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Bristol and Gloucestershire Archaeological Society

**Proceedings at the Annual Spring Meeting at Winterbourne,  
Almondsbury, Over Court and Westbury-On-Trym, June 6th  
1901**

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# Bristol and Gloucestershire Archaeological Society.

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## PROCEEDINGS

AT THE ANNUAL SPRING MEETING,

AT WINTERBOURNE, ALMONDSBURY, OVER COURT, AND  
WESTBURY-ON-TRYM,

*Thursday, June 6th, 1901.*

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THE weather was delightfully fine, and there was a good attendance of members, amongst those present being Alderman F. F. FOX (President of the year), the LORD BISHOP OF BRISTOL (Vice-President), the Rev. C. S. TAYLOR (Hon. Editor), the Rev. Canon BAZELEY (Hon. General Secretary), Mr. F. F. TUCKETT, Mrs. TUCKETT, Mr. E. J. SWANN, Mr. CLAUDE B. FRY, Mrs. FRY, Mr. H. T. M. C. GWYNN, the Rev. D. L. PITCAIRN, Mr. R. C. TOMBS, Mr. G. H. D. CHILTON, Mr. FRANCIS WERE, Mr. J. E. PRITCHARD (Hon. Secretary for Bristol), Mrs. J. E. PRITCHARD, Mr. W. MOLINE, Mr. JAMES BAKER, Mrs. BAKER, Mr. H. ORMEROD, Miss KING, Mr. J. H. CLARKE, Mr. W. W. HUGHES, Mr. ARTHUR MAY, Mrs. MAY, Mr. C. SCEARS, Mrs. SCEARS, Dr. ALFRED HARVEY, Mr. J. J. SIMPSON, Mr. JOHN WESTON, Mrs. WESTON, Mr. F. J. HIRST, Mr. J. GILCHRIST, Miss E. M. BAKER, Mr. W. M. LLEWELLIN, the Rev. R. C. COLTHURST, Mr. C. J. LOWE, Miss LOWE, Mr. E. A. PRICHARD, Mrs. PRICHARD, Miss ROPER, Mr. T. SHERWOOD SMITH, Mrs. A. H. THOMPSON, Mrs. E. J. TAYLOR, Miss WATSON, the Rev. W. T. ALSTON (Gloucester), Mr. W. H.

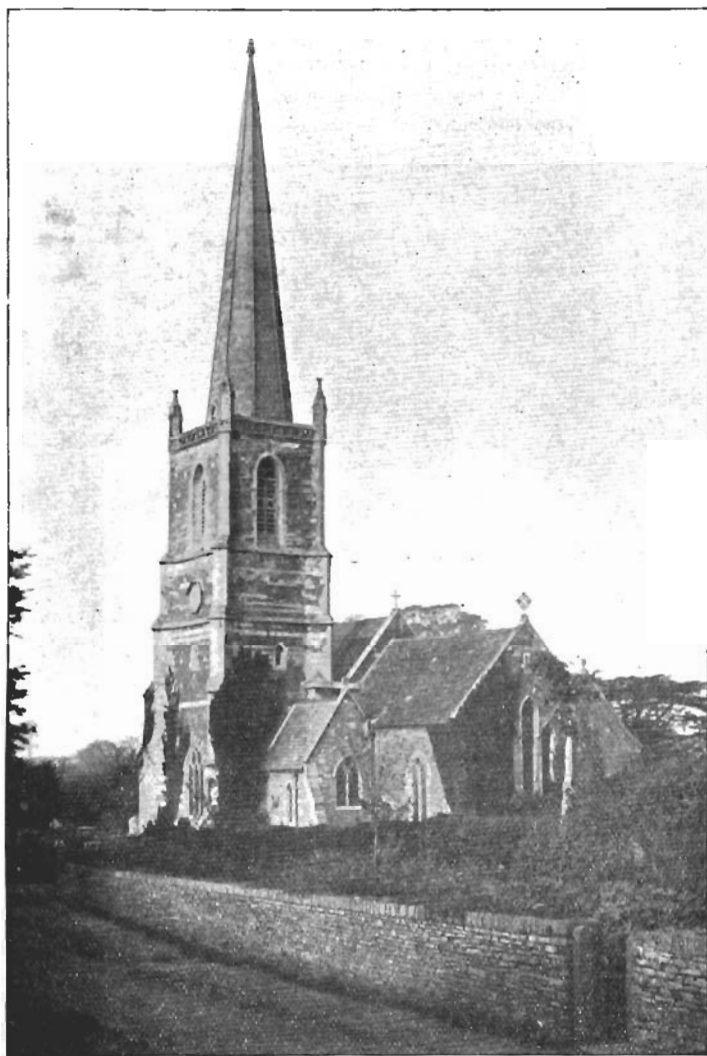
ARMITAGE, Miss ARMITAGE, Mr. W. E. BAXTER, Mrs. BAXTER, Mr. ST. CLARE BADDELEY, the Rev. W. BAGNALL-OAKELEY (Monmouth), Mrs. BAGNALL-OAKELEY, Mr. ARTHUR COCKSHOTT, Mrs. R. CHILD, Mr. F. G. CULLIS, the Rev. W. H. SILVESTER DAVIES (Stroud), the Rev. J. DUMAS (Chipping Sodbury), Mr. C. H. DANCEY, the Rev. E. W. EVANS (Beverstone), Miss GODFREY, Mrs. GOLDING, Mr. C. E. GAEL, Mrs. HARDY, the Rev. W. E. HOWELL, Miss ISAKE, Mrs. JEBB, Mr. H. S. KENNEDY SKIPTON, Miss EDITH MADAN, Mrs. MILES, Mrs. MARSHALL, Mr. A. C. MITCHELL, Mrs. OMAN, Miss A. OSBURN, Surgeon-General RINGER (Cheltenham), Mrs. STABLES, Miss STABLES, Mr. A. E. SMITH, Miss SMITH, Mr. J. DUDLEY SCOTT, Mr. C. H. STANTON, Mr. W. J. STANTON, Miss STANTON, Mr. C. SCOTT, Mr. G. OAKELEY TOWER, Mr. JOHN TIBBETTS, the Rev. A. H. VEASEY (Kemble), Mrs. WALKER, Mr. D. J. WINTLE, Mrs. WINTLE, the Rev. G. R. WOOD (Almondsbury), and Miss WOODWARD.

The Bristol section left Durdham Down at eleven o'clock in breaks, and reached Winterbourne at noon, where they met the other members, who were driven from Mangotsfield.

It should be mentioned, first of all, that the enjoyment of the expedition was much increased by the excellent programme which had been compiled for the use of members by the Honorary Secretary, Canon Bazeley.

The first place visited was Winterbourne, which, at the great survey, was part of the Royal Manor of Bitton. Henry II. granted it to Richard Walsh, or Welshman, and it passed by marriage with the heiress of Ralph Walsh to the Wrokeshalls and Hadleys. John Giffard, of Brimpsfield, unjustly deprived Robert de Hadley of it in 1323. Sir Thomas, Lord Bradston, and his wife Agnes, held it conjointly of Henry FitzStephen in the time of Edward III., Thomas, son of Robert and Blanch de Bradston being their grandson and heir. Lord Bradston fought at Crécy. As Governor of Gloucester, he erected the city walls, and is thought to have given the east window of the Cathedral in

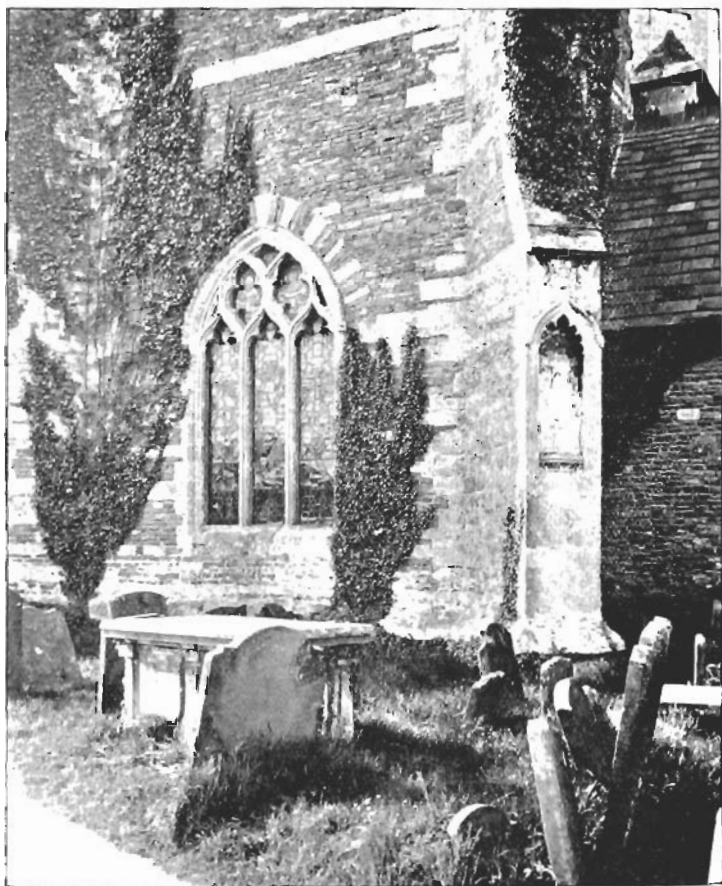
memory of his friend and companion-in-arms, Sir Maurice Berkeley, who died during the siege of Calais. Thomas de Bradston held it of John FitzStephen, and died in 1374, leaving a daughter, Elizabeth, who married Sir Richard de



ST. MICHAEL'S, WINTERBOURNE.

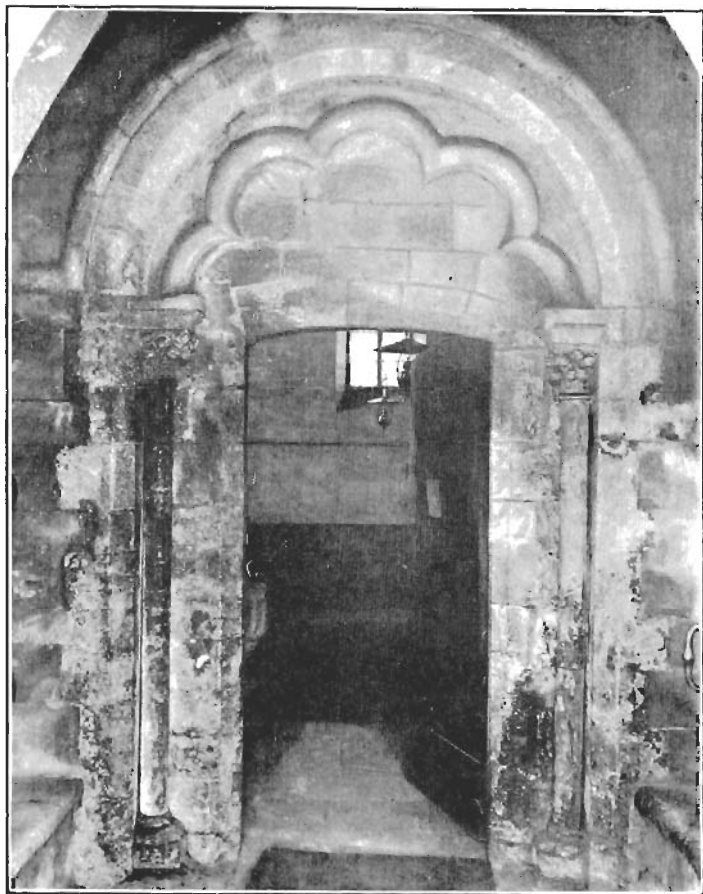
St. Maur. Thomas, son of Edward, son of John de Bradston, brother of the above-named Thomas, inherited the Winterbourne estate in 1409. The Bradstons sold it in the time of Henry VIII. to the Poyntzes. Since then it has had many lords.

The Church of St. Michael, Winterbourne, has passed through several restorations, and there are many pitfalls for the unwary student. It consists of a nave with north aisle, rebuilt in 1842, and a south porch, a chancel with chapel and vestry on the north side, and a tower, set transept-



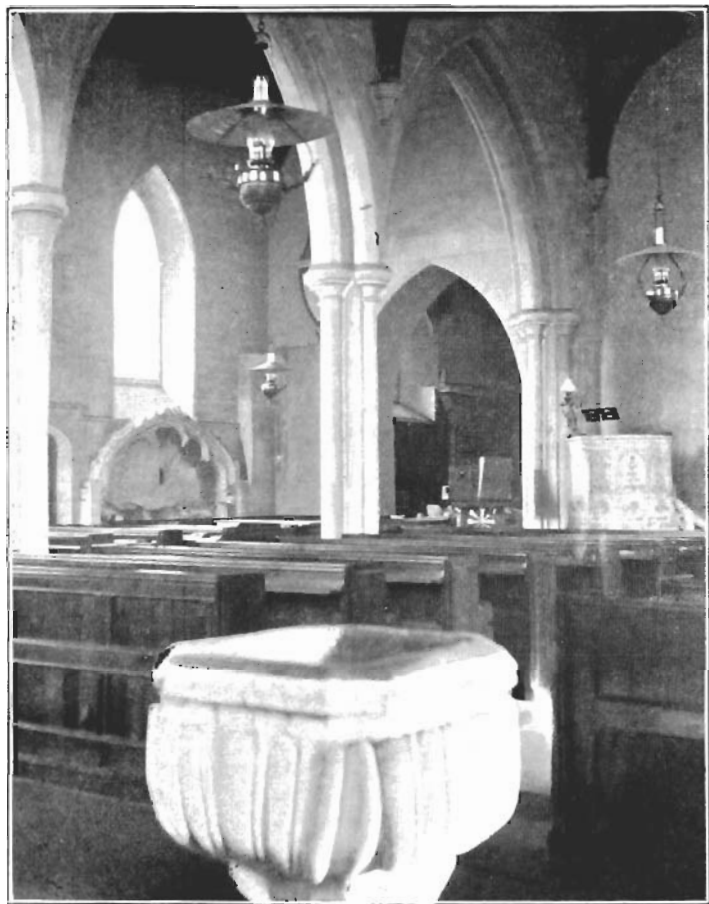
SOUTH WALL OF TOWER, WINTERBOURNE.

*M. Lavington, Photo.*



SOUTH DOORWAY, WINTERBOURNE CHURCH.

*From a photo by M. Lavington.*

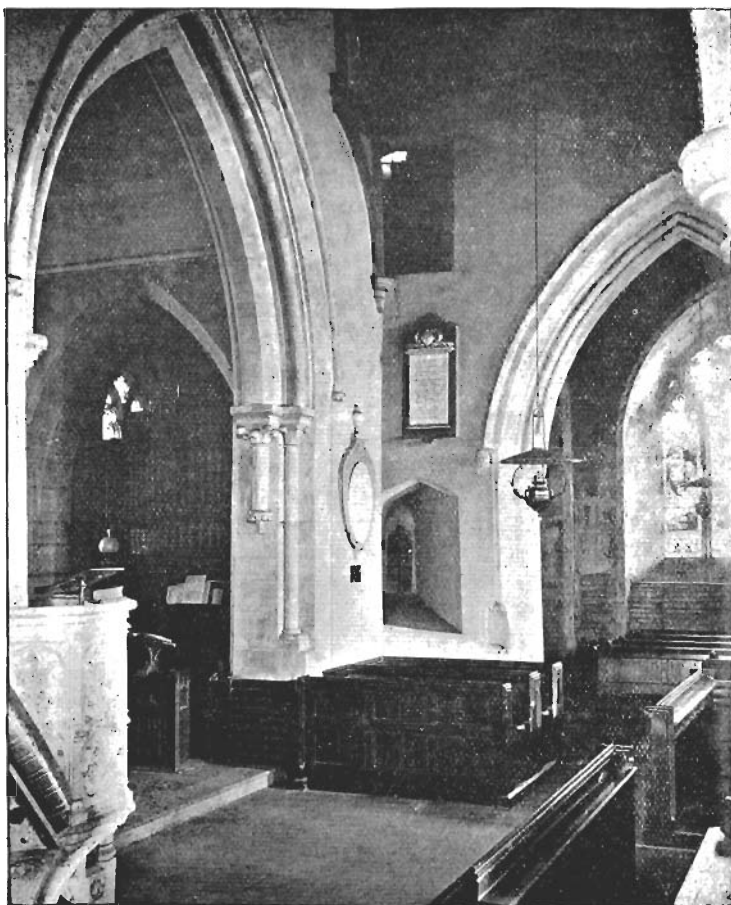


INTERIOR OF WINTERBOURNE CHURCH.

SHOWING TOMB OF HICKORY STERN.

*From a photo by F. F. Tuckett, F. R. G. S.*

wise on the south side of the nave. An organ chamber, built on the south side of the chancel in 1895, conceals many interesting details in the east side of the tower. The church appears to have been founded about the middle of the 12th century, and to have been gradually extended westward.



S.E. CORNER OF NAVE, WINTERBOURNE.

*M. Lavington, Photo.*

The pilasters supporting the east wall, the priest's door, and the chancel arch are Transitional Norman. In 1856 the east wall was rebuilt and raised two feet to admit of a loftier window than the original one. The Early English south doorway of the nave is square, with a solid tympanum and



a semi-circular arch, within which has been inserted cusped tracery forming a cinquefoil arch. The springs form circular shafts, having square caps with conventional foliage and round bases. The tower appears to be of two dates—Early English and Decorated, and the octagonal-ribbed spire is said to have been rebuilt some seventy years ago. The basement of the tower is connected with the nave by a pointed arch with good mouldings. The south window of the tower is Decorated. Heavy corbels supporting the first floor are decorated with seeded roses. Lower down, there are other remains of the 14th century wall-painting: a knight in plated armour with a pointed bascinet, bearing a flag, on which appear the arms of Bradstone: *Ar. on a canton gu., a rose or, barbed proper.*

Externally the tower is built of red sandstone with bands of grey stone. The diagonal buttresses are enriched with niches about seven feet from the ground. The tower has three tiers, the bells being in the uppermost one.

In the internal wall between the tower and the east wall of the nave are two deeply-splayed windows, one above the other; the upper one lighted the rood loft and the lower the rood altar, the piscina of which remains.

The chancel arch is of early 13th century date. The chantry chapel on the north side of the chancel, called the Manor Chapel, rebuilt in 1880, contains five stone effigies and a brass:—

1. A cross-legged knight in studded plate armour of the latter part of the reign of Edward III. His head rests on a tilting helm with the Bradston crest, *a boar's head coupéd and ducally gorged.*

2. On the same tomb is a lady with veil, wimple, and sideless gown.

These two effigies probably represent Thomas, Lord Bradston, who died in 1360, and one of his wives.

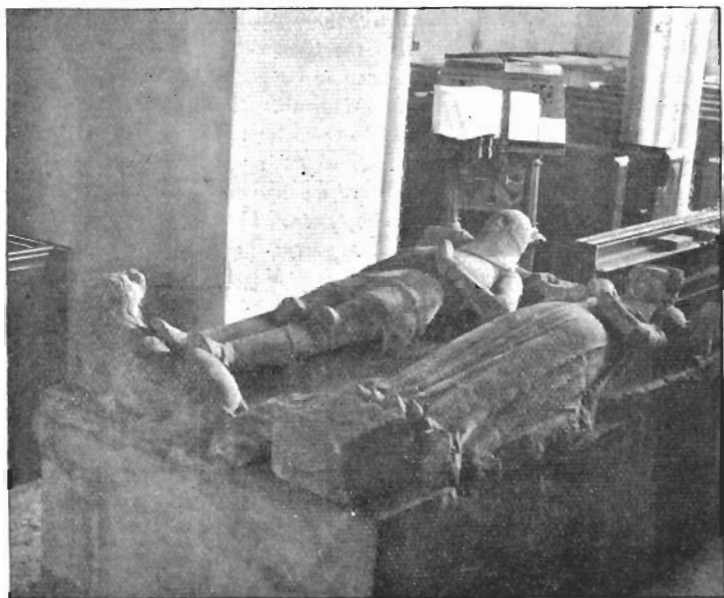
3. To the west of these, on an altar tomb, are two more figures: a knight with a similar helmet and crest, and beside him (4) a lady wearing a loose gown with no sides and a mantle fastened across the chest with a chain, from which hangs a jewelled ornament. She has also a small chain round her neck with a pendant. She wears the reticulated head-dress, with a veil

These figures are thought to represent Sir Edward Bradston, a descendant of Lord Bradston, and his wife.

5. To the north of Lord and Lady Bradston lies a lady wearing a wimple and a long loose dress, with long sleeves, showing the tight sleeves of an under-dress. This may represent Blanch, widow of Robert de Bradston, and daughter-in-law of Lord Bradston, who died in 1392. This effigy was originally in the tower, and was moved into the chapel when the organ was erected. Mr. Goodrich says tradition connects it with Hambrook. The tower was restored if not built by the Bradstons, and this may be the first wife of Lord Bradston. The Cooks, Ashtons, and Moretons held Hambrook in succession up to Henry VIII.

6. In the north wall of the north aisle, just outside the manor chapel, is the recumbent figure of a knight wearing a pointed bascinet, a camail, a surcoat cut away and very full in front, and a shirt of mail which shows below the surcoat.

There is a tradition at Winterbourne that this is Hickory Stern, who ran away with one of the Dennis ladies of Syston, and is the hero of the glee, "Oh! who will o'er the downs so free?" The Rector has suggested that it is Hugh de Sturden, one of the lords of the manor of Sturden, a hamlet of Winterbourne.



TOMB OF SIR EDWARD AND LADY BRADSTON.

*F. F. Tuckett, Photo.*

In the manor chapel is a brass effigy of a lady wearing a veil head-dress and a gown with pockets but without buttons. The kirtle beneath has long sleeves. This brass is described by Mr. Cecil Davis, and it is illustrated in Boutell's series. Mr. Davis thinks the date is about 1370; if so, it may represent Agnes, second wife of Thomas, Lord Bradston, who lived for some years after her husband's death in 1360.

The party were met at the church by the rector (the Rev. A. T. S. Goodrick, M.A.) After prayers, the rector said he had been asked to say a few words with regard to the church; but the architectural points had

been so fully described by Canon Bazeley in his notes that it saved him from the necessity of displaying his (the speaker's) ignorance. Mr. Bazeley had rightly said that the church had passed through several restorations, and there were many pitfalls for the unwary student. That he thought was due to two causes, and the first was that he believed that, though many of the original features of the church were preserved, there was hardly one that they could say was exactly in the same place in which the original stood. Some had been certainly moved, and, as his friend Dr. Crossman had pointed out to him, the tomb which tradition assigned to Hickery Stern stood in an entirely different part of the church. They learnt from tradition that it formerly stood partly inside the church and partly outside, and it was said that the reason for that was that the man buried there was either excommunicated on account of his evil life, or communicated when at the point of death. The second difficulty in studying the church was that they had absolutely no records. He knew no church so important or ancient which could give them so little information as to its origin or history as that one. The registers only went back to 1600, and they were imperfect. They had no record of the multifarious alterations which had apparently gone on ever since the early part of the last century. The churchwardens' accounts, from which one often got items of interest to archæologists, were deposited by a predecessor of his, when going for his holidays, in a neighbouring farm, and the same night the farm was burnt down and the accounts lost. The members might wonder how it was that the church was so far away from the village. It was partly to be explained by the fact that the present village was a modern one, and there could be no doubt that where the church stood was the centre of the village formerly, and the manor-house was there. In 1650 quarries were discovered and opened, and the road was diverted to the top of the hill, and, of course, the population followed its business and went there also. One interesting relic of the old village was the old horse step at the old rectory, which had been built into the pavement. A great proportion of the beaver hats manufactured for London houses were once made in the village, and during that time the wealth of the place was something abnormal. John Wesley, in 1770, made Winterbourne one of his preaching centres. With regard to the successive rectors of Winterbourne, they had no record of those before the Reformation; but probably it would be in the register for the Diocese of Worcester; but he had not had time to hunt up the matter. It might be interesting, as they had the Bishop of Bristol with them, to tell them that the first Bishop of Bristol died as Rector of Winterbourne. His name was Bush, and he came to Winterbourne to end his days. At the beginning of the 18th century the cold hand of plurality was laid upon Winterbourne, and it was held with St. George, St. Philip and Jacob, and

the Chancellorship of the Diocese of Bristol. Afterwards it was bought by St. John's College, Oxford. Among the rectors had been Dr. Allen, Canon of Bristol Cathedral, and one of the original founders of the English Church Union.

The LORD BISHOP said the Bradston pedigree showed the number of important heiresses there had been in it. He had there the six generations which followed the surrender of the Barony of Bradston, when the heiress married De La Pole. In those six generations only once did the son succeed the father; in all the other cases the heiress married into other families.

On the proposition of Mr. F. F. Fox, a vote of thanks was passed to the Rev. A. T. S. Goodrick for his remarks and for having permitted them to visit the church.

The party then proceeded to inspect the church, and great interest was taken in the Chantry Chapel, on the north side of the chancel, called the Manor Chapel (re-built in 1880), which contains the tombs and effigies of Thomas Lord Bradston and his wife.

The Rev. Canon BAZELEY made some remarks upon the history of Lord Bradston, who died in 1360, and was a retainer of the House of Berkeley. Mr. Bazeley said Lord Bradston was described as "a most remarkable gentleman, and a faithful servant of the Berkeley family." He was the inseparable companion of Sir Maurice Berkeley, the founder of three branches of the House of Berkeley, and he took an active part in the war which led to the deposition of King Edward II., and though no proof existed that he had the latter under his charge at any time, still he must bear the suspicion of being an accessory to the murder of that King. This Lord Bradston fought at Crecy, was Governor of Gloucester, where he erected the city walls; and was thought to have given the East window of the Cathedral in memory of Sir Maurice Berkeley, who died during the siege of Calais.

The party then drove to Almondsbury, pronounced Amesbury, which contains several ancient manors: Knole, Over, Gaunt's Erdcote, &c. In 1086 Almondsbury formed part of the Berkeley Manor. The manor and advowson of Almondsbury were given by Robert FitzHarding to St. Augustine's Abbey, Bristol, and they remained in its possession till the Dissolution. The manor was then granted, first to Patrick Milo, and secondly to Sir Arthur Darcy, from whose son it was purchased by Thomas Chester, who is said to have built Knole Park, c. 1570. It has descended from him to Colonel Chester Master. After luncheon, the members paid a visit to Almondsbury Church. They were welcomed by the vicar (the Rev. G. R. Wood), who said it was rather more than twenty years since a similar visit was made to that church. No doubt a great deal had been done to the church during that time, but a good

deal more remained to be done. He should be glad to learn what the Society had to say about the church.

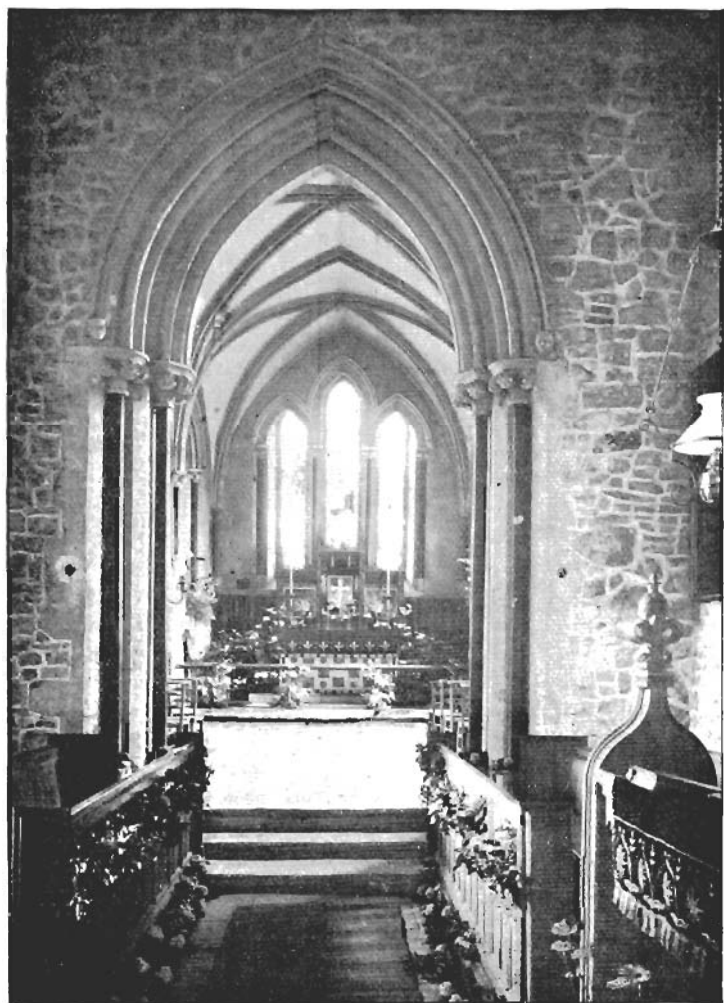
The Church of St. Mary the Virgin, Almonsbury, is cruciform, with a tower surmounted by a broached spire rising from the intersection of nave, choir, and transepts. The following extracts from the *Church-Gocx, Rural Rides*, vol. ii., 253, 1850, will prepare us for the changes which took place in the last century: "I can recollect when the church was for the most part Norman; the arches low and heavy, and the church disfigured by a Grecian screen which blocked up the fine east window. Within the last few years, however, the whole church and chancel have been extensively repaired and altered to Early English; the east window, which is of three lights with deep recessed mouldings and disengaged columns, opened, and some good painted glass put in."—"A modern font, the gift of the squire."—"Almonsbury Church was dedicated to the Virgin Mary, and consecrated by four bishops in the year 1148."—Rudder says: "The chancel is handsomely wainscotted six feet high, with an altar-piece of Dutch oak, ornamented with fluted pilasters and capitals of the Corinthian order, and enriched with carvings and inlaid work by a good hand. The Communion-table is of grey marble about six feet long."—"In the north cross aisle, upon a raised tomb, is the effigy, as is supposed, of one of the Abbots of St. Augustin, without any inscription."—*Hist. Glouc.*, p. 224.

Lysons has given a south view of the church in his *Collections*, pl. xlvi., which enables us to ascertain the changes made on that side. He also gives a sketch of one of the E.E. tombs, with a human head and cross and part of the inscription: "**Alotban: De: Gibenbam: Viterc: De: Almvndesbvr: . . . Ame: Evt: Merc:**" The Bishop of Bristol suggested that the first word might be "Iohan," and Canon Bazeley thought the fourth word was "Vicarius." This tomb is in the N. transept, and there is a similar one in the S. transept. These have very wisely been brought back into the church from the churchyard.

In Bigland's *Gloucestershire Collections*, vol. i., p. 38, a view is given of the north side of the church. It appears from this that the window of the north aisle on the west of the porch is a modern insertion.

The north porch is Norman, and has a fine semi-circular headed doorway with round shafts and cushion capitals. Above the groined roof is a parvise or priest's chamber, on the chimney of which is a figure of Almond, from whom the parish is said to derive its name. The stairs are lighted by a very rich miniature window. In the parvise are a good chest, remains of Georgian woodwork, and part of an organ front. The nave arcades are new, and so is the screen in front of the crossing. Many of the windows seem to be original, though much repaired.

The chancel is Early English throughout, with lancet windows, some of which are quite new. The groined roof springs from brackets ornamented with conventional foliage and resting on Purbeck marble shafts terminating in human heads. Above the east window is the small window of an upper chamber. The whole appearance of the choir and presbytery

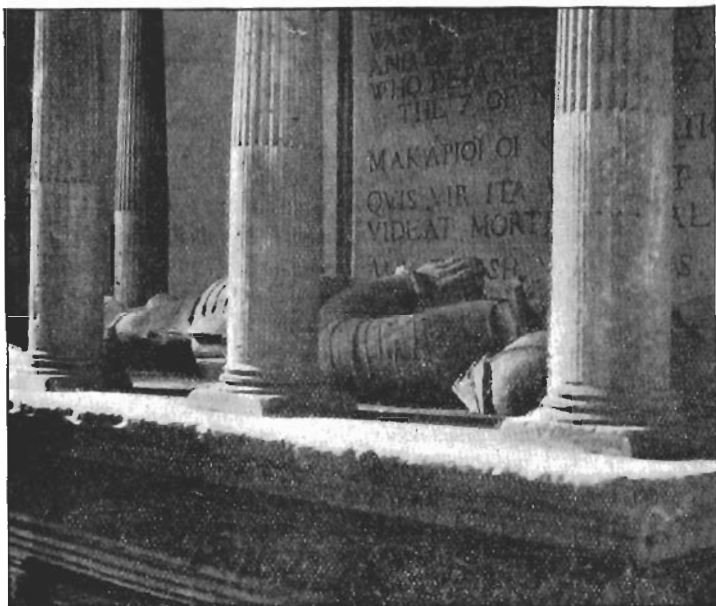


ST. MARY'S, ALMONDSBURY.

*H. Ormerod, Photo.*

is exceedingly good ; but the restoration is so thorough that it is difficult, without careful examination, to say how much is new and how much is old.

In the S. aisle is a fine Elizabethan tomb, with stone canopy supported by six fluted columns and two pilasters about five feet high. On a slab recline the life-sized effigies of Edward Veele, Esq., and Catharine, his wife, who died in 1577 and 1575 respectively. The male figure is bare-headed, and wears enormous pauldrons, brassarts of several pieces,



VEELE MONUMENT, ALMONDSBURY.

*F. F. Tuckett, Photo.*

breastplate, a divided skirt of mail over trunk hose, jambs, genouillères, broad sollerets and spurs. The lady wears a Paris hood, stomacher, and small ruff, full padded sleeves, sash, and very full skirt. His head rests on a calf and hers on a wheatsheaf, crests of the Veele family. In the three panels below the slab are the figures of one male and four females, adult children of Edward and Catherine Veele, with initials. Their names were—Edward, Margaret, w. of Anthony Bradston, Elizabeth, w. of Thomas Pym, Agnes, w. of Thomas Elkington, and Susan, w. of John Large.

These Veeles were a branch of the Tortworth family, and their

pedigree is given in the *Heralds' Visitation of Gloucestershire*, 1623, p. 172. Catherine Veele was the daughter of John Holloway.

The Veele arms, as given in the *Visitation*, are: *Quarterly of Six—1 & 6, Arg. on a bend sa. 3 calves passant or, Veele; 2, Quarterly or and gu. in the 1st quarter a lion passant guardant az., Masey; 3, Sa. a lion ramp. doubly queued or, Kingston; 4, Gu. 2 bars and in chief a lion passant or, an annulet for difference, Vyel; 5, Arg. a fesse raguly gu. between 3 annulets sa., Torrington. Crest: A garb or enfiled with a ducal coronet gu. Motto: Face aut Tace. Edward Veele was Lord of the Manor of Over, in this parish.*

A drive brought the members to Over Court, the pleasantly-situated house of Mr. R. C. Cann Lippincott, standing in a beautiful park, which contains a herd of fallow deer.

The Manor of Over was given by Robert FitzHarding to his third son, Robert de Were, in 1195, and it passed to his son, Maurice de Gaunt, who founded St. Mark's Hospital, now St. Mark's Chapel, Bristol, to the Gurneys, Ap. Adams, and Berkeleys. Thomas, Lord Berkeley, endowed two chantries in Almondsbury and built Over Court in 1345. The manor was confiscated by Richard III., and granted to Sir Thomas Bryan in 1485. It is said to have been sold by the Bryans to the Poyntzes, and to have passed in dowry with Alice Poyntz to the Berkeleys. John Berkeley, about 1578, sold it to John Dowel, and it remained in the hands of his descendants till 1743, when it was left to the Rev. Mr. Degge. Various persons possessed it for short periods, and in 1832 it was bought by the father of the present owner, R. C. Cann Lippincott, Esq.

Mr. Lippincott thus writes of his beautiful abode in a little guide printed for the British Association by W. C. Hemmons in 1898:—"The house is pleasantly situated in a park of considerable size. The dining-room and some of the bedrooms contain specimens of tapestry deserving inspection. Dining-room: Old Flemish (Brussels), 17th century. Tapestries by Pannemaker; subjects, Scenes from the Life of Trajan. Bedrooms: Old Flemish (Brussels), late 17th century, tapestries; subjects, Peasant Scenes in Dutch Life, after Teniers. The park has been enclosed for several centuries, and contains a herd of fallow deer, which has been maintained without interruption to the present time. The views from the hills above the house are very extensive, and the natural undulations of the ground are striking. The remains of a large round camp are said to be visible. Out of a tumulus, in 1650, two skeletons were excavated."

The Manor of Gaunt's Erdcote, which belonged in 1086 to the Bishop of Coutances and afterwards to the Gaunt family, was alienated by one of them to the brethren of St. Mark's Hospital, Bristol, who built the Chapel of St. Swithin, attached to the present home of James Inskip, Esq.



The 15th century barrel ceiling and the label mould of the East window still remain. At the Dissolution, Gaunt's Erdcote, with the Ley, was granted to the Corporation of Bristol, who let it on lease to the Groves of Wilts. It now belongs to Mr. Lippincott.

The Secretary of the Society for Bristol had written to Mr. Cann Lippincott, asking that the members of the Society might be allowed to drive through Over Court Park. Permission to do this was granted by Mr. Cann Lippincott, and he further offered to provide refreshments, though he stated that he should himself be absent. Mr. Siepmann, one of the masters of Clifton College, and Mrs. Siepmann received the members of the Society in his place.

Upon the lawn a meeting was held, and papers read on the question, "Did St. Augustine meet the British Bishops at Aust?"

The Rev. C. S. TAYLOR took up the case for Aust. He said :

All that is known, or can with any certainty be surmised, with regard to the meeting place of St. Augustine and the British bishops must be gathered from a few lines of Bede:—"In the meantime Augustine, with the assistance of King Ethelbert, drew together to a conference the bishops, or doctors of the next Province of the Britons, at a place which is to this day called Augustine's Ac—that is, Augustine's Oak—on the borders of the Wiccii and West Saxons."

Bede, then writing about 130 years after the meeting, says that the place was well known, and he gives two marks of locality—its name Augustine's or Austin's Oak, and the fact that it lay (*in confinio*) near the boundary between the Hwiccians and West Saxons.

Bede himself probably never came south of the Humber; but when he concluded his history Tatwin was Archbishop of Canterbury, who had been a monk of Bredon, in Worcestershire, and it is likely enough that it was from him that Bede obtained this information, for Canterbury was evidently the chief fountain-head of the information contained in the history.

The Hwiccians were those West Saxons who had won the battle of Dyrham in 577, annexing the territory of Bath, Gloucester, and Cirencester, and the battle of Fethanleah, in 584, carrying their frontier to the forests of Wyre and Arden, and occupying what is now the shires of Gloucester and Worcester, with the south-west part of Warwickshire. They were conquered by Penda, King of the Mercians, in 628 or 645. In the time of Augustine there was no distinction between the Hwiccians and other West Saxons; the boundary referred to by Bede, therefore, must be that which existed in his own time. At that time Bath, Tetbury, and Cirencester were Hwiccian, while Bradford-on-Avon, Malmesbury, and Ashdown, near Wanborough, belonged to the West Saxons. The boundary referred to must have been very nearly that which lies between

Gloucestershire on the north and Wilts and Somerset on the south to-day, and the place of meeting lay near to it.

With this line as a limit of locality, we consider the second indication which Bede gives—the name of Augustine's Oak. Now place names that tell of the Oak are common enough. Iron Acton, Acton Ilgar, Oakhanger in Berkeley in the low ground, Acton Turville, Oakford in Marshfield, Oakridge near Stroud, Oakley near Cirencester in the Hills, and Oaksey over the Wiltshire border in Braden, testify to the fact that in old days the acorn was one of the most common of vegetables. But we want one oak; not many, and we cannot see the tree for the forest; so we turn to the personal element in the name Augustine's Oak, and inquire whether any name like Augustine or Austin survives to this day. And we have not far to look. There, on the Severn shore, is Aust, on the eastern side of the Old Passage, at the end of a very ancient road, which led down from the hills towards Wales, and only some seven miles from the Avon, which divided the West Saxons from the Hwicccians.

But Bede said that the place of meeting bore the name Augustine's Oak in his day. Was Aust really so called 1170 years ago? And we reply confidently, Yes, it was called not simply "Aust," but "Austin"—a form yet nearer to that given by Bede. In 691 or 692, about the time when the Venerable Bede was ordained deacon, King Æthelred of the Mercians gave to Offor, Bishop of Worcester, land at "Heanburg" and "æt Austin," in which names we recognise Henbury and Aust. So that Aust was known as "Austin" in the lifetime of Bede, and within less than ninety years of the time when St. Austin met the British bishops. And this is not a single mention of a name that died into silence. In 794 Offa, King of the Mercians, restored to Worcester Cathedral land "æt Austan" which had been unjustly taken away, and in 929 King Æthelstan granted land "æt Austan" to Worcester Cathedral. The three charters are all accepted by Kemble as genuine, and there is no matter of doubt that they refer to the place which we know as Aust, which belonged to Worcester Cathedral in Domesday, which afterwards afforded an endowment for a prebend in the College at Westbury, and which is still in the parish of Henbury, as it was joined with Henbury in Ethelred's Charter 1210 years ago.

Aust was easy of access from Canterbury, either through Bath and Sea Mills, or through Cirencester and by the ancient way which branched off from the Foss at Jackment's Bottom and passed by Longtree Barn and Chavenage to Symonds Hall in the direction of Aust. Bede says that St. Augustine met the bishops and doctors of the nearest province (*proximæ provinciæ*) of the Britons. The West Saxons had conquered the land as far north as Bedford and Worcester and west to the Severn. The nearest unconquered Britons were west of the Severn and south of the Bristol

Avon. When, then, we find a place, which in the lifetime of Bede was called Austin, so directly on the line between Canterbury and Caerleon that a straight line drawn between the two passes through it, within seven miles of the boundary between the Hwicccians and the West Saxons, we conclude, not indeed with an absolute conviction, for that is beyond us, but with firm historic trust, that there it was that St. Augustine met the British bishops, and we say that in any case there is no other single spot in the district which can put in anything like so good a claim as Aust.

The LORD BISHOP OF BRISTOL took up the claims of Down Ampney, near Cricklade. He said: Let us first be quite clear as to the statements which Bede makes on this subject. He is our only authority. If you ask where he gets his information as to what took place in the South-West seventy years before he was born in the North, he gives you the answer himself: "My principal authority and aid in this work was the most reverend and most widely-learned Abbat Albinus, educated at Canterbury under Archbishop Theodore and Abbat Hadrian. He transmitted to me by Nothelm, the Arch-priest of London, in writing or by word of mouth, all that he thought worthy of memory that had been done in the province of the Cantwaras (Kent), as also in the regions contiguous to that province, by the disciples of the blessed Pope Gregory, as he had learned the same from written records or the traditions of his predecessors." . . . "In like manner Daniel, the most reverend Bishop of the West Saxons, who is still living, communicated to me in writing some things relating to the ecclesiastical history of that province," &c. That is Bede's own account of the sources of his information.

I feel sure that anyone who is accustomed to examine historical documents and historical evidence will say, on carefully studying the second chapter of the second book of Bede's *Ecclesiastical History*, that a considerable part of this account is taken from the written records of which Albinus sent copies to Bede. The one place where there is an indication of tradition rather than documentary evidence is at the point where Bede gives the actual number of British Bishops present at the second conference: "There came, as they assert, seven Bishops of the Britons." But even if the number and other details were only traditional, we must remember that oral tradition was the usual and natural means of transmission of facts from generation to generation in those days, and that marvellous accuracy was achieved by those whose business it was to recite the spoken record. I therefore approach the question of the place or places where the conferences were held with the conviction that every word of Bede's account must be taken as important, and no word must have its meaning forced to suit a theory.

Here, then, is Bede's account:—"Augustine, making use of the assistance of King Ethelbert"—[Ethelbert of Kent was the most

powerful of the Kings of the Heptarchy. His overlordship enabled him to secure a safe passage for Augustine and his party through the territory of the pagan West Saxons and into the territory of the pagan Hwicccians]—"called together to a conference with him Bishops and doctors of the nearest province of the Britons"—[*Proximæ Britonum provinciæ*]—"at a place which to this day is called Augustine's Oak, on the boundary"—[*In confinio*]—"of the Hwicccians"—[The people of Gloucestershire and Worcestershire]—"and West Saxons." The discussion at the conference first turned on the duty of joining in the conversion of the pagan Saxons, keeping Easter at the proper time, and so on. Towards the end of the conference Augustine proposed that, inasmuch as the Britons would not agree to his suggestions, the long and troublesome controversy should be ended by an appeal to Heaven. And this was to be the manner of the appeal:—"Let some afflicted person be brought, and let us see whose prayers shall prevail to heal him." Augustine's opponents agreed, though unwillingly, and a blind Englishman was produced. The priests of the Britons (or possibly the British Bishops, *Britonum sacerdotes*) failed to produce any effect upon the man's eyes, but at the prayer of Augustine he received sight. The Britons thereupon confessed that Augustine's teaching was the way of righteousness, but they declared that they could not abandon their ancient ways without the consent and permission of their own people. They therefore begged that a second synod be held, at which more of them could be present.

The next sentence we must have in Bede's own words again:—"When this was arranged, there came, as they assert, seven Bishops [*episcopi*] of the Britons and many very learned men, chiefly from their most noble monastery, called in the English tongue Bancornaburg, of which it is related that Dinoot was at the time abbat. Before leaving for the conference they visited a holy and prudent man who lived the life of an anchorite among them, and asked him whether they ought, on the teaching of Augustine, to desert their own traditions." You know what his advice was: "If he is a man of God, follow him," "How shall we know?" "If he is gentle and lowly of heart, accept from him the yoke of Christ, which he evidently wears. If he is harsh and haughty, pay no heed to him." "How shall we know?" "Let him get to the place of meeting first. If on your approach he rises to meet you, take him to be the servant of Christ. If he does not rise on the arrival of your party, more numerous than his, treat him with like contempt." You know, too, the result. Augustine did not rise from the chair on which they found him seated. This stirred their wrath. The conference took place, but they set themselves steadily to contradict everything he said. The possibility that there are some present who regard themselves as their descendants, warns me not to make a remark at this point on national

characteristics. Finally, and here the true ecclesiastical nature of the proposals Augustine had laid before them comes out, they refused to accept him as Archbishop. The province of Canterbury was not to include the churches of the Britons; the British Bishops were not to become suffragans of Canterbury. These were truly important proposals and important results. The place, or places, of such conferences must be regarded as well worthy of the most careful investigation.

The three topographical statements which Bede makes in describing the place of the first conference are these:—First: the Britons were those of the nearest province of the Britons; nearest, that is, to Canterbury. The state of the roads at the time makes that mean the nearest to London, by way of which town Augustine must perforce travel. That is only incidental. The point is—it was the nearest province of the Britons, not a more remote province. Secondly: it was not at any recognised centre or established settlement of people. It was at a spot which took its name from the event—Augustine's Oak. Thirdly: it was on the boundary of the Hwiccians and West Saxons, *in confinio*, not *inter fines*, or any vague phrase of that kind; a very definite word, contrasted with *vicinitas*. Now, what were at that time the provinces of the Britons, and which of them was nearest to Canterbury? There were the North-West Britons, holding Cumberland, Lancashire, Cheshire, and those parts; there were the West Britons, holding what we call Wales; and there were the South-West Britons. These were the provinces of the Britons as known to Bede as existing in his time, and known to him as a historian as existing in much larger dimensions at the time of Augustine's conference. Which, then, of them was the nearest province? The Cumbrian Britons are out of the question. There remain the other two. As the crows fly, it is some 160 miles or more from Canterbury to the nearest point of Monmouthshire—that is, the nearest point of the province of the Britons of Wales. How far was it to the nearest point of the Britons of the south-west—the Damnonian Britons? We are speaking of a time fifty years before the battles of Bradford-on-Avon and Pens on the Parrett, which enabled the West Saxons to break through the great forest, Selwood. Up to that time the forest formed the impenetrable eastern boundary of the Britons of the south-west. It included in its northern parts Bradford and Malmesbury, and ran up to Cricklade, on the head waters of the Thames. Even so late as the time of Charles I., Selwood Forest was counted as running up to Cricklade. Malmesbury itself was a great British stronghold, and at times the residence of British kings. It was also an ecclesiastical centre. We may take it that the eastern boundary of the South-West Britons ran in a line S.S.W. by S. from Cricklade, or a point a mile or two S.W. from that place, to the coast of the English Channel. Now, as the crows fly, that border is nearer to Canterbury than the border of Monmouth by 35 miles.

That is to say, the South-West Britons were by 35 miles the nearest province of Britons to Canterbury. Further, their border ran for a very large number of miles at much the same distance from Canterbury, whereas only one point of Monmouthshire was within 160 miles of Canterbury, and the rest of the border of the Britons of Wales rapidly receded. Bede tells us that it was the Britons of the nearest province that Augustine met. It was, therefore, the South-West Britons, and not the Britons of Wales, who came to the first conference. This is still further emphasised by the facts that at that conference the Britons said they could not act without further consultation, and that to the second conference a large number of important persons came from Wales itself. It is a further point that these Welsh Britons had not been at the first conference, because they had certainly not met Augustine, for they did not know what manner of man he was, whether gentle or stern. On every account it seems to me clear that at the first conference Augustine was dealing with the South-West Britons, and not with the more remote province of the Britons of Wales. Secondly, the place of the conference was not a well-known place with a name and a purpose. My whole intention is constructive, not destructive; but I will just note in passing my conviction, based on many years' close study of Bede, that if it had taken place at the head of the ferry, Bede would have said, not "at a place," but "at that most celebrated trajectus." Further, I will ask here this abstract question: If a nameless place took a name—which was still in common use 130 years after—from an oak-tree, is it, on the face of it, more probable that the district was one which swarmed with oaks, or one so unfavourable to the growth of oaks that practically there was not another oak in the neighbourhood? My own opinion is that the abstract argument is in favour of a solitary oak, not a mere unit among hundreds of oak-trees. Now, you all of you know how oaks abound about Olddown. I shall return to this point later.

The third characteristic of the place is, that it was on the boundary between the Hwiccians and the West Saxons. On the destructive side, I must say in passing that neither in Augustine's time, to which time, if Bede is here quoting—as I believe he is—from a written record, the definition certainly refers, and, if he is not, as probably as not refers, nor in Bede's own time, was it true that Aust stood on the boundary between the Hwiccians and the West Saxons. Take it at its best for Aust, you can only say that Aust was not many miles away from the Bristol Avon, to the south of which the West Saxons were at a later period, the Hwiccians occupying the northern bank. It is a very slender thread on which to hang the whole of a great theory; and even if the case is fairly arguable, we shall see with what perfect accuracy the rival place fulfils this fundamental condition. One more remark before leaving Aust. You know,

of course, that there are many guesses and supposed traditions about the place of the conference, all, as far as I can see, based on the assumption that the conference took place with the Britons of Wales, and that a place safe and convenient for them must have been provided. This accounts for the supposed traditions in favour of some site in the Forest of Dean, or even far up the Severn in the direction of Shrewsbury. Aust is the one guess based on this erroneous assumption, which does least violence to the condition that the place was on the boundary between the Hwiccians and the West Saxons.

Let us now turn to the boundary. I have written at some length on this subject in the *Transactions* of the Clifton and the Wiltshire Antiquarian and Archæological Associations. Wherever it was or was not, at one time or another, it is safe to say that the most certain and the most abiding line of boundary was that between Gloucestershire, representing the Hwiccians, and the eastern half of North Wilts as representing the West Saxons. Into the territories of the Hwiccians the Britons could safely come, but into the territories of the West Saxons they could not. They had made alliance with the Hwiccians some years before Augustine's time, and with their help the Hwiccians had won their independence of the West Saxons. The Britons who made this alliance and gave this help were, as it seems to me, the South-West Britons in the Selwood parts, and not the far-away Britons of Wales. The South-West Britons could circulate freely throughout their own territories, which stretched from the Land's End to a mile or two south-west of Cricklade. Their representative ecclesiastics could safely assemble in their own stronghold at Malmesbury. They could emerge thence in perfect safety, and with only some twelve miles' walk at the outside present themselves at the most convenient spot in the whole of England for Augustine to meet them. He came westward from Canterbury to London. Thence he most probably took the Roman roads by Silchester and Wanborough to the point where the Ermine Way crosses the boundary between the Hwiccians and the West Saxons at or close by the ford or bridge of the head waters of the Thames at Cricklade, the most convenient spot in the whole of England for the South-West Britons to meet him. Or he might—as the West Saxons in the course of their earlier conquest did—cross the Thames lower down, and proceed westward for some distance on the north side of the river. But, in any case, subject to the clear definitions of Bede, for him and the Britons alike all roads led to Cricklade. Of many and very interesting problems of topography and history conjoined, I cannot call to mind any one which brings out so overwhelming a convergence of indications upon one spot. I may add that at Down Ampney, two miles from Cricklade, just on the Hwiccian side of the boundary, there is a farm called The Oak. Lord St. Germans informs me that it bears that name in

his papers as far as they go back; but that is not very far; it was Hungerford property in earlier times. A great oak, from which it is supposed to have taken its name, was cut down by the steward in the time of the grandfather of the present owner, whom the destruction of the ancient tree greatly annoyed. Mr. Martin Gibbs, who gave me the first information I received about the Oak Farm, has found the roots of the old tree in the stack yard. It is not unimportant to note that oaks obstinately refuse to grow in those parts, so that a great oak was in itself a very remarkable and noteworthy feature, in the highest degree likely to give its name to the place of a conference which was held under its shade. It is an interesting fact that only two fields off the old oak of the Oak Farm there is a spring of water famous for its property of healing diseases of the eyes; there may well be some connection between this traditional efficacy and the story related by Bede that Augustine gave sight to a blind man at the first conference, in proof of his mission and power. The spring flows now into a clear brook; but the old people still send to it for water for their eyes; they call it the "lertle well," and the field they call the "lertle nook ground." My early familiarity with Yorkshire dialect suggests that "lertle" means "little." Other water in the neighbourhood is still used for bathing weak eyes; there is one such spring in Fairford parish, and another at Hannington. It is tempting to suggest that in the epithet "lertle" we have an exceedingly old Saxon word, the origin of the word "little" meaning tricky, deceitful. It will be a very curious result of these investigations if it turns out that from the trick performed for the astonishment of the Britons, a trick known to the pagan Saxons on the spot at the time, the well near to Augustine's Oak has ever since been called "the well of deceit." It is quite probable that Augustine was himself deceived by the English blind man, and used in all good faith the water famous in the neighbourhood for its efficacy in diseases of the eye, not explaining to the Britons the reputation of the well. It should also be noted that at the cross-roads where the direct road from Cricklade to Malmesbury is cut by the road due south from Cirencester there is the Gospel Oak Farm, named from a famous oak which perished long before the memory of the oldest men, under which, as tradition still tells, some people met in ancient times for some religious ceremony. It is about three miles from Cricklade and eight from Malmesbury, a very likely place for the second conference, the British doctors having assembled at Malmesbury in response to the call for larger numbers.

I find that modern opinion is moving rather markedly in favour of the view I have presented. Mr. J. R. Green, in his *Making of England*, p. 224, note, says that for the place of conference we must look "to some such place as the later Malmesbury, near to this border (between the Hwiccas and West Saxons), yet still British ground." Mr. Plummer, in his



admirable edition of Bede's *Ecclesiastical History* (Book II., chapter 2), published in 1896, points out the importance of the phrase, "the nearest province of the Britons," as suggesting that the Britons of the South-West may have been those who were invited to the first conference. Further, he quotes from a letter sent to him by Mr. Moberly, making the suggestion that the spot called "The Oak," in Down Ampney, near Cricklade, may have been the place of the interview, and mentioning a spring close by, still thought to be a curative of weak eyes. Mr. Hutton, in a recent primer, names Down Ampney as a probable place of the interview. Mr. Willis Bund, in his very interesting *Celtic Church of Wales*, calls attention to the words of Bede, *proximæ provinciæ*, "of the nearest province"; but as he had only Wales in his mind, he makes it relate to South Wales as compared with North Wales. He quotes Bede as saying *maxima et proximæ provinciæ*, for which reading I do not find any authority.

When the Welsh Britons came to the second conference, most of them from Bangor (not episcopal Bangor), I have little doubt that they did not come by Aust. They would more probably come down the Severn till they reached the friendly country of the Hwiccas, and so by Gloucester to Cirencester. Only the most southerly would come through the later Monmouthshire and so to the Trajectus Augusti, Aust Ferry.

Alderman Fox said it might be interesting to know that a poem published in the 16th century had references in it which favoured Aust as the meeting place.

A paper was to have been read by Mr. James Baker on "Wycliff and Aust," but on account of the time it had to be postponed.

Afternoon tea was offered to the members in the fine dining-room, which contains valuable specimens of old Flemish tapestry of the 17th century. The fine tapestries of late 17th century in the bedrooms were also inspected and admired.

On the proposition of Alderman Fox, seconded by the BISHOP of BRISTOL, a vote of thanks was passed to Mr. Lippincott for his hospitality.

A drive through the pleasant country brought the party to the church of Westbury-on-Trym, which is not only one of the most beautiful in the shire as regards its fabric, but is without doubt the most interesting of all our Gloucestershire parish churches, if we consider the history of its foundation and the subsequent changes of ecclesiastical status through which it has passed. It has a longer continuous history than any Gloucestershire church, except the cathedral at Gloucester; it was a cathedral before the churches of Gloucester and Bristol; it was a monastery before Deerhurst or Tewkesbury or Winchcombe; it was the earliest Benedictine monastery in England, the house which others followed. It has been during the eleven centuries of its existence a

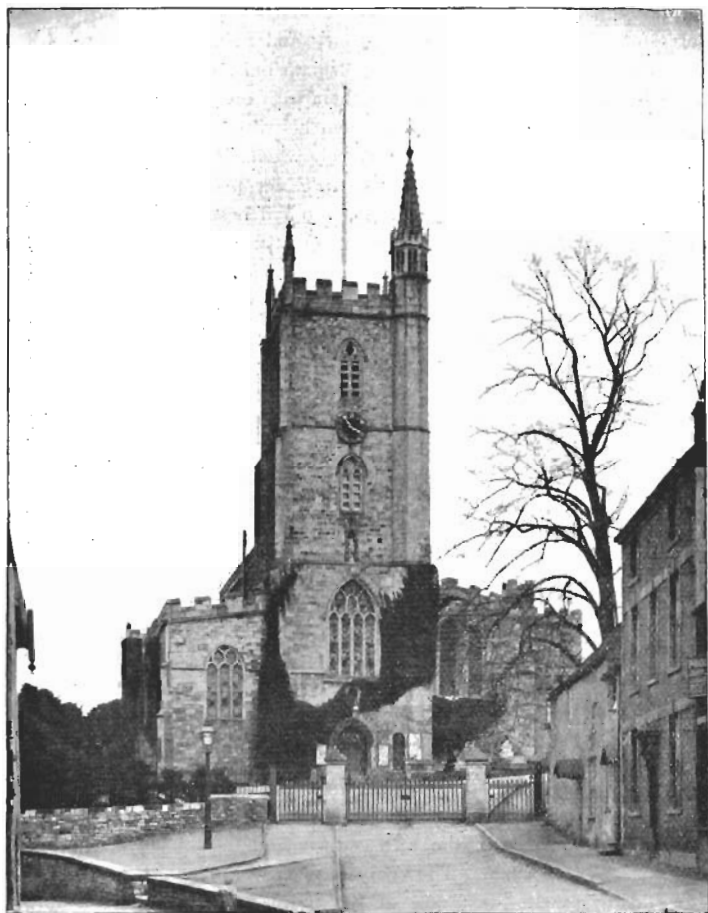


HOLY TRINITY, WESTBURY. SOUTH VIEW.

*Kindly lent by J. W. Arrowsmith.*

missionary centre, a house of canons of the old English fashion, a Benedictine monastery, a house of secular canons, for a short time a bishop's see, and, finally, a plain parish church such as we see it now, sadly impoverished with regard to worldly wealth, but rich in an inheritance of noble memories, such as no parish church in our shire, and very few in all England, can claim. The charter still exists by which Offa, c. 793-796, granted fifty-five cassates at Westbury to his thegn Ethelmund; it was witnessed by Hygebert, Archbishop of Lichfield, and Ethelheard of Canterbury, the former name coming first. But we first hear of a church at Westbury in 804, when Ethelric, son of Ethelmund, left his land at Westminster and Stoke to his mother, Ciolborga, for her life, with reversion to the cathedral at Worcester. Probably, however, the church had been in existence for nearly a century; for about ten years before Ethelric's disposition Offa had restored to Worcester Cathedral land at Westbury which King Ethelbald had given to Eanulf, to be held free from secular burdens so long as the Christian faith remained among the English. Eanulf founded a monastery at Bredon about 715, and very likely Westbury Church dates from the same period. The monastery at Berkeley claimed Ciolborga's estate at Westbury; but in 824, in the most largely-attended synod recorded in the history of the English Church, it was adjudged to Worcester. The cathedral, however, did not obtain possession of Stoke Bishop till 883, when by a charter, witnessed by King Alfred himself, Ealdorman Ethelred confirmed the estate to the Mother Church of the diocese. In 961 S. Oswald was consecrated to the See of Worcester. He had served as a Benedictine monk at Fleury, and he determined to introduce the system into England. He did not venture to interfere with the great monasteries of the diocese, but he recalled Germanus from Fleury, and set him to instruct a company of faithful Clerks at Westbury. So for nearly ten years the old system continued in the cathedral and the great minsters, and the Benedictine system was confined to Westbury. In 969 the change came, and by the direction of King Edgar it is said that more than forty monasteries were founded on the model of the one at Westbury. In 974 the brethren seem to have been removed to Ramsey, and nothing more is heard of the church for more than a century. It had been utterly laid waste, and had fallen into the hands of the King, but was restored by the Conqueror to St. Wulfstan, Bishop of Worcester. This good prelate "restored" (*studui reparare*) St. Oswald's Minster; it is not probable that any part of that older church now exists above ground, but the round pillars of the nave, resembling as they do those at Gloucester and Tewkesbury, built about the same time, are, no doubt, St. Wulfstan's work. His charter of endowment is dated September 8, 1093. Bishop Sampson, who succeeded, made Westbury

Church independent of the cathedral, and placed canons there, but Bishop Simon brought back the monks and subjected it to the cathedral again. At last, in 1288, Bishop Godfrey Giffard made the church finally independent,



SOUTH AISLE, WESTBURY.

*H. Ormerod, Photo.*

placing there a College of Canons, supported, however, by a very scanty endowment. It was as a canon on Bishop Giffard's foundation that John Wycliffe was connected with the Church of Westbury. He was appointed to the prebend of Aust on November 6, 1375, but there is no evidence that

he was ever admitted to the prebend which a fortnight later was given to another person. It is probable that the arches above the Norman pillars in the nave, together with the sedilia and the doorway in the south aisle and the windows in the west end of it, date from Bishop Giffard's time. On March 22, 1444, John Carpenter was consecrated to the See of Worcester. He was a native of Westbury, and he made the church what it is. In 1447 he pulled down the collegiate buildings, and rebuilt them on a much larger scale, surrounding them with an embattled wall. The portions of the church which date from his time are the tower, the side windows of the aisles, and the chancel, which is planned on a scale relatively much larger than that of the older portions of the church. From 1469 to 1474, William Canynges, who had been five times mayor of Bristol, and who had added the clerestory of St. Mary Redcliff, was Dean of Westbury. The south aisle of the chancel is known as Canynges's Chapel or Chantry. Bishop Carpenter, who very much increased the endowment of the college, died at Northwick, near Worcester, in 1476, and was buried on the south side of the chancel at Westbury. On the walls of the tomb were found, in 1854, a representation of his funeral procession, and his figure stands in a niche on the west face of the tower. He styled himself "Bishop of Worcester and Westbury," a step probably taken with a view of providing a throne for the bishop in a church near to Bristol. The appointment of William Canynges as Dean was very likely made with the same idea in mind. He tried to found a See for Bristol. The later history of the church is soon told. On September 7, 1534, the Chapter acknowledged the King's supremacy. On February 8, 1544, they surrendered their house, and during the Civil Wars the buildings of the college were burned down by Prince Rupert's orders, lest they should fall into the hands of the enemy—an act of barbarism for which there was no justification.

The Church of St. Peter and St. Paul, the Blessed Virgin Mary, and the Holy Trinity, Westbury, consists of nave with clerestory, north and south aisles and south porch, chancel with south aisle and vestries, &c., on the north, and west tower.

The south aisle is of the 13th century and the arches of the nave are Transitional Norman. The Early English work includes a large three-light window at the west end of the south aisle, three sedilia and a piscina in the south wall, three corbels at three of the angles of the earlier roof, each consisting of two very small shafts supported on foliated brackets, and a rich south doorway with elaborate mouldings, caps with conventional foliage and four Purbeck shafts. Over the doorway is a large niche. The 15th century porch is of two storeys with a parvise. On the stairs is a door opening into the porch on a level with the top of the Early English arch. This seems to have led into a gallery over the door which

was used perhaps for betrothals and also on Ascension Day, when the 24th Psalm was sung antiphonally by sections of the choir outside and inside the church. A similar gallery exists at Weston-in-Gordano, Somerset.

The 15th century work remains uninjured. The tower is of four stages with a rich angle turret over the south-west staircase. The upper windows are of two lights with peculiar tracery. Niches remain over the west door and the west window; the latter with a seated figure of an ecclesiastic, Bishop John Carpenter, the 15th century restorer, or St. Wulfstan. The head is modern. The chancel ends in a three-sided apse. The rood-loft



SOUTH AISLE, WESTBURY.

*H. Ormerod, Photo.*

had two staircases built out from the south aisle of the chancel and the north aisle of the nave.

No ancient woodwork or glass remains, but in the heating chamber, where the original tomb of Bishop Carpenter remains, are some rich fragments of a reredos which should be more carefully preserved. One such fragment with a female figure seems to have been used as a corbel in the south wall of the south aisle.

It appears that the Early English church consisted of a nave [the present south aisle] and a north aisle, and that the church was reconstructed by Bishop Carpenter and William Canynges in 1473—1476 as we now see it. From the position of the piscina in the south wall it is evident

that the floor of the east end of the south aisle was much higher in the 13th century than at present.

William Canynges died in 1474. His body lay for a time in Westbury Church, and was then removed to St. Mary Redcliffe. Bishop Carpenter died in 1474, and was buried at Westbury. On the walls of his tomb, beneath the chancel, were found in 1852 a representation of his funeral procession from Northwick to Westbury. His effigy, representing a cadaver, or corpse, now rests on the south of the high altar, in an elegant raised tomb provided for it by Oriel College, Oxford, over which he presided as provost. There are similar effigies of Paul Bush, first Bishop of Bristol, in his cathedral, and of Bishop Wakeman, first Bishop of Gloucester, at Tewkesbury Abbey.

At the east end of the north aisle of the church is the effigy of Sir Richard Hill. The knight rests on his right arm within an arched tomb. He is bare-headed, and has a long moustache and beard. His hands also are bare, and rest, the left on his sword and the right on a cushion. The shoulders are protected by large pauldrons. The sword has not the modern guard hilt as we might expect it to have in 1627. The breastplate is long-waisted, and projects at the lower end. Over the trunk hose are



TOMB OF SIR RICHARD HILL.

*F. F. Tuckett, Photo.*

tassets; *i.e.*, overlapping plates riveted together and rectangular. Beneath the tassets may be seen the scalloped border of the lining. The legs are protected by steel armour, and on the feet are broad sollarers.

The classical ornamentation of the tomb is very good, though disfigured, as we frequently find in the 17th century, by grotesque skulls. I think the effigy must have been carved in the lifetime of the knight, as the style is somewhat earlier than the date of his death. The inscription is as follows:—"Here under lyeth the bodie interred of Sir Richard Hill, of Redland Court, in this Parish, Knight, who deceased the 29th day of May, in ye yeare of our Lord God 1627, aged 70 years." The monument formerly stood on the north side of the north aisle, and was removed in 1866. On a bracket to the right of this tomb are Sir Richard's mantled crest and his arms:—*Quarterly 1st and 4th gu. a saltire vaire between four mullets arg.; 2nd, sa. a bend or between six hurts; 3rd, gu. a lion rampant or debruised of a bend ermine.* A funeral helmet hangs beneath.

To the left of Sir Richard Hill's tomb, within an arched canopy attached to the wall, is the kneeling figure of a lady in the dress of the latter part of the 16th century. She wears the Paris head-dress, with a close-fitting cap and a large ruff. Beneath the ruff is a partlet, or high collar, and on the full sleeves are epaulets. She has a long-bodied stomacher peaked at the waist, and a full-padded skirt. The inscription is almost illegible; but Mr. H. Ormerod, of Westbury, has sent me the following:—"To the eternal memory of his deare mother, M. Rose Large, widdow, daughter to William Cock, of Hampshire, Gent., who, having lived virtuously 80 years, departed most holy to God, August 29th, 1610." The Large family resided at Stoke, and, as we have seen, intermarried with the Veeles of Over.

Mrs. Large's arms are on a shield above the tomb.

To the north-west of the church are the remains of Westbury College: the square tower built over the gateway, a circular tower, and a portion of the connecting wall. There are portions of two other circular towers, indicating that the building, before its destruction by Prince Rupert, was square, with four corner turrets, a gateway in the centre of the south side, and a large open court.

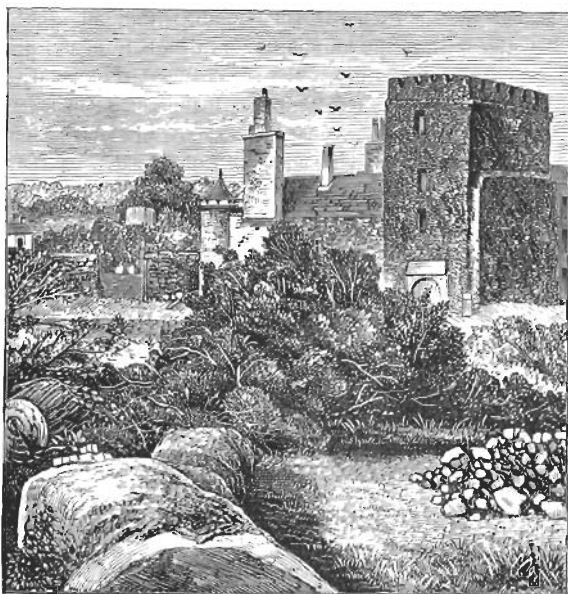
The Gate House of the College with the surrounding ground was purchased by a Committee which was formed for the purpose on November 5th, 1893, of which Mr. Alfred Shipley was Chairman, Mr. C. W. Savage, Treasurer, and Mr. A. E. Hudd, Secretary. The Committee raised a sum of between Four and Five Hundred Pounds, increased later by a further amount of Three Hundred Pounds or more given by Mr. Shipley. The buildings were repaired under the direction of Mr. T. S. Pope, and the whole placed under the care of Trustees appointed by the Subscribers. The Trustees later granted a lease of the property to



the Parish Council, who use the rooms for their meetings, and keep the place in repair. If the Committee had not taken the matter in hand there is little doubt that the buildings would have been pulled down.

The VICAR (the Rev. H. J. Wilkins) received the party, and thanked the members for coming. He said he thought in their notes they had placed the date of the church rather earlier than was generally accepted, and he should like some information on that point, and also as to where Bishop Carpenter was buried. With the development of the parish round Redland Vicarage and Redland Green Chapel, he hoped they would be able to carry out in the future the complete restoration of the church.

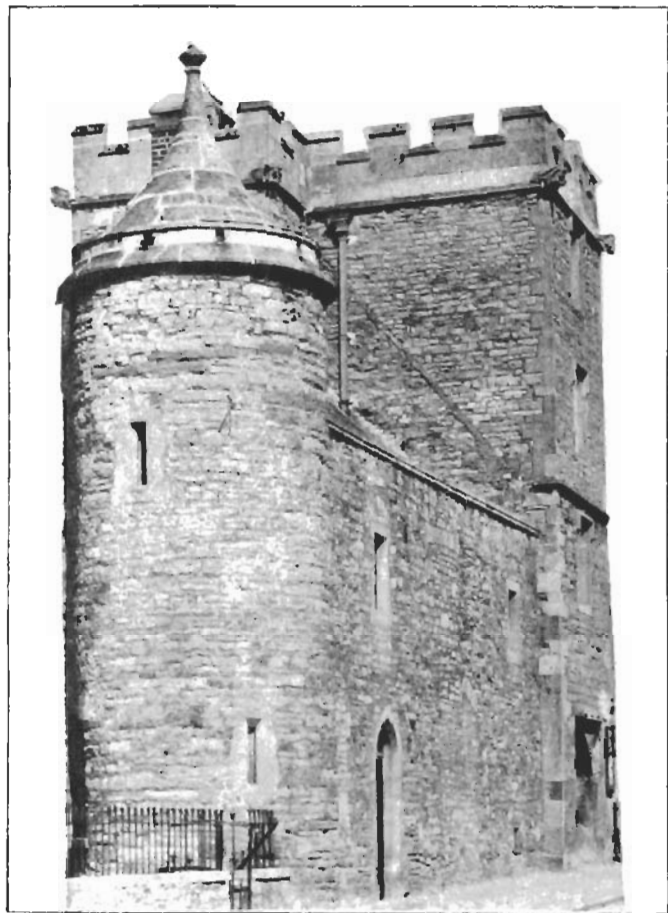
The Rev. C. S. TAYLOR said there was no church in the county whose history was so varied and so long; not even the Cathedral at Gloucester had a history so varied. Concerning the date—715—which he had suggested, it was more or less a matter of conjecture. The earliest date they had



WESTBURY COLLEGE.

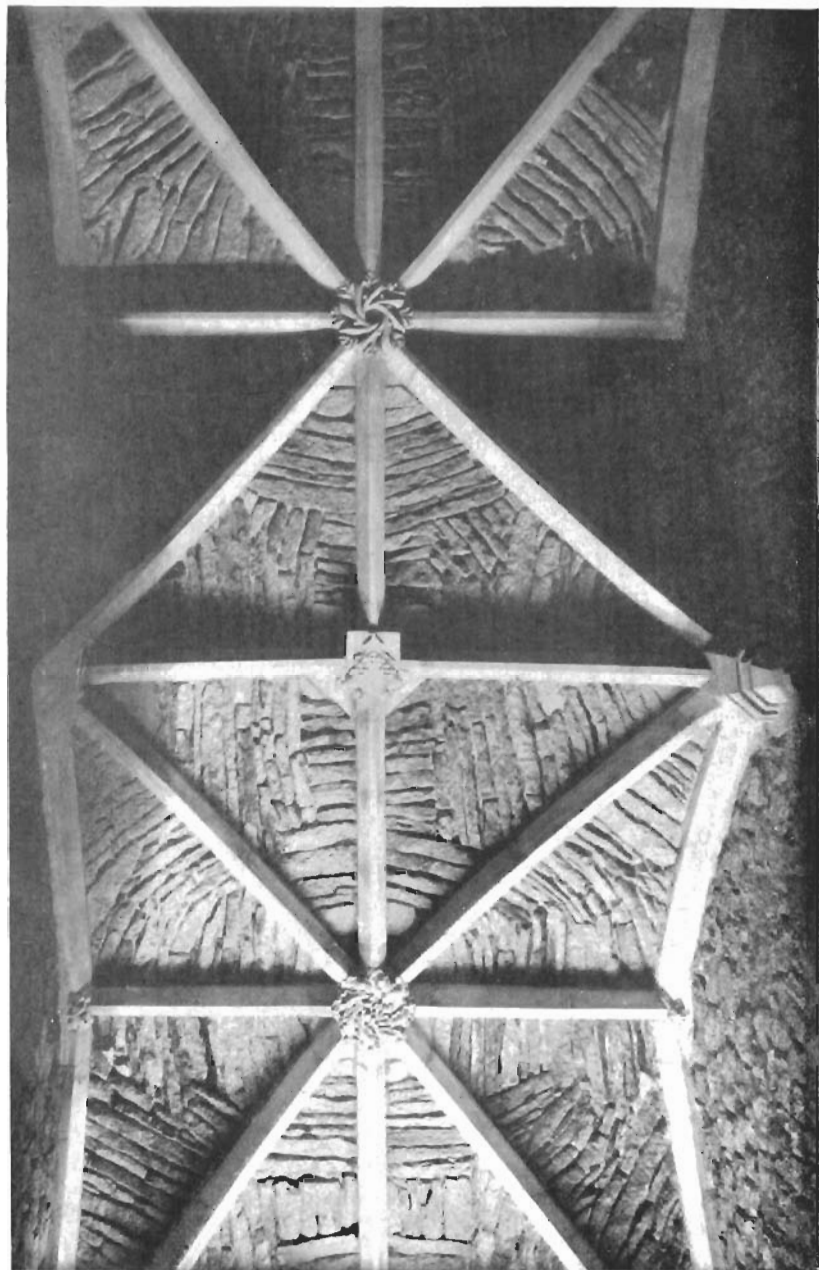
*Lent by J. W. Arrowsmith.*

was 794, when they were told the land was granted to Ethelmund. Eanulf, however, had founded a monastery at Bredon in 715, and there was every reason to believe that he founded the same form of religious house there which existed in 794, and was spoken of as still existing



WESTBURY COLLEGE.

*From a photo by Henry Ormerod, M.R.C.S.*



GROINED CEILING OF THE GATE-HOUSE, WESTBURY COLLEGE.

*From a photo by Henry Ormerod, M.R.C.S.*

and called "West Minster." He thought there was very little doubt that that ancient monastery was where the nave of the present church stood. The pillars of the nave were supposed to be Norman, and were, no doubt, St. Wulfstan's work, who restored the church in 1097, on the site of the church of St. Oswald. With regard to the resting-place of Bishop Carpenter's body, he would make inquiries of a gentleman who was curate at the time the restoration took place. The reasons, he thought, why Bishop Carpenter styled himself Bishop of Worcester and Westbury was, first, as a check to the monks at Worcester; and, secondly, because he wished to bring the Bishop to his own collegiate church close to Bristol.

The Rev. Canon BAZELEY said Mr. Ormerod, who took a great interest in the matter, showed him a plan drawn by the late Archdeacon Norris, in which he believed that the present north aisle was the nave of a former church. He thought the pillars in the nave were later than 1097; for both they and the aisles had characteristics of Transitional work, passing from Norman into Early English seventy or eighty years later. The church was full of interest, historically and architecturally.

Some of the members inspected the monastery, under the guidance of Mr. Alfred Shipley.

The members returned to Bristol about 6.30, having spent a most enjoyable day.

The members who took part in the excursion were greatly indebted to Mr. H. A. Prothero for his assistance in reading the architectural history of the churches; to Mrs. Bagnall-Oakeley and Mr. F. F. Tuckett for their notes on the effigies; to the Editor for his historical notes on Westbury; to Mr. Arrowsmith for his loan of the Westbury blocks from *Bristol: Past and Present*; and to Mr. H. Ormerod, Mr. W. Moline, Mr. F. F. Tuckett, and Mr. M. Lavington for the excellent photographs they have given. The President of the Society, Mr. F. F. Fox, had most kindly been twice to Winterbourne and Almondsbury, and once to Westbury, and had been unremitting in his attention and hospitality. Our excellent Secretary at Bristol, Mr. J. E. Pritchard, F.S.A., had arranged the visits, and had rendered help in every possible way, and it was to him most of all that the marked success of the meeting was due.

With regard to the place of burial of Bishop Carpenter, the Editor wrote to the Rev. W. B. de Moleyns, Prebendary of Wells, and late Vicar of Burrington, who was curate of Westbury-on-Trym from 1847 to 1853, and his letter is given below. The passage in Mr. Pryce's book referred to is as follows:—

"During the progress of the restoration which this church has recently undergone, the burial place of the Bishop was discovered, in the month of September, 1852, beneath the floor, and immediately under the tomb

upon which reposes the cadaver just spoken of. Upon the wall above the cist once containing the body (of which nothing remained) appeared to be represented in colours the funeral procession of the good prelate. It commenced with the cavalcade leaving the city of Worcester, &c. . . . Close to the recess on which this painting was seen, and at its east end, is a piscina, and a door of entrance (built up) from the exterior of the structure, beneath the east window of the chancel, which would lead to the supposition that this underground apartment or crypt was originally a mortuary chapel."—*The Canynge Family and their Times, &c.*, Geo. Pryce, 1854; cap v., § 7, p. 167.

" Burrington Vicarage,

" Burrington, near Bristol,

" June 10th, 1901.

" DEAR Mr. TAYLOR,—It is not easy to recollect the circumstances of a church restoration which took place 49 years since, particularly since I have had to do with two restorations besides. I can, however, certify that Bishop Carpenter's body was not disturbed in 1852. Such an event as its removal could not have occurred without my knowledge. Indeed, my impression is that the tomb was not then opened, despite the statement of George Pryce, 1854. The committee of restoration were very practical men, whose object was to repew and re-floor the church, and they had only enough funds for these purposes. I left the parish in 1853; perhaps afterwards the work referred to may have taken place. A Mr. Norton was the architect—young, but very capable. He may be alive yet, and if so his testimony would be valuable.

" In the restoration of the church here, I kept a record of all the work and the meetings held. It is possible that this was done by the Westbury committee. I was not on it, but the late Frank Savage was, and his executors, possibly, may find some papers on the subject, or the representatives of the late Rev. J. Heyworth.

" I am sorry I cannot throw a clearer light on the subject.

" Yours very truly,

" W. B. DE MOLEYNS."