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ART. VI.—EPISCOPACY IN ENGLAND AND WALES; ITS GRADUAL DEVELOPMENT TO THE PRESENT TIME.

PART II.—THE SAXON CHURCH.

"WHEN the night is darkest the dawn is nearest," and so a brighter day was soon about to shine on the remnant of persecuted Christians who still remained in England proper. Those also, who had made their homes among the western hills, and had been faithful to the truth during several generations, were about to see their principles triumph. In my boyhood I was once greatly interested by the suggestiveness of a little woodcut; it represented the burning bush which Moses saw, with the legend under-written *Nec tamen consumebatur*.

Every one has heard the romantic story—the truth of which, however, I do not impugn—of Gregory, afterwards Pope, but then a Deacon, being attracted by the pretty children in the market-place, and his double pun upon the words "Angli,"[1] which the children were, and "Deira," the portion of Northumbria from which they had come. But every one is not aware that Augustine received a real Christian welcome; for Bertha, the queen of Ethelbert of Kent, was a Christian lady from Gaul, and he had a reception such as he could not have expected, and certainly would not have received from the heathen Saxons merely. Thus, the new church, or rather the new foundations of it, were laid more or less on the old lines: the chain was attached to the old one; and Providence seemed to be contradicting by anticipation the story of later times, that in 596 Augustine introduced Christianity into England for the *first* time. All honour to him, however, for what he did; the true story of the good work requires no exaggeration or addition. All honour, in like manner, to Christopher Columbus, who did *not* discover America;[2] but who was the first known European to touch its central portion, the northern parts having been known and visited for centuries, almost as far south as New York. And all honour to John Bunyan, who did *not*, in a strict sense, write the "Pilgrim's Progress,"[3] but who adapted in plain Saxon English to the

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[1] Non Angli sed *angeli* forent, si essent Christiani.

[2] "Antiquitates Americanae, sive scriptores septentrionales rerum Ante-Columbarium in America," studio C. C. Rafn. Copenhagen. 1837. [French edition, 1845.] See also Longfellow's poem, "The Skeleton in Armour." There is, in the Royal Museum at Copenhagen, a department for antiquities illustrative of America.

[3] "Le Pèlerinage de l'Homme compared with the Pilgrim's Progress of

popular theology of his own time, part of the work of William de Guilleville, a monk of Normandy. This was known and admired in various countries of Europe, centuries before Bunyan was born.

Augustine was wise in his generation, or the Pope who sent him, probably both; for instead of his appearing with one or two followers, he came with forty of his brotherhood. This little army of spiritual warriors showed that they meant conquest, and they obtained an important *status* from the first, instead of approaching as petitioners, "with bated breath and whispering humbleness." They were received with great kindness; and Ethelbert not only showed them many favours but after some hesitation became their first convert. Augustine, therefore, instead of remaining at London, which was then a mere village in comparison with what it is now, settled at Canterbury, the little capital of the kingdom of Kent. This afterwards became the Primatial See. But, though London sunk from the first rank to the second, it retains that to the present day. After the two Archbishops, the Bishop of London takes precedence without regard to seniority of consecration.

(viii.) CANTERBURY.—There were now two branches of the Christian Church in the land (*a.*) the British and Scottish [*i.e.*, the Irish Celtic] and (*b.*) the Italian. They differed in the mode of computing Easter and also in reference to the tonsure; and unimportant as these points may appear to us, they evidently interfered with the uniformity or catholicity of the observance, and led to great results.

1. The Italian or Roman branch quite ignored their episcopal predecessors and contemporaries. They date the advent of Christianity from A.D. 596; and their lists which now furnish us with the principal materials of history, do not notice any one previous to that date. But inasmuch as there were several bishops at hand, Augustine had to decide what he should do in the matter of consecration. So in a set of nine questions which he sent to the Pope for solution, one (No. 6) was whether a single bishop might consecrate, when owing to distance another could not be had. Gregory's reply was, "Inasmuch as you are the *only* bishop in England, there is no other way of securing the consecration."[1]

John Bunyan." 4to. 1859. "Le Pèlerinage de l'Ame." 4to. 1859. Both are copiously illustrated with coloured engravings. De Guilleville takes the pilgrim through this world, purgatory, and heaven; Bunyan modernizes the first part only. De Guilleville was born at Paris in 1295, he became Prior of the Royal Abbey of Chalis, and died in 1360. His work is quoted by both Chaucer and Lydgate; and the second part, or "The boke of the pylgremage of the Sowle," was printed by Caxton, in 1483. Numerous copies, French and English, printed and in manuscript, are in the British Museum. There is also a Dutch one. The two 4to volumes referred to here were edited by Miss Katherine J. Cust, and printed for subscribers. They are now rare.

[1] Bede, i. 27.

2. Various conferences were called in the hope of settling the disputed points—the first, at St. Augustine's Oak, probably near Canterbury, A.D. 603, but nothing was agreed upon. There were seven British bishops present, and several learned men chiefly from the great monastery of Bangor Monachorum, near Chester. Again they failed to agree, when Augustine, somewhat irritated threatened [his apologists say he "prophesied"] that in certain circumstances they should perish by the hand of the Saxons. This actually happened in 607, after the battle of Chester, when twelve hundred monks were massacred in cold blood,[1] who had gone out to pray for success to the side which they favoured. It is clear that Augustine knew well how readily difference of race would add to the animosity originating in difference of creed.

Oswi, King of Northumberland, summoned a great Council at St. Hilda's Monastery of Whitby, in 664, to try to arrange the differences between the two branches of the Church. The

[1] Bede says "de his qui ad orandum venerunt, viros circiter *mille ducentos*, et solum quinquaginta fuga esse lapsos." The numbers are given very diversely, but the monastery is said to have supported 2,400 monks before Augustine's time, divided into seven sets. The Saxon Chronicle coincides with Bede in the record, but says "sloh eac .cc. preosta" [perhaps the scribe omitted the letter M; indeed there is evidence of an omission, in the point which occurs before the letters.] The translation is, "This year Ceolwulf fought against the South-Saxons. And this year Aethelfrith led his army to Chester and there slew numberless Welshmen. And so was fulfilled the prophecy of Augustine wherein he saith: 'If the Welsh will not be at peace with us they shall perish at the hands of the Saxons.' There were slain . . . . ? two hundred priests who came to pray for the army of the Welsh; their ealdor was Scromail [Brocmail], who with some fifty escaped thence."

Bands that masses only sung,
Bands that censers only swung,
Met the northern bow and bill,
Heard the war-cry wild and shrill:
Woe to Brocmail's feeble hand,
Woe to Olfrid's bloody brand,
Woe to Saxon cruelty,
O miserere Domine!

Weltering amid warriors slain,
Spurn'd by steeds with bloody mane,
Slaughter'd down by heathen blade,
Bangor's peaceful monks are laid:
Words of parting rest unspoke,
Mass unsung and bread unbroke;
For their souls for charity
Sing *O miserere Domine!*—SCOTT.

William of Malmesbury, who wrote about 500 years after this event, describes the former greatness of the monastery and its desolation then —"tot semiruti parietes ecclesiarum, tot aufractus porticum, tanta turba ruderum quantum vix alibi cernas." They must have been buildings of stone, probably erected after the date of this battle.

Italian party had gained great strength, and were vastly superior in organization. The Scoto-Celtic party were eminently pious and self-denying; but, like their brethren in Ireland, were often little more than individual missionaries. The decision turned upon the fact that all admitted that St. Peter had received the keys of Heaven from Christ; and it was therefore in favour of the Italians. From that hour the Roman Church increased; while the followers of Colman, who had succeeded Columba at Iona, prepared to seek new homes. Thus, the Celtic branch was scattered, and soon became almost forgotten; after having kept the light of Christianity burning brightly in Caledonia, Northumbria, and other places, for more than a hundred years.

The Archbishop of Canterbury had formerly numerous *Peculiars* throughout England; as, wherever he or his predecessors had possessed manors or advowsons, the places were exempted from ordinary jurisdiction. But this privilege was abolished from and after the commencement of the year 1846.

(ix.). ROCHESTER.—In A.D. 604, or eight years after, the diocese of Rochester was separated from that of Canterbury. This was the first new See created by Augustine, after Canterbury, where he had set up his staff. It also was in the kingdom of Kent, and Bede describes it as twenty-four miles west of Canterbury. The first bishop was Justus, one of the forty companions of Augustine; but the See though nominally independent, was in some respects analogous to a chapel-of-ease in a parish. The diocese was a very small one; and it is at this moment, after numerous changes, the smallest in England except those of Liverpool and London. The bishop was originally appointed by the Archbishop of Canterbury, and was his chaplain and cross-bearer. It is said that in order to create an adequate endowment for the See, the deanery of Westminster was held along with it *in commendam* for many years. The cathedral is dedicated to St. Andrew; and the arms of the See were no doubt intended to be a St. Andrew's cross[1] with an escallop shell *or* on the centre. But, perhaps through the blundering of heralds, or far more probably, through that of painters and engravers, this has now become a St. Patrick's cross.

(x.) LINCOLN.—From the arrangement of dioceses in England

[1] This may be seen on the "Union Jack." The cross of St. Andrew, which was added to it in 1603, lies behind that of St. George, and is a white saltire on a blue ground. The cross of St. Patrick, added at the Union in 1801—and which is a red saltire on a white ground—lies along the bars of St. Andrew's, but not in straight lines. That St. Andrew's cross was intended is clear from the seal of the mayor and burgesses, granted in 1165. On the obverse, St. Andrew is being crucified (on the usual saltire, or letter × cross), and two executioners are hauling him up by the hands.

in the seventh century, it is clear that Christianity was strongest at the south-east corner, where the three dioceses of Canterbury, London, and Rochester stretched in one continuous piece. They practically covered Essex,[1] Kent, and Middlesex. But as yet York was the principal Christian fortress in the north, or outside of these limits. Mercia and Mid-Anglia (both of which names mean nearly the same thing, etymologically but not locally) was a wide territory extending on one side from the Humber to the Thames, and on the other it had been penetrated by the long narrow kingdom of Strathclyde, which was mainly Scotch. There was also Lindissis or Lindsey on the eastern side. One may fancy what the diocese of Lincoln was in 625, when we know that it was still the largest in England after Ely, Oxford, and Peterborough had all been carved out of it. But large areas were not always set apart for dioceses; and bishops were numerous while kingdoms were few. Hence we find that Lincoln consists of an aggregation of smaller dioceses; and like Exeter and some others it illustrates the two antagonistic principles of union and separation. The first in the order of time appears to have been Dorchester,[2] in Oxfordshire, A.D. 625—whose list contains the names of the two Bishops of Leicester—and the second Sidnaceaster, which appears to have been virtually coincident with the district of Lindsey.[3] There is no such place now as Sidnaceaster[4] to be found on the map, but the Bishop of Nottingham, Archdeacon Trollope, has been at great pains in inquiring, and identifies it with Stowe. I subjoin a portion of his letter. The union of the two little dioceses appears to have taken place in A.D. 949. Bishop Trollope's account of the par-

[1] London was the centre of the East Saxon bishopric. In A.D. 604, ordinavit Mellitum ad prædicandum provinciae Orientalium Saxonum, qui Tamensi fluvio dirimuntur a Cantia, et ipsi Orientali mari contigui, quorum metropolis Lundonia civitas est.—*Bede*, ii. 3.

[2] The first two bishops appear to have been included in Wessex, for they are given under Winchester.

[3] The Saxon chronicle, naming Eadhed, a Bishop of Sidnaceaster, in 678, says, "He was consecrated bishop over the men of Lindsey; he was the first of the Bishops of Lindsey."

[4] The editor of the *Monumenta Historica Britannica* says in explanation of its site, "prope Gainsborough." Bishop Trollope says, "the diocese of Lincoln represents in part two English Sees, that of the Lindisfari, the seat of which was Siddena-cestra or Sidnacester—probably Stow, near Gainsborough—and that of the Middle-Angles, with its seat at Leicester, which supplied the spiritual wants of the eastern and midland counties. These two were a portion of the immense See founded by St. Chad at Lichfield. . . . . Early in the 11th century, the two had become one, whose bishop established himself at Dorchester, through fear of the Danes at Sidnacester, after which he and his successors were called Bishops of Dorchester. Thence the See was removed to Lincoln by Remigius, the first Norman bishop, A.D. 1072, when he and his successors were called Bishops of Lincoln."

tition of this diocese is very curious; and it illustrates the changes which several others have undergone, but to a less extent:—

In 1072, the See of Lincoln comprised the counties of Lincoln, Rutland, Nottingham, Huntingdon, Cambridge, Bedford, Buckingham, Oxford, Leicester, and Hertford! In 1109, when the diocese of Ely was founded, Cambridgeshire was abstracted from it. In 1541-2, when the dioceses of Peterborough and Oxford were founded, the counties of Northampton, Rutland, and Oxford were taken from it. In 1550, the Archdeaconry of St. Albans was cut off from it. In 1837, the counties of Bedford and Huntingdon were transferred from it to the diocese of Ely, that of Buckingham to Oxford, and that of Leicester to Peterborough; and instead of these, Nottingham was abstracted from the province and diocese of York, and given to this See. The last abstraction was made in 1845, when the small remaining portion of Hertfordshire was given to the diocese of Rochester. Now, it has been decided by the Legislature to contract it still further, by abstracting from it the whole county of Nottingham, which with the county of Derby will constitute the new See of Southwell, to the great relief of the bishopries of Lincoln and Lichfield, as soon as the required endowment has been completed.

(xi.) NORWICH.—The Saxon kingdom of East Anglia is represented as comprising Norfolk, Suffolk, and Cambridgeshire; and Suffolk is specially rich with the remains of former grandeur. Its churches are large and beautiful, far beyond the wants of the present population. The capital of the little kingdom was Dunwich, situate nearly midway between Southwold and Aldburgh. The king of the East Angles, Sigebert, was converted about 630, and at once the town became the seat of a bishop. But it was built on an exposed sandy shore, and has all been washed away by the sea, like Meols in Cheshire, between the mouths of the Mersey and the Dee.[1] At the time of the Domesday survey, Dunwich possessed a valuable herring fishery; and from the fines levied *temp.* Richard I. it appears to have been five times as important as either Ipswich or Yarmouth. At one time there were upwards of fifty religious foundations in the town, including numerous parish churches; but the outlines and ruins of only six of the latter could be traced in Sir Henry Spelman's time. Florence of Worcester relates that there were three bishops of East Anglia merely, but that the fourth, owing to his great age and infirmity, had a bishop esta-

[1] Thousands of metallic implements have been found at both places, especially at Meols, illustrative of the manners and customs of the early inhabitants; and in general they are of the same kind. In 1863, I published an account of those found in Cheshire, with several maps, about thirty plates, and 300 wood engravings. There is a brief notice there of Dunwich.—*Ancient Meols*, pp. 381-386.

blished at North Elmham in Norfolk, and the dual system continued till about 818. It is evident that the decadence of Dunwich[1] was going on, for the dates of its bishops are not preserved; and Elmham (but probably both Sees) was vacant for 100 years. The two were united in 955, and in 1091 the joint See was transferred to Norwich.

(xii.) DURHAM.—The diocese of Durham appears to have been founded partly by accident. King Edwin of Northumbria was slain in a battle with Penda, a king of Mercia, a heathen, and Cadwallader, king of North Wales, a nominal Christian; but about a year after, or in 635, his son Oswald won back the country, and restored the chief minister. He did not send to either Rome or Canterbury for his bishop, but to Iona; and Aidan was chosen for him as the most suitable person. He was a Scot (*i.e.*, a native of Ireland), and spoke the Celtic language; but he soon learned the Saxon also. This was anticipating the laborious but worthy acts of some of our modern English bishops who, on their appointment to Welsh Sees, have learned the language of the Principality. But owing in a great degree to the exposed situation of York, he declined to settle there. From Oswald, his patron, he obtained a grant of the Isle of Lindisfarne, now known also as Holy Isle;[2] for there, as in a place of strength, he felt more secure. The Dean of Lichfield says of him:—[3]

St Aidan was a man of wonderful beauty and sweetness of character. He possessed in great perfection the gifts of gentleness, piety, and discretion; and these qualities had a great influence over the

[1] Florence of Worcester says that the first bishop of East Anglia had his seat at Dunwich, "in civitate Domnocensi," and adds, "postea East Anglia in duas parochias dividitur." The editor of the *Monumenta Hist. Brit.* explains, "Domnoc, hodie 'Dunwich' jam mari obruta." Florence also says, "Perierunt jamdudum episcopatus Rhipensis [Ripon], et Haugustaldensis [Hexham], vi hostilitatis; Legacestreusis [Leicester], et Sidnacestrensis [Stow], et Domnocensis [Dunwich] nescio quo modo." In the clergy list for the present year, Dunwich is represented as containing only 294 inhabitants. The place gives the inferior title of Viscount to the Earl of Stradbroke.

[2] Insula Lindisf. accedente ac recedente reumate bis quotidie, instar insulae maris circumluitur undis, bis renudato littore contiguus terrae redditur.—*Bede*, iii. 3.

> The tide did now its flood-mark gain,
> And girdled in the saint's domain;
> For, with the flow and ebb, the stile
> Varies from continent to isle:
> Dry-shod o'er sands, twice every day
> The pilgrims to the shrine find way;
> Twice every day the waves efface
> Of staves and sandalled feet the trace.
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> SCOTT, *Marmion*, ii. 9.

[3] "The Mercian Church and St. Chad," pp. 15, 16.

rough Saxons, whose language he had to learn after his arrival among them. One of his first acts at Lindisfarne was to establish a school for boys, twelve in number, to be trained under his own eye, with the view to their becoming missionaries. Of these twelve boys, our Lichfield Ceadda or Chad was one.

Aidan's accommodation must have been of a very primitive kind, for on his death, fifteen years after, we find the building of a church and monastery undertaken by his successor St. Finian. Mr. Brash, in his "Ecclesiastical Architecture of Ireland," is at great pains to disprove the statement that the early Irish never erected stone buildings; but he does not deny that such were very rare when stone was scarce or hard to quarry, and when wood was abundant. He quotes from Bede (viii. c. 25) on this very subject. "In the meantime, Aidan being dead, Finian, who was ordained and sent by the Scots [*i.e.*, the Irish], succeeded him in the bishopric, and built a church in the Isle of Lindisfarne, the episcopal See; nevertheless, after the manner of the Scots, he made it not of stone, but of hewn oak, and covered it with reeds." Of course the private residences were still less substantial; but long after the time of Aidan and Finian, an oratory was called by a Celtic word meaning "the oak house," and a church by another meaning, "the stone house."

Finian, like Aidan, was an Irishman and Celt from Iona; and as these two are recorded as the first bishops of Durham, it is pretty clear that it had been separated from York. The county palatine of Hexham, situated on the Tyne, had a bishop of its own from 678 to 810. The See was then transferred to York, but in 1836 it became part of Durham. The county palatine became part of Northumberland. In 884, the monks and bishop removed from Lindisfarne to Chester-le-Street, on the great Roman road between Durham and Newcastle-on-Tyne; and in 990 the See was removed to Durham. The Bishop of Durham ranks next after the Bishop of London, and this See was one of the wealthiest in England, if not the most so, before bishops were paid by fixed salaries.

(xiii.) WINCHESTER.—The See of Winchester dates from 636. It virtually represents the kingdom of Wessex; and in our earlier history it holds a most important place. Florence of Worcester's Chronicle, which closes before the Norman Conquest, tells us that it contained not only Hants, the centre, but Surrey, Berks, Wilts, Dorset, Devon, Somerset—seven counties! Within it were several small dioceses, as—(1) Dorchester in Oxfordshire (see Lincoln), which is enumerated with it, but only during the occupancy of two bishops; (2) Wilton and (3) Sherborne, united afterwards to form the diocese of Salisbury (which see); (4) Fontanensis [Wells], now in the diocese of Bath; and (5)

Creditonensis [Crediton], for which see Exeter. It is so large at present that it is said to extend "from London Bridge to the coast of France;"[1] but what must it have been when it extended from Kent to Cornwall, even to the Land's End? It was the fruitful mother of the present Sees of Winchester, Chichester, Salisbury, Bath and Wells, Exeter, and Truro, while it comprised a considerable part of Rochester.

In the reign of King Stephen, it was agreed by the Pope and King to form it into a province, making Winchester metropolitan; and this was concurred in at one of the most important synods ever held in England. It was ordered that the precedence of Bishops in England should be—Canterbury, York, London, Winchester. Afterwards, from the reign of Edward III. till that of Charles II., Winchester took precedence of all but Canterbury and York, because its bishop was, and is, Prelate of the Order of the Garter. In the reign of Charles II. the present order was first decreed—Canterbury, York, London, Durham, Winton. These five have all permanent seats in the House of Lords; they do not come within the rotation adopted in the Act of 1847.[2]

(xiv.) LICHFIELD.—Though the name of St. Chad is prominently connected with this diocese, he was not its earliest bishop. It represented, generally, the great central kingdom of Mercia; and to this hour, after all the changes which have taken place, it is still large and central. It is a little difficult to make out the history of those early times with perfect accuracy, for some lists represent Aidan and his three successors as Bishops of York, whereas elsewhere they are given as Bishops of Durham. Florence says that Diuma was made the first bishop, "Merciorum, Mediterraneorum Anglorum, Lindisfarorum, contiguarumque provinciarum." The first four appear to have been *episcopi vagantes;* but St. Chad settled at Stow or Chadstow,[3] near Lichfield.[4] About 780, this See is said to have been erected

[1] It includes the Channel Islands.

[2] I have to express my great obligations to the Lord Bishop of Winchester, for his kind and full letter on various points of friendly criticism and important information.

[3] The seal of the See of Lichfield consists of a St. Chad's Cross. (For a description, see "Glossary of Heraldry," Parker, Oxford, 1847.) After five years he was translated to York; and several churches in the ancient Mercia and Northumbria bear his name. The chapel at Kirkby, near Liverpool, is dedicated to St. Chad; also St. Chad's [Tushingham] and Chad-Kirk, both in Cheshire; while Chat Moss, near Manchester, is said to bear his name.

[4] St. Chad, a Northumbrian and an Angle, went forth from Lindisfarne to one of the great monastic establishments or theological colleges of Ireland, to finish his education. On his return, he became Abbot of Lastingham, near Pickering, in Yorkshire, which had been founded by one of his brothers. Wilfrid had been chosen Bishop of York, but not liking to

into an Archbishopric,[1] by the consent of the Pope, but that it continued as such only during the lifetime of King Offa.[2] In 1075, the See was removed to Chester; but the next bishop removed it to Coventry in 1102. Hence it had until lately a double name, "Lichfield and Coventry," but (like Bath and Wells) it was only a single See. In 1120 it was removed to Lichfield; and in 1837, when the Archdeaconry of Coventry was given to Worcester, the latter term dropped from the title.

(xv.) WORCESTER.—The diocese of Worcester was founded, in 679, by another king of the Mercians; and was taken from that of Lichfield. It would appear that the city was then relatively of greater importance than several other centres of dioceses, for Florence becomes quite eloquent in sounding the praises of his native place.[3] The counties and dioceses of Worcestershire and Herefordshire adjoin, and the latter, as we have seen, extends

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be consecrated by bishops of the Celtic rite, he went on to Gaul; and lingered there so long that the Northumbrians were obliged to supply his place. Chad was the man selected, and as the Archbishop of Canterbury was then dead, he was consecrated by the Bishop of Winchester and two British bishops. When Wilfrid thought proper to return from Gaul, he found his place occupied; so he appears to have taken "occasional duty" both in Lichfield and on the south coast. Theodore, a distinguished priest and advocate of the Italian rite, was chosen Archbishop of Canterbury, and soon he expressed grave doubts about the validity of Chad's consecration. The latter expressed himself with great modesty, and resigned. This was probably the end wished for, as shortly afterwards he was appointed Bishop of Mercia [or Lichfield] with the approbation of all, including Theodore.

[1] In the olden time, terms were often employed with a less definite meaning than with ourselves. Thus Bishop and Archbishop were confounded in a way unknown to us. In the Eastern Church, every chief bishop is called an Archbishop, though he may not be a metropolitan. Such bishops as those of London, Durham, and Winchester, and perhaps Lincoln, Lichfield, and Ely, would be called in the East, and in old times in the West also, Archbishops. The Archbishop of Syra and Tenos, who was received with so much respect in England ten or eleven years ago, was not a metropolitan. Some have doubted, whether the Welsh Bishops of Menavia or St. David's were really metropolitans, after the removal of the See from Caerleon-on-the-Usk.

[2] Offa was King of Mercia during the latter half of the eighth century, or from 757 to 795; and by intermarriages of his daughters and otherwise, he possessed great influence in several of the neighbouring little kingdoms. But the Franks from old Gaul contemplated a descent upon Kent, and the Archbishop, who is called both Lambert and Jeambert, was discovered to be deeply interested in the plot. As a punishment to him, therefore, Offa created the rival Archbishopric of Lichfield; but when a revolt of the Kentish subjects took place, Cenwulf, the son and successor of Offa, suppressed it, and then "disestablished" the rival archiepiscopal See.

[3] He concludes by saying, "Ordinatus est episcopus habens episcopalem sedem in predicta civitate Wigorna, quam tunc temporis altis muris ac moenibus pulchris decorata multis urbibus clarior extitit atqu-sublimior."

into Wales and is grouped with the ancient Sees. But they are both special in one respect. Two sets of people are spoken of as resident within them, the Hwiccas and the Megasetae, whose localities could not be clearly identified. There is, however, an unpublished charter in the possession of the Dean and Chapter of Wells,[1] which shows that the Megasetae lived in Herefordshire, and the Hwicci in Worcester. The latter had a regulus or kingling of their own, who probably had some sway both in Wales and England; and this fact would go far to account for some of the peculiarities. That Hereford, Shrewsbury, Ludlow, Tenbury, &c., were within the Welsh lines in the eighth century there can be no doubt: for the river Severn was then practically the western boundary of the Saxon states.

(xvi.) CHICHESTER.—Chichester was founded about the same period, or 680. During the time that Wilfrid was wandering about a consecrated Bishop of York in Northumbria, while another occupied his See (*vide* Lichfield), he preached on the south coast as well as in Lichfield. His first home there was in Selsey Island; and the first twenty-four bishops are said to be of Selsey. Stigand, however, in 1082, "de Saelescia ad Cicestriam mutavit episcopalem sedem." The city, and hence the diocese, took its name from Cissa, the second king of the South Saxons. Wilfrid is said to have converted the people of the Isle of Wight, now in the diocese of Winchester.

(xvii.) SALISBURY.—This is another example of the union of small dioceses, and is referred to under the head of Winchester. The earliest founded was Sherborne, in Dorsetshire, A.D. 705, with a jurisdiction, it is said, as large as that of four modern dioceses. But it should be borne in mind that population was then very sparse, and in thinly inhabited countries, such as Ireland, the Colonies, or the new States of the North American Union, a bishop rules over a large territory. Some of our own colonial bishops reckon their respective areas, not by acres, but by thousands of square[2] miles. The next was at Wilton, in Wilts, A.D. 906; and the two were united and removed to Salisbury in 1046. For a short time the See was situated at Old Sarum; probably selected on account of its strength. The diocese comprises Dorsetshire and the greater part of Wilts.

(xviii.) EXETER (see Winchester).—The history of Exeter

Produced at the Society of Antiquaries, London, on Jan. 15th and Feb. 19th, 1880, and explained by W. De Gray Birch, Esq., and H. C. Coote, Esq. The charter contains the signatures of the Bishops of Lichfield, Dorchester, Lindsey (Sidnacester), Worcester, Hereford, and another who cannot be identified.

[2] In the British Islands 1,000 square miles are very nearly equal to an average-sized county. Rutland, York, and some in Scotland, are exceptional.

diocese is somewhat peculiar, for it illustrates both union and separation. In 860 the diocese of Cornwall was founded for the "West Welsh,"[1] with Bodmin for its centre; and in 905 that of Devon, of which Crediton was the principal town. There were thirteen Bishops of Cornwall and twelve of Devonshire, and of the former the dates of only three are preserved. On the death of the thirteenth Bishop of Cornwall the Bishop of Devonshire procured the union of the two Sees; and Exeter being the principal city within the territory, the See was transferred to it in 1046. They have been again separated, though neither of the old names has been retained. Since 1877 the See of Exeter has been restricted to the county of Devon, and Cornwall has for its episcopal city Truro.

(xix.) BATH AND WELLS.—A church existed at Wells so early as 704, but the Bishopric of Wells was not founded till 905 (see Winchester). The church was dedicated to St. Andrew, and the arms of the diocese are a St. Andrew's cross; but the saltire, instead of being white throughout, is white and gold quarterly. The sixteenth Bishop, who was a Frenchman, having purchased land in the town of Bath, chose it as his place of residence; but the monks of Bath and the canons of Wells contended about the name of the See and the election of a bishop. This was arranged about 1150, by the Bishop decreeing that both names should be used in the title, that of Bath having precedence. But by an Act, 35 Henry VIII., the Dean and Chapter of Wells make one sole chapter for the Bishop.

This brings us to the Norman Conquest, and it shows how complete was the framework of the Church of England previous to that event.

A. HUME.

(To be continued.)

[1] The Cornish people were so called, their language, till lately, being a dialect of the Cambrian or Armorican.