full and very interesting account of this famous church, written before its destruction, may be seen in vol. xxvii, of this Journal. From this it appears that it was cruciform; 140 feet in length, by 30 feet in breadth, and 100 feet across the transept; nearly as high as Westminster abbey church, and—*aisleless*. This latter fact—seeing how clearly and beyond doubt the planning and construction of the building are, on historical evidence, brought home to the founder personally—is, it will be noted, one of singular interest and importance in the present enquiry.

ST. THOMAS'S PRIORY CHURCH, STAFFORD.—Though, according to Tanner, there is reason to think that Gerard Stafford was the original founder, or part founder of this priory; it is certain that Richard Peche, bishop of Coventry and Lichfield, a chief benefactor thereto, was, *circa* 1180, the actual builder of the monastic church.—"*Huic . . . successit Ricardus Peche, ad electionem L. prioris et monachorum Coventriæ, et apud Coventriam intronizatus, sed non sepultus. Sepultus est enim apud Stafford in ecclesia quam ipse struxerat in honore beati Thomæ martiris, ubi habitum canonicorum regularium susceperat, in quo habitu sepultus est.*"

NEWSTEAD ABBEY CHURCH, NOTTINGHAMSHIRE.—King Henry II. in his foundation charter says:—"Sciatis me . . . dedisse Deo et S. Mariæ, locum quem fundavi in Scirwoda;" &c. and his son king John in his charter of confirmation amplifies and explains this expression "*locum*"—which there, as elsewhere, evidently means, not merely the place, but the buildings erected thereon—as follows:—"Johannis, &c. Sciatis nos . . . confirmasse *Deo et ecclesiæ beatæ Mariæ de Novo loco in Schirewde*, quam rex Henricus pater noster, et nos fundavimus, et canonicis ibidem," &c.

HICKLING PRIORY CHURCH, NORFOLK.—This priory was founded by Theobald, son of Robert de Valoines, in 1185; and his charter, and that of king John in confirmation of his grants, shew that he was also the builder of the church there.—"Theobaldus de Valoines . . . salutem. Sciatis nos . . . confirmasse *Deo et S. Mariæ et ecclesiæ sancti Augustini et Omnium Sanctorum de Hikeling et canonicis ibidem Deo servantibus,*" &c.

"Johannes Dei gratia, &c. Sciatis nos concessisse . . . donationem, quam Theobaldus de Valoines fecit *ecclesiæ Dei et S. Mariæ et S. Augustini, et Omnium Sanctorum de Hikeling, et canonicis,*" &c.

MOBBERLEY PRIORY CHURCH, CHESHIRE.—Patrick de Modberley founded a priory of Austin canons in the parish church of Mobberley *circa*

1206, endowing them with half the emoluments. With the building of that structure, therefore, they could have no concern.—“Patricius de Modberleya, salutem. Noverit, &c., quod ego Patricius . . . confirmavi, Deo et S. Mariæ et S. Wilfrido, et canonicis regularibus in *Modberleya ecclesia perpetuo mansuris*,” &c.

SPINNEY PRIORY CHURCH, CAMBRIDGESHIRE.—“Sir Hugh de Malebissa having,” says Tanner, “married *temp. Joannis*, Beatrix, lady of the manor of Wykes, they, in the beginning of king Henry the Third’s reign, built and endowed here a priory for three Regular canons of the Order of S. Austin,” &c.

“Cum dicta domina Beatrix in prima sua fundatione dederit Deo et *ecclesie beatæ Mariæ, et Sanctæ Crucis*,” &c.

MOTISFONT PRIORY CHURCH, HAMPSHIRE.—“Memorandum, quod octavo kalendas Decembris, obiit dominus Willielmus Briwer, fundator *ecclesie de Mottesfont*,” &c.

“Sciant præsentis et futuri, quod ego Willielmus Brewer pro salute mea &c. dedi . . . Deo et *ecclesie S. Trinitatis de Motesfont, et canonicis ibidem Deo servientibus*,” &c.

WROXTON PRIORY CHURCH, OXFORDSHIRE.—“Ego magister Michael Belet, pro salute animarum Michaelis patris mei, et Emmæ matris meæ, &c., dedi et hac charta mea confirmavi Deo et beatæ Mariæ, et priori et canonicis regularibus Deo servientibus in *ecclesia quam ego approbante et confirmante Hugone episcopo Lincolnie, et totius capituli sui assensu, fundavi in manerio meo de Wroxton*,” &c.

CREYK ABBEY CHURCH, NORFOLK.—In 1206, a church was built on a place near North Creyk, called Lingeres-croft, in honour of the blessed Virgin, by Sir Robert de Nerford, who some time after founded also a chapel for certain poor brethren, in honour of St. Bartholomew, which, being further endowed by his widow, was changed into a priory of canons regular, *circa* 1226. By king Henry III., to whom the patronage was made over, it was erected into an abbey. That the canons had nothing whatever to do with the fabric of the church is clear from the following :—“Anno Incarnationis Domini nostri Jesu Christi mccvi. . . . *fundata fuit ecclesiola . . . per quendam nobilem virum dominum Robertum de Nerford, &c. Deinde idem dominus Robertus . . . quandam capellam construi fecit in honore sancti Bartholomæi apostoli, &c. Postea . . . Willielmus, ecclesie et hospitali . . . magister . . . suscepit habitum canonicalem . . . quem dedit fratribus suis . . . Et dicta capella . . . dedicata fuit anno Domini mcccxi*,” &c.

“Universis &c. Alicia . . . quondam uxor Roberti Nereford, salutem, &c. Noveritis me . . . confirmasse Deo, et domui beatæ Mariæ de Prato juxta Creyke; et canonicis ibidem Deo servientibus . . . *quam, videlicet, domum ego Alicia in honorem beatæ Virginis Mariæ fundavi*,” &c.

MICHELHAM PRIORY CHURCH, SUSSEX.—This priory was founded, and its church built by Gilbert, “lord of the Eagle,” as he is styled, *temp. Henry III.*—“Sciant præsentis, et futuri quod ego Gilbertus, dominus Aquilæ . . . hac præsentis carta mea confirmavi Deo et *ecclesie in honore*

S. Trinitatis apud Micheleham constructæ, et priori et conventui canonicorum ibidem Deo servientibus, totum dominicum meum de Micheleham," &c.

LACOCK ABBEY CHURCH, WILTSHIRE.—This abbey and church were built by the famous Ela, countess of Salisbury, during her lifetime, she herself ruling the house as abbess for seventeen years.—“*monasterium sanctimonialium construxit in manerio suo de Lacok, et earum habitum sumpsit A.D. mcccxxvi, et postea abbatisa earum facta est,*” &c. “Ela vero . . . proposuit autem sæpius ut fundaret monasteria Deo placentia . . . quæ per revelationes habuit, ut in prato testudinum, Anglice Snaylesmede, prope Lacok, *monasterium ædificaret in honore S. Mariæ, sanctique Bernardi, et usque ad finem complevit sumptibus suis propriis, id est de comitatu Sarum, quæ fuit hæreditas sua.*”

KIRKBY BELER PRIORY CHURCH, LEICESTERSHIRE.—The church or chapel of this priory was *already built* when the founder established within it certain chaplains, who afterwards were changed into canons regular of St. Austin.—“Rogerus Beler de Kirkeby fundabat quandam domum de uno custode et duodecim capellanis, *in capella S. Petri de Kirkby supra Wrethek.*”—“quam post multos annos uxor ejusdem Rogeri filii eorum, transtulit in usus canonicorum regularium” &c.

MAXSTOKE PRIORY CHURCH, WARWICKSHIRE.—Here again, the church and priory were wholly built by the founder, Sir William Clinton, earl of Huntingdon.

“In honore sanctæ et individuæ Trinitatis, &c. *quoddam monasterium, seu prioratum canonicorum regularium ordinis Augustini, in quadam placea mea in Maxstoke . . . de novo fundavi, construxi, ac dotavi de propriis bonis meis*” &c.

DARTFORD PRIORY CHURCH, KENT.—The priory and its church or chapel, were built by king Edward III. *circa* 1355; the patent of endowment, however, not being granted till 1371. Though the fabric of the latter is not expressly mentioned therein by name, it is abundantly clear that it formed part—and a very important one—of the “monasterium” therein mentioned, and which was then fully occupied.—“Edwardus &c. Sciatis quod . . . dedimus . . . Matildi priorissæ monasterii S. Mariæ et S. Margaretæ virginis de Dertford, *per nos fundati, et ejusdem loci conventui sororibus . . . et sub cura fratrum . . . viventibus, monasterium predictum; necnon mansionem et situm ejusdem, cum pertinentiis, in qua mansionem ipsæ priorissa et conventus jam inhabitant,*” &c.

THOBY, OR GINGES PRIORY CHURCH, ESSEX. Founded by Michael Capra, Roise his wife, and their son William, *inter* 1141-51.—“Michael Capra, et Rohecia uxor sua et Willielmus filius &c. Notum sit omnibus &c. nos . . . concessisse Deo, *ecclesiæ S. Mariæ et S. Leonardi de nemore nostro de Ginges, et domino Tobie, ejusdem loci priori et fratribus suis ibidem Deo servientibus,*” &c.

NEWSTEAD PRIORY CHURCH, LINCOLNSHIRE.—Built, temp. Henry III.,

in honour of the Blessed Virgin Mary, by William de Albini the third, for canons of St. Austin and certain poor persons. "Universis &c. Willielmus de Albiniaco salutem. Noverit . . . me . . . confirmasse . . . Deo et hospitali, quod fundatum est in honore beatae Mariae . . . scilicet locum in quo capella beatae Mariae sita est," &c.

SANDLEFORD PRIORY CHURCH, BERKSHIRE.—Founded and built, as appears from the foundation charter, by Geoffrey, earl of Perch, and Maude his wife, in honour of St. Mary and St. John Baptist.—"Universis &c. Galfridus comes Pertici, et Matildis comitissa . . . nos . . . concessisse Deo et sancto Johanni Baptiste et domui de Sandelford, et canonicis ibidem Deo servientibus, *ecclesiam et totam terram de Sandelford*," &c. The church here spoken of was the conventual church, Sandelford being in the parish of Newbury. It was clearly, therefore, of the founder's building.

GRACE DIEU PRIORY CHURCH, LEICESTERSHIRE.—Founded by Roesia de Verdun, temp. Henry III, in honour of St. Mary and the Holy Trinity. "Sciant . . . quod ego Roesia de Verdun . . . confirmavi Deo et sanctae Mariae et ecclesiae sanctae Trinitatis de la Grace Dieu apud Beleton, et famulis Christi monialibus in eadem ecclesia famulantibus," &c. The church was, therefore, clearly built at the time of the grant, and in the occupation of the religious.

Such are some of the examples I am able to adduce of canons' churches, which, on the unimpeachable evidence of the foundation charters, were evidently built either in whole, or—as would usually happen, perhaps—in part, by the founders personally, and during their lifetime. So far as the subject of aisles was concerned, however, it mattered little whether they were completed at the time of foundation or not, since their general outline would then be sketched out, and the domestic buildings—which so greatly dominated their future development—would be arranged accordingly. If the founder, for example, determined that his church should have an aisleless nave, then, even though it remained unbuilt, one which should have an aisle on each side, became afterwards—by reason of the planning of the offices in consonance with such determination—in most cases, practically impossible. Of this abiding force in the primitive arrangements, a curious illustration exists at Newstead abbey in Nottinghamshire, where, in after times, the desire for a south, as well as a north aisle is made very evident. The church however, having been not only planned, but built with an aisleless nave, and the cloister already erected on the site which such a south aisle must occupy, its addition was, of course, impracticable. But, in order that the church might seem, at least, to have two aisles externally, and that the symmetry of the new Decorated west front might not suffer from the want of one of them, a sham south-aisle front fitted with a blank-panelled traceried window and doorway, was contrived so as to balance that of the true aisle which was then thrown out to the north, and thus the most deliberate "fraud," perhaps, perpetrated that mediæval English art was guilty of. And as at Newstead, so doubtless would it be in a large number of other aisleless, or one-aisled examples: the primi-

tive disposition of the founders involving arrangements which were afterwards irremediable, and so remaining dominant to the last.

But it is only in a few cases that the foundation charters which throw so much light on the part taken by the founders in the erection of the churches personally, exist; or, what comes to much the same thing, are generally accessible; and so it is only in a few cases that we have direct proof on the subject at all. And even in those cases where they are forthcoming, it is only in comparatively few instances, and, as it were by accident, that the actual existence of the church at the time being is distinctly mentioned. Very frequently only such general, if comprehensive terms are used as "locus,"—as at Newstead, Ronton, Bismead, and Brinkburn; "domus,"—as at Thurgarton, Selborne and Cold-Norton; "monasterium,"—as at Bisham, Maxstoke, Guisborough; "hospitale,"—as at Ailsham, and Newstead, in Lincolnshire; "prioratus,"—as at Nocton; or "abbathia,"—as at Keynsham. But that such vague and general terms do really—as is only natural to suppose—include the church, or so much of it as was then built, we have clear proof in several instances. At Newstead, for example, in the foundation charter itself of king Henry II. we learn that "locus" means something more than the mere site, or place of the priory:—that it includes also the buildings, of whatever kind, that stood upon it, for he uses the expression,—"*locum quem fundavi in Scirwoda*"; et *præsenti carta confirmasse eundem locum canonicis ibidem Deo servientibus.*" And his son king John's charter of confirmation goes on to shew that "fundavi" includes something further than the mere domestic buildings, for it runs:—"*Sciatis nos . . . confirmasse Deo et ecclesiæ beatæ Mariæ de Novo-loco in Schirewode, quam rex Henricus pater noster, et nos fundavimus,*" and,—"*in perpetuam elemosinam, ex dono prædicti regis H. patris nostri, eundem locum quo prædictam ecclesiam fundavit,*" &c., thus proving that king Henry II. himself actually founded the church in the first instance. So too, with respect to the word "monasterium" in the case of Guisborough. Robert de Brus, in his charter of foundation, says:—"Notum sit . . . me . . . quoddam monasterium . . . fundasse." But that "monasterium" both included, and was meant to include, the church of the monastery, he lets us know plainly, further on, by saying:—"et eidem ecclesiæ, atque Deo in ea servituris," &c.—words which shew that the church, or part of it, was then actually built by him. And at Keynsham again, where the expression "abbathia" occurs, it appears clearly from the words of the charter that founding the abbey meant the actual building of it, including, of course, the church, its most important feature. William, earl of Gloucester, therein records that at the dying request of his son and heir Robert, he, with the consent of the king, had founded an abbey of canons regular on his manor of Keynsham:—"abbathiam canonicorum regularium in manerio meo de Cheinsham fundavi." But he tells us further that his son's request went beyond his merely assigning lands for the support of such an institution. It was that he should not only endow, but erect the abbey.—"*Robertus filius et hæres meus positus infirmitate, qua Deo ita volente ex hac vita subtractus est, Deo sibi inspirante coram viris religiosus postulavit ut pro salute animæ ipsius, domum religionis construerem.*" And it is to this construction as well as endowment of the abbey he refers when, lower down, he says, "abbathiam . . . fundavi."

And yet again, there can be little or no doubt, I think, that in the majority, perhaps, even of those instances in which, on the bestowal of lands etc., such expressions as—"ad faciendam inde ecclesiam,"—"ad fundandam ecclesiam suam,"—"ad construendam ecclesiam,"—"ad construendam quandam abbatiam,"—"ad prædictam domum fundandam et dotandam,"—"ad abbatiam construendam,"—"ad construendam ibidem ecclesiam" occur, as in the case of Embsay, Leeds, Merton, Nutley, Bilsington, Missenden, and Newark in Surrey respectively, they do not mean—as is quite argueable perhaps—that the community were to be put into possession of the estate, and then left to shift for themselves as best they could with respect to their buildings (any more than that so soon as such buildings should be erected, it was thereupon to revert to the donors), but that thenceforth it was to be devoted to the *establishment* of such church etc., its construction included, whether the latter were directed by the founder himself personally, or not. That such was really the case in certain instances, we have, at any rate, clear and distinct proof. At Newark in Surrey, for example, notwithstanding that the founders Ruald de Calva and Beatrice his wife, say in their charter:—"concessimus Deo et beatæ Mariæ et beato martiri Thomæ et canonicis ibidem Deo servientibus et servituris ... terram &c. ad construendam ibidem ecclesiam in honore beatæ Mariæ virginis et gloriosi martiris Thomæ," &c. they proceed:—"Hiis itaque terras prænominatas dedimus et concessimus prædictæ ecclesiæ" &c., and:—"Præterea dedimus et concessimus eidem ecclesiæ et ejusdem ecclesiæ canonicis" &c. shewing that by the expression—"Deo et beatæ Mariæ et beato martiri Thomæ" we are to understand the church of St. Mary and St. Thomas, and that it was in part, therefore, already built by them. The well known case of Lacock abbey too, furnishes another and striking instance. In the foundation charter we read thus:—"Sciant præsentis &c. quod ego Ela comitissa Sarum . . . confirmavi Deo et beatæ Mariæ, totum manerium meum de Lacok, &c. ad faciendam ibidem abbatiam monialium, quam volo nominari Locum Beatæ Mariæ," &c. But that this famous lady did something more than merely make a gift of lands to the canonesses, appears from the charter of Robert, bishop of Salisbury, in which he says:—"Concedimus, quod prædicta Ela comitissa abbatiam *fundet et construat* in manerio supradicto de Lacok, ac moniales de ordine sancti Augustini ibidem constituat;" &c. And further, that she acted upon such licence, and did really found and *construct* the abbey, appears from the following notice in the Register of the House:—"Ela vero uxor ejus septem annis supervixit in viduitate, et præposuit autem sæpius ut fundavit monasteria Deo placentia, pro salute animæ suæ, et mariti sui, et omnium antecessorum suorum, quæ per revelationes habuit, ut in prælo testudinum, Anglice Snaylesmede, prope Lacok, *monasterium edificaret in honore S. Mariæ sanctique Bernardi, et usque ad finem complevit sumptibus suis propriis, id est de comitatu Sarum, quæ fuit hæreditas sua.*" I will only further instance, by way of illustration, the very analogous line of action taken with respect to the building, or rather, rebuilding of the secular canons' church of Ripon Minster by archbishop Roger de Pont l' Evêque, 1154-81. Instead of lands, the archbishop provides money: but that the terms used by him, which are precisely similar to those quoted above, refer to the completion of a church already commenced by himself, we learn distinctly from his own mouth:—"quod dedimus operi

beati Wilfridi de Ripon ad ædificandam *basiliëam* ipsius, quam *de novo inchoavimus*, mille libras veteræ monetæ."

Thus, I think, we may see from documentary evidence alone how rash and untenable is the assumption which, as I have said above, quite unconsciously, perhaps, underlies the assertion that "*the canons built their churches*,"—no matter in what fashion. In very many cases—perhaps in most—that was a task which would seem to have been undertaken, in part, at least, by the founders themselves; and their foundations being usually of comparatively small extent, and slender endowment, with churches on a corresponding scale—small, and often more or less aisleless. But, as to the lines on which they were built, whether those of the parish church, as asserted, or not, that is a part of the subject requiring detailed examination, and which I must defer to a future section.

(*To be continued.*)

NOTE.

1.—On page 351, I have stated, by a singular inadvertence, that the existing tower of Leominster priory church is at the north-west angle of the nave. This is not the case, though, in the general view, it has very much the appearance of being so. It stands really at the west end of the nave proper; the south aisle of which having been rebuilt on an enormously enlarged scale at a later period under a gabled roof, and then had another and additional aisle of vast proportion added on to it again, gives the tower—flanked as it is by only the very narrow and insignificant original north aisle—the appearance of standing nearly at the corner. Originally, there would appear to have been, as at Wimborne and many other places, a central and a western tower, of which the latter—very much out of the west centre—now alone remains.

2.—In the notice of Thicket priory church of nuns, Yorks., on page 367, there occurs a printer's error which I hasten to correct, since it flatly contradicts the purpose of the text, which is to shew, from the recorded breadth of the building, that it must have been aisleless. As it stands, the notice reads:—"The churche lx ffoote brode wtyn,"—a proportion which would clearly involve the existence of both north and south aisles. It should read thus:—"The churche lx ffoote long and xvij ffoote brode wtyn,"—which makes all the difference.

3.—In addition to the list of 113 Benedictine, and other churches of monks, either one-aisled or aisleless, which were therein enumerated, I may here, perhaps, be allowed to adduce another and very interesting Yorkshire example to which, since the publication of that list, my attention has been called by Mr. C. C. Hodges of Hexham, viz:—that of Monk Bretton priory church—*Cluniac*, where the nave is entirely aisleless, and where the fine three-light geometrical windows have their tracery springing from a lower level than that of the window arches—a feature which, though common enough in French and German work, is somewhat unusual in English examples of so early a date.