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## **The Medieval Chapels of Bristol**

by R. H. Warren  
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# THE MEDIÆVAL CHAPELS OF BRISTOL.

BY ROBERT HALL WARREN, F.S.A.

1. "The Assumption of Our Lady," Bristol Bridge
2. St. George, in the Guildhall.
3. St. John the Evangelist, Welsh Back.
4. Chapel in Spycer's Hall.
5. St. Clement, Merchants' Hall.
6. St. John the Baptist. (Merchant Tailors.)
7. St. Katherine. (Weavers.)
8. St. Martin in the Castle.
9. The Holy Trinity. (Barstaple's.)
10. The Holy Spirit, Redcliff.
11. In St. James's Churchyard.
12. St. Bartholomew.
13. St. Laurence, Kingswood.
14. St. John Baptist, Redcliff Pit.
15. St. Mary Magdalen's Nunnery.
16. The Three Kings.
17. St. Jordan.
18. The Gaunts.
19. St. Brendan.
20. St. Vincent.
21. St. Mary Magdalen, Brightbow.
22. St. Katherine, Brightbow.
23. St. Anne in the Wood.
24. Holy Cross, Durdham Down.
25. St. Lambert, Durdham Down.
26. St. Matthias.
27. St. Mary, Temple.
28. St. Anthony.

The number of Chapels existing in Bristol in the Middle Ages is remarkable, considering that there were so many parish churches, to say nothing of conventual houses, to which the townfolk could so easily repair. Their frequency, then, cannot be attributed to a desire for the convenience of worshippers, who without them, as in the case of the rural districts, would have to go considerable distances. Care having been taken that the parish church should not suffer in tithe or offering, the bishop would license such chapels in the interests of the guilds, the hospitals, and the more important houses of the wealthy townfolk.

In a place of such commercial importance, some of the chapels were specially intended for the seafaring people who would offer prayers and praises for mercies on the great waters.

It is not intended here to enumerate the many chapels which existed in the monastic and parochial churches, but only those which had a separate existence, and which were distinctly associated with lay societies or persons.

St. Mary Redcliffe itself, in the "Certificates of the Chantries,"<sup>1</sup> is styled "The Parishe or Chappell of Redcliff," but it would be absurd to include this magnificent church in our list.<sup>2</sup> A wholesale suppression of these small foundations, unless it could be proved that they were serving some useful purpose, was ordered by the Act I. Edward VI., Cap. 14, which no doubt accounts for the disappearance of many a picturesque building from our streets.

The most important and most prominent of these was

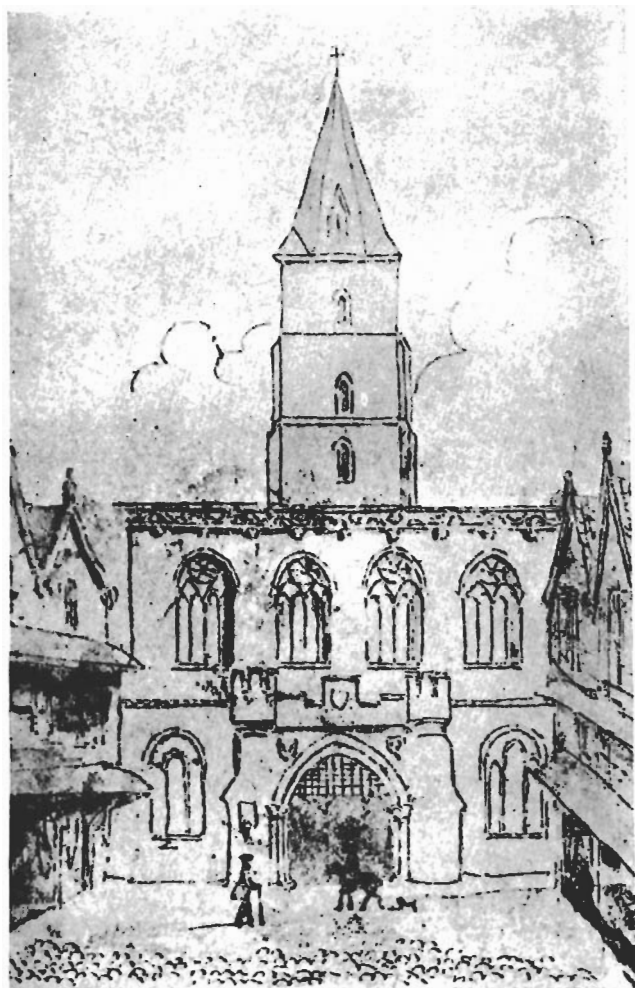
"THE CHAPEL OF THE ASSUMPTION OF OUR LADY"<sup>3</sup>

on Bristol Bridge. This has been fully and well described in the *Proceedings of the Clifton Antiquarian Club*, vol. iv. It is

<sup>1</sup> *Trans. B. and G. Arch. Soc.*, vol. viii., p. 244.

<sup>2</sup> This church, together with St. Thomas the Martyr and Holy Trinity, Abbot's Leigh, was a chapel of Bedminster till 1852, when these three churches became independent benefices by order in Council.

<sup>3</sup> *William Wyrcestre* (Dallaway's Edition), pp. 27, 41, 108, 109, 116, 120. Seyer, *Memoirs of Bristol*, vol. ii., p. 39. *Proc. Clifton Antiq. Club*, vol. iv., pp. 1-11. "Chantry Certificates," *Trans. B. and G. Arch. Soc.*, vol. viii., p. 239. Leland, *Our Lady Chapell on Avon Bridge*.



*St. Marys Chappell in the  
Northwidge*

therefore sufficient to say that as shown in the illustration to that paper, from a drawing of the seventeenth century, the chapel went right across the bridge, and every traveller entering from, or leaving for, the West would pass beneath it.

It was surmounted by a tower and spire rising from the centre, and the chancel was built out on an elevated arch projecting from the bridge and facing up stream eastwards. The chapel was erected and founded by Edward III. and his Queen Philippa, and William Wyrcestre tells us that it was dedicated on the 4th day of February, 1361. He gives various measurements, which may be either 72 feet by 24 feet, or 75 feet by 21 feet. The chapel was most likely left in a ruinous state after the fire of February 17th, 1646, as it was used as a pewterer's shop for some time before the bridge was taken down in 1763.

In the list of Chantry Certificates mention is made of "The Chappell or fraterntyie of thassumption of our ladie in Bristowe," and the deed of foundation given to "the Master and Brethrerne of the said fraterntyie or Brotherhedd," requiring them, after providing divine service, obits, and certain money for the poor people and prisons, to bestow the remainder "towarde the maynteynance and reparynge of the Bridge of Bristowe foreseid piers archez and walles there for the defence thereof agaynste the ragez of the sea ebbynge and flowyng daylie under the same."

The ornaments were valued at £6 11s. od. Plate and jewels at 20 ounces. The bell at 62 shillings.

Most of the trade guilds would have their own chapels, but we may assume that the pre-eminence would be assigned to that of the Merchants' Guild, which we distinctively call

#### THE GUILDHALL.<sup>1</sup>

And here the chapel was dedicated to St. George, who, being the patron saint of England, would give a more national interest than that attaching to the smaller guilds.

Wyrcestre calls it "Domus Gyldhalle," and describes it as

<sup>1</sup> *William Wyrcestre*, pp. 67, 97, 126, 143. *Evans's Chronological Outline*, p. 87.

adjoining the tenement in Bradstrete of Master William Botoner, which was the maternal name of Wyrcestre. He does not give the dimensions of the chapel, contenting himself with saying in one place that the breadth of the Guildhall with the Chapel of St. George is 40 gressus, and in another that the breadth with the Chapel of St. George and the cellars is 23 virgas, that is to say about 70 feet. He also describes it as a spacious chapel (*capella ampla*) founded by Richard Spicer, a famous merchant and burgess of the town about the time of Edward III. or of Richard II., and as belonging to the most dignified fraternity of the merchants and mariners of Bristol. Leland speaks of "St. Georgis Chapell joyning to the Towne House." The earliest view of the old Guildhall is given on Millerd's map, 1673, where the large fifteenth-century east window of the chapel is shown. The front seems to have been much altered in honour of the visit of Queen Elizabeth, for in "the charge of the Queene's Ma<sup>ties</sup> enterteinment to the citie of Bristol" is "Setting up the Queen's Arms and the Town's Arms in freestone, in the Guildhall wall. £10 14s. od." It was again altered in 1813, the whole front being rebuilt, retaining the great window of the chapel, and this is shown in a view in Seyer's *Memoirs of Bristol*, vol. ii., p. 548, under date 1823.

The whole building was destroyed in 1843, when the large east window was re-erected in the grounds of the Grove, at Brislington. "On removing the roof of the chapel, in the space between the modern ceiling and the rafters, a row of pointed window arches was found in the walls on each side, showing that the building had originally been lofty and finely formed."

Barrett, in his *History of Bristol*, p. 493, speaking of the sessions and assizes being held here, says: "The jury retire into St. George's Chapel to agree about the verdict."

A glimpse of the state of the chapel, when fulfilling its purpose, is shown in *The Little Red Book of Bristol*, where is given an "Inventory of goods and ornaments in St. George's

<sup>1</sup> Latimer, *Nineteenth Century*, p. 254.

Chapel." " In the tyme of William Canynges than Mair, and the yere of the regne of Kyng Edward the iiiijth after the Conquest the vijth. [1466] ffirst atte the Hygh Awtere iij awter clothes and an Heere<sup>1</sup> and a ffrontelle and a ffoore awter cloth and a cowple of Candelstykkes of laton. Item more ij hygh awter clothes stayned and a dext,<sup>2</sup> a pax with ij towellys and ij crewettys, and image of oure ladye of alabastre. Item a Torche in the Coofer, and more a Masse-booke, a Chalyce with vij Corporasses, and ij payre off vestymentys hoole, and more an hoole awbe and an hoole Cheezyple, and an olde Chezple of ffustyan. Item an Awter Cloth of Whyte Lynnyn and iiiij standares of Seynt George, and a Trappyng for Seynt George ys horsse, and a quayere<sup>3</sup> of a Sequence in parchement, and an old Chesyple of Purpylle. Item more a Table of the names of the Britherhoode. Item a Speere and a Speere Hedde. Item a dowble dext for the Chappell. Item a Tynnell of Laton."

#### CHAPEL ON THE BACK.<sup>4</sup> (Capella de la Bak.)

" The Bake Chapell by cause it stode by the Bake by Avon. It longeth onto Seint Nicholas."—Leland. It was also called the "Chapel of Thomas Knappe," being founded by "that magnificent man, merchant, and burgess." Mayor 1403.

It was dedicated to St. John the Evangelist, and was near the Marshgate on the Welsh Back. Wyrcestre describes this "Capella vocata Knapp" as "Capella Decens, super le Bak Bristollie prope Mershyate est edificatum per venerabilem mercatorem cognominatum Knapp, pro duobus capellanis sustinendis in terris et tenementis, ita quod semper omni die, hora V in mane, illi, vel unus dictorum suorum capellanorum, dicent missam pro mercatoribus marinariis et artificis ac

<sup>1</sup> A covering of hair-cloth to lay on the top of an altar.

<sup>2</sup> *Dextera Domini*, a hand on the joints of which are inscribed the Paschal golden numbers.

<sup>3</sup> Quaterniones or sheets, for separate festivals. (Small books, stitched, not bound.)

<sup>4</sup> *William Wyrcestre*, pp. 74, 89, 100, 110, 111, 115, 135. *Trans. B. and G. Arch. Soc.*, vol. viii., p. 238. *Bristol Wills*, p. 68.

servientibus, possunt adire ad audiendas missas tempore matutinali.”

It contained in length 13 virgas (39 feet) and in breadth 6 virgas (18 feet). It also had a cemetery attached to it. The chapel is shown in Hœfnagle's map (1581), but with no regard to scale, as drawn very little smaller than St. Mary Redcliffe, though the length of the latter was six times as great. The list of Chantry Certificates (2 Edward VI.) has the following entry: “The Chappell of Seynt John Evangeliste, otherwise called Knape Chapell within the seid pishe [St. Nicholas], ffounded by oone Thomas Knape to fynde and maynteyne in the same chapell ij priests for ever. There to celebrate and syngye daylie dyvyne service and praye for the sowlle of the seid Thomas and Agnes his wiffe.

“Sir David Thomas Incumbent of the same of the age of Lj yers having noe other livinge or prmocion then in the seid service w<sup>ch</sup>

is by yere . . . . .	vj <sup>li</sup>
The romes of the other priestes nowe voide . . . . .	
The lands and tenements belonging to the same are of the yerelie value of . . . . .	xxj <sup>li</sup> xv <sup>s</sup>
whereof In repisez yerelie . . . . .	xlix <sup>s</sup>
and so remayneth clere by yere . . . . .	xix <sup>li</sup> vj <sup>s</sup>
Plate and Jewells to the same . . . . .	noone
Ornaments thereunto belonginge valued att . . . . .	xxxvj <sup>s</sup> v <sup>d</sup>

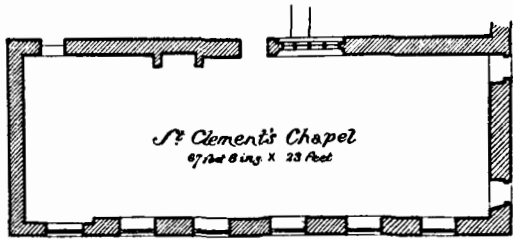
“Thomas Knappe, by his will dated Sunday next after the feast of St. Barnabas Apostle, 1404 (June 15th), desired to be buried in the chancel of the Chapel of St. John the Evangelist, on the Back of Bristol, diocese of Worcester. To the fabric of the Parish Church of St. Nicholas £20. To the Vicar thereof for tithes and offerings 100 shillings. Legacies to each Chaplain of that Church, the four orders of friars, and William Pensforde. To servant Avice Knappe, for her marriage, and my brother, William Knappe, 50 pounds of silver apiece. To the Commonalty of Bristol 200 marks of silver. To John



Note - St. Clement's Chapel rear forms a part of the Merchant's Hall in Bristol

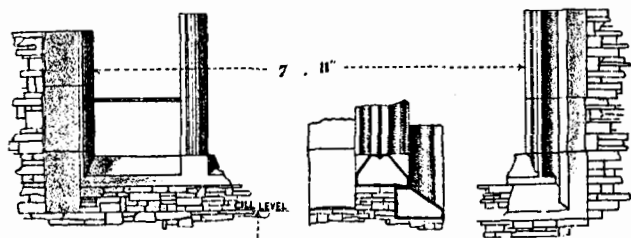
PLAN

Scale of 12 0 10 20 30 40 feet



St. Clement's Chapel  
47 feet 8 ins. X 23 feet

K I N G S T R E E T



INTERIOR

SECTION

EXTERIOR

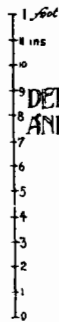
7' 11"

5' 1"

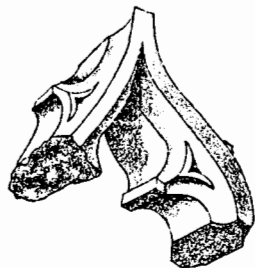
EXISTING FLOOR LINE

Scale of 12 0 1 2 3 4 5 6 feet

DETAILS OF A WINDOW  
IN NORTH WALL OF THE  
CHAPEL OF S. CLEMENT



DETAIL OF JAMB  
AND MULLIONS



FRAGMENT OF TRACERY  
FOUND IN SOUTH WALL

W. S. Paul  
Surveyor to the  
Society of Merchant Venturers  
24<sup>th</sup> July 1907



Dreyse all effects, lands, and tenements in Bristol or elsewhere ; the said John and his wife Margery being made testator's heirs. A yearly rent of £20, for providing two Chaplains to celebrate in all future time in the Chapel of St. John the Evangelist, where testator's body shall rest, for his soul, and that of Avice his deceased wife, and the souls of his progenitors, and all the faithful dead."

#### CHAPEL IN SPYCER'S HALL, WELSH BACK.

In an ordinance dated 1467 (entered in the *Great Red Book* at the Council House) for the regulation of the merchandise of meat, oil, wool, iron and wax, provision is made that the master and fellowship shall have and occupy at their will the chapel and the draught chamber appertaining thereto in the house called Spycer's Hall upon the Back of Bristol, paying yearly for the said hall twenty shillings. Nothing is said of the dedication of this chapel. The late Mr. Bindon<sup>1</sup> attributes it to St. John the Baptist, and confuses it with the neighbouring chapel of Thomas Knappe, which, as we have seen, was dedicated to St. John the Evangelist. Barrett gives the dedication as St. Baldwin, but does not state his authority.

#### ST. CLEMENT'S CHAPEL.

Few of the many who are privileged to receive the princely hospitality of the Society of Merchant Venturers are aware that immediately beneath their reception room are the remains of a mediæval chapel, for these have only recently been brought to light during the progress of some repairs.

We learn from Mr. Latimer's *History of the Merchant Venturers' Society*, page 16, under the date 1467, that an ordinance was then made by the Common Council of Bristol, by which "the maister and ffelawshipp (of Merchants) shall have and occupie atte there wille the Chappell and the Draughte Chamber apperteyninge thereto in the Hows called Spyceris Halle uppon the Back of Bristowe," the said master and wardens paying yearly for the said hall twenty

<sup>1</sup> Bristol vol. *Arch. Inst. Trans.*, 1851, p. 138.

shillings. But the accommodation here proving insufficient, in the year 1493 the Corporation desiring to increase divine worship, and particularly the devotion to the most "blessed Pope Clement, guide and patron of navigation both in prosperity and adversity," granted a parcel of land in Bristol Marsh, now commonly called "Aven Mersshe," adjoining a tower on the town wall, 203 feet in length and 60 feet in breadth, with the intent that the grantees should build thereon a chapel in honour of Blessed Clement, Pope, and that they should perform all necessary repairs at their own costs. This is dated the 14th day of March, in the eighth year of Henry VII. (1493). The chapel appears to have been desecrated in the reign of Edward VI., for there is an entry under 1551:—

"Paid two labourers two days apiece to take  
down the altar in the Chapel of the Marsh . . . . ii<sup>s</sup> viii<sup>d</sup>"

The merchants continued to meet in this chapel until 1701, when during extensive rebuilding they migrated to St. George's Chapel in the Guildhall.

The view on Jacobus Millerd's map (1673) of "the Merchants' Hall in Bristol" represents this Chapel of St. Clement. It is shown with the principal windows of four lights, square-headed, and with a door at the side, presumably at the south.

It was appropriate in the great port of Bristol that there should be a chapel dedicated to St. Clement, the patron saint of mariners. May it be that the anchor which the mermaid carries as supporter to the shield of the Society, the well-known symbol of the saint, is carried in compliment to him? St. Clement, we know, suffered martyrdom under Trajan, being bound to an anchor and cast into the sea. In the ancient Basilica of San Clemente in Rome he is shown in a mosaic seated by St. Peter, and holding the anchor in his hand. There was a recognition of this saint by way of votive offerings in the precincts of the abbey, for the sacrist of St. Augustine's Abbey accounted in 1491-2 for twenty-two pence as "oblations from the box of St. Clement, adjacent to the Chapel of

St. Jordan, in the Green place.”<sup>1</sup> Both George Pryce, in his *History of Bristol*, and J. F. Nicholls, in *Bristol: Past and Present*,” have confused the Society of Merchant Venturers with the “Mariners’ Guild,” and have assumed that the original Merchants’ Hall stood on the site of the present St. Stephen’s Chambers, at the corner of Marsh Street and New Baldwin Street, in a lane called “Virgin” or “Maiden” Lane. They go so far as to identify the Chapel of St. Clement with a smith’s shop which stood so lately as 1812. Barrett, however, in his *History of Bristol*, speaks of the Merchants’ Hall having “a chapel there adjoining dedicated to St. Clement.” A large view of the reconstructed Merchants’ Hall as it was in 1789 is shown in Barrett’s *History of Bristol*, p. 516.

In the Bristol volume of the Archæological Institute, 1851, it is stated that Marsh Street terminated with a gate, and attached was the Chapel of St. Martin, near the site of the present Merchants’ Hall.

I can find no other reference to this Chapel of St. Martin, but in Millerd’s “Exact Delineation of the famous cittie of Bristol, 1671,” is shown what appears to be a chapel close to Marsh Street Gate, and another a little farther to the north-east. Neither of these occurs in his larger “delineations” of 1673. Unfortunately, our old friend William Wyrcestre died some nine years before the date of St. Clement’s Chapel, or we should no doubt have had his usual description; but he mentions the chapel founded by Richard le Spicer, and dedicated in honour of St. George “*et est fraternitas dignissima mercatorum et marinariorum Bristollia dictæ capellæ pertinencia*,” no doubt the guild to which the Merchant Venturers succeeded. But Leland was living and perambulating the streets of Bristol, yet he says nothing of this Chapel of St. Clement.

<sup>1</sup> The smallest bell in the Cathedral tower bears the inscription: “Sancte Clement ora pro nobis.” It dates from the time of Abbot Newland, who died in 1486.

Stephen Forster, merchant, by his will, Sept. 16th, 1508, leaves "To the Chapel of Seynt Clement set beside the Marsshe in Bristowe, two measures of woad."

The recent discovery in the basement of the Merchants' Hall of the remains of this chapel comes to us in happy confirmation of documentary history.

The ancient masonry is clearly to be traced on the north, south, and east sides. On the north side are the remains of a large four-light window, the mullions and jambs having distinctly fifteenth-century mouldings, the exterior moulding of the jamb being a wide hollow. It will be remembered that the view on Millerd's map shows the building with four-light windows.

Built up in the south wall were fragments of tracery of a window, also of this date. At the east end on each side of the altar is a sixteenth-century doorway, that to the south having a fine door of Jacobean date strapped with iron.

This arrangement of doors at the east end is of common occurrence at this period, as at Bath Abbey and St. John's Church, Bristol. It was doubtless resorted to here for the entrance of the members to their hall.

The present windows on the south side are modern. It is likely that they are in the same position as the older ones shown in Millerd's map.

We may surmise that in this chapel (then newly erected) John and Sebastian Cabot may have worshipped before setting sail in the *Matthew* for the discovery of America; and Richard Hakluyt, one of the Prebendaries of the Cathedral, must have taken part in the discussions in this hall (no longer a chapel) in 1602-3, which, supported by Aldermen Aldworth and Whitson, resulted in the dispatch of the *Speedwell* for the exploration of "Northern Virginia." Mr. Latimer says that Hakluyt "appears to have been the chief promoter of this enterprise."

We are indebted to Mr. Walter S. Paul, A.R.I.B.A., for the drawings and ground plan of this chapel.

CHAPEL OF THE GUILD OF MERCHANT TAILORS.<sup>1</sup>

This guild, the largest and richest in the town, whose patron saint was St. John the Baptist—perhaps from the Scriptural reference to his “raiment”—had allotted to them the southern aisle of the parish church of St. Audoen (Ouen) as their chapel, and this was dedicated to their patron saint. There were two altars in this chapel, dedicated to St. Catherine and St. Margaret. The foundation of the guild and chapel is due to a charter granted by Richard II. (1398) to found a “chapel for a chaplain to celebrate divine service for the good estate of the king and queen whilst alive, and for their souls when departed, and for the fraternity here perpetually founded and incorporated.”

Wyrcestre calls the society “fraternitas Magnifica.” The old chapel was granted in 1551 (4 Edward VI.) to the Corporation, and in the following year a council house, a predecessor of the present one, was built on its site. That the chapel was considered to be distinct from the parish church is shown by the fact that the church itself remained standing until about 1820. In the Chantry Certificates (2 Edward VI.) the plate and jewels of this chapel were reckoned as thirty-four ounces, and valued at twenty-eight shillings. “Ornaments to the same apperteynyng valued at Four pounds.”

The seal of the guild is engraved in *Bristol: Past and Present*, vol. ii., p. 269. It is circular, with the saint holding the Agnus Dei standing in the centre. The legend is:

“Sigillu × come × fratnitis × scti × Johannis × Bap̄ti ×  
Bristoll.”

## THE WEAVERS' CHAPEL.

A parallel case to this chapel of the Merchant Tailors is that of the Weavers at the east end of the north aisle of Temple Church. License was granted for this chapel 16 Ric. II. (1392). The chapel was dedicated to St. Catherine. Some stained

<sup>1</sup> *William Wyrcestre*, pp. 97, 113, 144. *Barrett*, p. 476. *Evans's Chronicle*, p. 143. *Arch. Institute Bristol* vol., p. 120. *Latimer's Eighteenth Century*, pp. 470, 496. *Trans B. and G. Arch. Soc.*, p. 248.



glass, notably a figure of St. Catherine, and another of a priest kneeling, with the inscription, "Virgo Katarine p. me precor. ora," has been described and drawn in the *Proceedings of the Clifton Antiquarian Club*, vol. vi. The weaver's shuttle is shown by the side of the saint, and is engraved on slabs in the floor over the remains of departed members.

CHAPEL OF ST. MARTIN.<sup>1</sup> (In the Castle.)

The first reference to this is in an order from Henry III., August 28th, 1250, dated at Berkeley, in which, besides provisions for windows and a royal seat in the hall, he directs that "glass windows be made in the Chapel of St. Martin, and lengthen three of the windows of the same chapel, to wit, two in the chancel and one in the nave, that it may be better lighted, and let it be whitewashed throughout." It was in existence before 1287, for in the Pleas of the Crown of that year it is recorded that Philip le Noble had owned himself a robber, and abjured the kingdom in the Church of St. Martin.<sup>2</sup>

Wyrcestre describes this chapel as in the outer ward, or the first ward, and dedicated to St. Martin, also in devotion of St. John the Baptist, and he says that a monk of the Priory of St. James ought to celebrate every day, although he only does so on Sunday, Wednesday and Friday. Henry III. in the order above directs that "glass windows be made in the *other chapel*, and that a door be made in the chancel towards the *Hermitage* (Recluserium). In that hermitage make an altar to St. Edward, and in the turret over that hermitage make a chamber for the clerks with appurtenances . . . and find the wages of a certain chaplain to celebrate divine service in the chapel of our tower there, all the days of our life for Eleanor of Brittany our cousin, to wit fifty shillings per annum."<sup>3</sup>

The princess had died in 1241 after a captivity of forty years. To whom was this other chapel dedicated? Wyrcestre says that there is another "magnificent" chapel for the king

<sup>1</sup> *William Wyrcestre*, pp. 156, 157.    <sup>2</sup> *Transactions*, vol. xxii., p. 169.

<sup>3</sup> Liberate Roll, 34 Henry III., copied in Hudson Turner's *Domestic Architecture*, p. 225.

and his lords and ladies situate in the principal ward on the north side of the hall, where the beautiful chambers are built, but in his time they were ruinous, being void of floors and roofs, "vacuæ deplanchers et copertura."

It is interesting to remember that the two chambers now existing in Tower Street, and supposed to be the entrance respectively to the royal chapel and banqueting hall, are of the style of architecture of the reign of this king. Leland only speaks of the castle as having "a praty churche."

Barrett, on the dubious authority of a "vellum manuscript by Rowlie," speaks of St. Mary Magdalen's Chapel, near Ælle Gate, or New Gate.

This may be the chapel mentioned by Leland as being over Newgate. "In the utar wauill by the Castle, a *chappelle over it*. It is the prison of the citie." The figures which occupied niches on this gate have at various times been ascribed to Ælle and Coernicus, wardens of the castle, and later to the Consul Robert, the builder of the castle, and to Geoffrey Bishop of Coutances. These were taken down in 1766 and set up on a gateway in grounds at Arno's Vale. They have recently been acquired by the city, and are now at the Museum and Art Gallery, where careful examination has revealed them, on the authority of Mr. St. John Hope, to be two of the three Kings of Cologne, one presenting a casket of gold and the other a cup of myrrh. What has become of the third is not known, but as this would be kneeling before the Virgin and Child, it would be considered superstitious, and was no doubt destroyed. Representations of these statues are given in the *Proceedings of the Clifton Antiquarian Club*, 1907-8, vol. vi., p. 203

#### CHAPEL OF THE HOLY TRINITY.<sup>1</sup>

Barstaple's Hospital, Old Market Street.

This almshouse, founded by John Barstaple, merchant, three times Mayor of Bristol (1396, 1402, 1406), is referred to

<sup>1</sup> *William Wyrcestre*, pp. 75, 90, 99, 116, 149. Illustrations of Brasses, *Bristol: Past and Present*, vol. ii., p. 116.

several times by William Wyrcestre. He tells us that Barstaple's son, Nicholas Barstaple, was the first master (Presbiter Magister) of this house founded and built for thirteen poor men, "in veteri mercato anglie Old Market." John Barstaple, *ob.* 1411, and his wife Isabella are buried in the chapel, and two brasses with the inscriptions usual to this period mark the spot. The will of Isabella Barstaple is given in *Bristol Wills*, p. 86. It is dated March 2nd, 1411, and was proved in the following year. She desires to be buried in the chapel of the Holy Trinity, "jux portam Laffard," before the image of the Holy Trinity, and it will be noticed that the symbol of the Trinity, the trefoil, occurs on both brasses. Among her bequests is clothing to her son, Sir Nicholas, chaplain, and ten marks to Sir William Rijs, chaplain, to celebrate for her soul and her late husband's. The son, Sir Nicholas, gets also the best silver bowl with a cover, the best bed, &c.

Manchee (*Bristol Charities*) says that the charter, in the possession of the Corporation, founding the hospital is in a very bad state and partly obliterated. In an appendix, vol. i., p. 500, he gives (as far as he can) a copy. It appears to be a confirmation by Henry V., in the fourth year of his reign, of a grant made by his father, Henry IV., to establish the fraternity and guild in honour of the Holy Trinity and St. George. The hospital almshouse was to be erected "in a certain void place in the suburbs of Bristol, for the situation and wholesomeness of the air." The fraternity was to consist of brethren and sisters. Provision was made for divine service, by prayers and preaching, two chaplains being appointed, each of whom was to be master and guardian of the fraternity or guild.

The original building has been twice replaced by other erections, and when Mr. George Pryce wrote his *History of Bristol*, 1861, the brasses of the founders were "at the office of the Charity Trustees, awaiting the re-building of the chapel of the institution."

CHAPEL OF THE HOLY SPIRIT.<sup>1</sup>

"St. Sprite's Chapel in Radclif Church Yard."—LELAND.

William Wyrcestre mentions it as "Capella antiquissima," and as a decent chapel on the south side of Redcliffe Church. In seeming justification of Wyrcestre's statement as to its antiquity, Leland says: "This was a parochie before the buyldinge of Radclyfe grete new churche," though no documentary evidence exists in confirmation of this. It is certain, however, that this chapel was built by Henry Tessun, Precentor of Wells, Canon of Sarum, and Prebendary of Bedminster, "at his own expense." The Rev. C. S. Taylor gives the dates of Tessun's preferments as from 1226 to 1247. He died in 1254, so that we may conclude his building was erected in the best and purest style of English Gothic Art.

Barrett speaks of it as belonging to the Brethren of the Hospital of St. John the Baptist, "contiguous to the west end of the church," and dedicated to the Holy Spirit; but in 1383 a grant was made by the master and friars to the fraternity of the Holy Ghost, by which they enjoyed the use of this chapel. It stood so near the church as partially to hide the western view, and was accordingly taken down in 1763. It may have owed its preservation up to this time to its having been used as a grammar school since the reign of Queen Elizabeth. On its destruction the school was removed to the Lady Chapel, where it continued until quite recent times. In the wall under the west window was found a stone coffin with a figure of a priest carved in low relief on the lid, and beneath the words, "Johes Lavyngton."<sup>2</sup> He is said to have been a chaplain of this fraternity, 1393. This figure is now in the church, on the floor of the tower, and is the only relic left of this edifice. The chapel is shown on Millerd's large bird's-eye view of "The City of Bristoll," c. 1673, very near the south-west of the church. Four tall windows are shown, with

<sup>1</sup> *William Wyrcestre*, pp. 116, 143. Leland, *Itin.*, vol. v., p. 93. Latimer, *Eighteenth Century*. *Proc. Clifton Antiq. Club*, vol. ii., p. 197.

<sup>2</sup> Figured in *Bristol Past and Present*, vol. ii., p. 206.

gables above them in the roof. The position suggests the idea of a mortuary chapel, so familiar to travellers in the Rhone Valley, and the dedication to the "Lord and Giver of life" would be very appropriate.<sup>1</sup>

#### CHAPEL IN ST. JAMES'S CHURCHYARD.<sup>2</sup>

Another churchyard chapel was brought to light in the summer of 1894, by the demolition of the White Lion Inn at the junction of Bridewell Street and Silver Street. On clearing the ground a tiled pavement was discovered which identifies the position of a chapel thus quaintly referred to by William Wyrcestre: "Memorandum quod in cimeterio Sancti Jacobi, quasi versus fratres Sancti Francisci, capella pulchra quadrangula totum de frestone fundata tam in coopertura tecti quam fenestris, et continet ex quolibet latere capellæ 18 pedes quadrates cum 8 boterasses." (Memorandum that in the churchyard of St. James, going towards the Franciscan Friary, a fair chapel, quadrangular, all built of freestone as well as in the covering of the roof as in the windows; and it contains on either side of the chapel 18 feet square, with 8 buttresses.)

This reference to the roof suggests a span roof of stone, as in the south transept of Minchinhampton, or a barrel vault as at Ewenny and St. Catherine's Chapel, Abbotsbury. The tile pavement mentioned above was unfortunately broken up before a plan could be taken, and the tiles were sold to a dealer and removed to London. They were about seventy-five in number, apparently of the fourteenth or early part of the fifteenth century, and have been described in the *Proceedings of the Clifton Antiquarian Club*, vol. iii., p. 95. One tile has a cross patonce between five martlets, the shield of Edward the Confessor, and as Richard II. adopted this shield as his own, thus reviving the cult of the royal saint, it would

<sup>1</sup> For Henry Tessun's benefactions, see Wells Cathedral Manuscripts, *Hist. Comm.*, p. 173.

<sup>2</sup> *Itinerary*, Thos. Hearne, Ed., vol. ii., p. 79.

fix the date of the tile at the latter part of the fourteenth century, which agrees very well with its character.

There is no evidence as to the dedication of this chapel, but Leland refers to Robert the Consul having built the Castle of Bristol, and that he gave every tenth stone to the fabric of the *Chapel of St. Mary, near the monastery of St. James, Bristol* (juxta monas. S. Jacobi, Bristolliæ).

ST. BARTHOLOMEW'S HOSPITAL.<sup>1</sup>

(Christmas Steps.)

Though nothing is known of the foundation of this house, which in 1275 contained a society of brethren and sisters, it was considered in early times to owe its origin to the De la Warre family, as shown by a deed dated 1386. Wyrcestre measured the chapel, and reported it as containing in length "18 virgas vel 32 gressus," about 50 or 60 feet. He says it was formerly a priory of Regular Canons founded by the ancestors of the Lord De la Warre. In the *Little Red Book of Bristol* are drawn up "the ordinances for the masters and mariners of ships belonging to Bristol, chiefly in connection with a fraternity for the mariners."<sup>2</sup>

"In primis that the seyde place and ffraternite moghte be had and holden within the house other hospytall of Seynt Bartholomewe of Bristowe by licence of the maister of the seyde hospytall other of hys Depute for the tyme being." No doubt the chapel of the fraternity was that Chapel of St. Clement within the Bartholomew's in which Ricart tells us that the mayor and his brethren were accustomed to attend evensong on St. Clement's Eve, and to hear Mass and make their offering on the festival of the saint. Provision is made for the due attendance at the feasts of the church. "Item that every Mayster and Mariner that longeth to the seyde porte at every feste of Corpus Christie be ready in hys best araye to go in procession with the lyght of the seyde crafte duryng the seyde

<sup>1</sup> *William Wyrcestre*, pp. 88, 151. *Ricart*, p. 80.

<sup>2</sup> Vol. ii., p. 188.

procession in the worschup of God, of the Holy Sacramen, oure lady Seint Mary, and alle the holy compayne of Hevyn." This was in 1445.

In 1531 Lord De La Warre sold the place to Robert Thorn, to establish a free grammar school subject to certain conditions, one being that a solemn obit be kept yearly on the 11th October, at the Bartholomews, to pray for the soul of the Lord De la Warre, and for the souls of his ancestors. Nothing remains of this house but the well-known entrance gateway, with its beautiful arcading of the thirteenth century.

#### LEPER HOSPITAL OF ST. LAURENCE, KINGSWOOD.

There is but a meagre reference to the chapel of this house, and this is by William Wyrcestre, who speaks of it as a beautiful church (*pulchra ecclesia*) in honour of St. Laurence. He says the distance from the exterior of "Laffordys-yate" is 1,200 gressus (800 yards), or a little less than half a mile.

It was a royal foundation, being endowed by King John when Earl of Mortain, and confirmed by charter in 1208.

In 1465 Edward IV. granted it to the Dean and Chapter of Westbury to increase the endowment, who in acknowledgment were in 1535 paying a salary of £2 to a priest to celebrate Mass in the chapel.

#### HOSPITAL OF ST. JOHN THE BAPTIST.

(Redcliffe Pit.)

This religious house, consisting of "brethren and sisteren" ruled by a procurator, stood on the river Avon, and is described as being opposite the Church of St. Mary Redcliffe. It was in existence before 1287, for in the Pleas of the Crown of that year it is recorded that John le Tanur had owned himself a robber and abjured the kingdom in the Church of St. John de la Redeclive.<sup>1</sup> Wyrcestre gives the length of the "aula" as 21 gressus (42 feet), and the breadth 13 gressus (26 feet). This, both in length and width, is half the size of the church of

<sup>1</sup> *Trans. B. and G. Arch. Soc.*, vol. xxii., p. 159.

the hospital of the Gaunts. The "aula" here mentioned was the hall in which the sick lay, as usual in mediæval hospitals, with a chapel beyond for divine worship. The cloister was about 60 feet each way, and with its four-square conduit of standing water in the centre would form a pleasant place for the recreation of poor patients. That it was an important place is shown by the fact that Henry VI. lodged here with his Queen on his visit to Bristol in 1446. William Canynge, the second, bequeathed "a pair of vestments of red damask, for the use of the hospital of St. John Baptist, in Redcliff putte, forever."

There are two seals extant, a very fine one of the thirteenth century (described and figured in *Proc. Clifton Antiq. Club*, vol. v., p. 2), and another of the fifteenth century (vol. iii., p. 13). In connection with this was a hermitage "in rubeo clivi super aquam avonæ, anglice Avyn." It still exists, cut out of the solid rock, with its original pointed entrance.

#### NUNNERY OF ST. MARY MAGDALENE.<sup>1</sup>

This was situated at the foot of St. Michael's Hill, where the King David Inn now stands. It was founded in 1173 by Eva, the first prioress, wife of Robert Fitzharding, with whom she was buried in the Abbey of St. Augustine, the church of his creation. Wyrcestre speaks of it twice as a small house, consisting only of three nuns who had taken the vows of poverty, and again as that of religious novices, which would bring up the sisterhood to a respectable number. Mr. Dallaway says that the daughters of the principal inhabitants received their education here. The chapel was about 54 feet long, with a chancel, and it had a nave and three aisles with four arches. Barrett gives a list of the prioresses and other particulars, and an account of the visitation of Bishop Giffard, of Worcester, in 1284, when he rebuked the Vicar of St. Michael for withholding from the nuns, for three years, two shillings and two pounds of pepper and cummin yearly, and restitution was duly ordered.

<sup>1</sup> *William Wyrcestre*, pp. 77, 131, 151.



He also preached here, and the text is recorded: "Filiæ tibi sunt? Serva corpus illarum" (*Ecclus.* vii. 24). The house was sold in 1540 to Henry Brayne, merchant-tailor of London.

#### THE CHAPEL OF THE THREE KINGS OF COLEYN.

This chapel, with its picturesque dedication, is not mentioned by Wyrcestre, for he died a few years before it was built. Leland, who wrote about 1540, calls it "Fanum 3<sup>m</sup> regum juxta Barptolomeawes extra Fromegate." John Foster, by will dated August 6th, 1492, directed that his executors should find a priest to sing daily in the chapel of his almshouse in Stepe Street, for twelve years after his decease for his soul and the soul of his relations. John Esterfield, merchant, one of the executors in a deed of trust (1507) recites that John Foster, late merchant of Bristol and sometime mayor, of his good and virtuous mind, builded a chapel in the honour of God and the Three Kings of Coleyn, with an almshouse thereto annexed, containing 14 chambers with 14 gardens, for a priest, 8 poor men and 5 poor women therein to dwell, called Foster's Almshouse, situate at the north-west end of Stepe Street in the parish of St. Michael. The accounts of the house were to be rendered in writing in the said chapel on the Monday next after the Feast of St. Martin, and the priest was on that day and at the times as directed to say prayers, yearly for ever, and at the end of the "diriges" therein directed to be made, 7d. was to be distributed to the said poor men and women in money or in bread, and that, if the mayor and town clerk attended the account and gave "good advice and counsel," the said mayor to have for his labour 5s. and the town clerk 20d.<sup>1</sup>

The Commissioners appointed by Edward VI. reported that the chapel, by virtue of its purposes "for the helpynge relief and comferte of a certeyn number of poore people there to contynue and have their livinge from tyme to tyme for ever, is without the compasse of the statute and the King's Majestie not entitled thereunto by fforce of the same."

<sup>1</sup> Manchee, *Bristol Charities*, vol. i., p. 80.

The chapel, which forms so picturesque an object at the top of Christmas Steps, is a fair specimen of the style of architecture prevalent at the end of the fifteenth century. Its eastern window, looking over the steps and above the seventeenth-century sedilia (which may have replaced an earlier erection), is of four lights, and the only other window is one of three lights on the north side. Its western front is beautified by three important canopied niches, one over the doorway and one on each side, no doubt intended to receive the figures of the Three Kings, though how much of this is original or how much is the creation of the restoring architect it is difficult to say. The interior is in good condition, and divine service is held here on Monday evenings, the inmates of the almshouse attending the parish church, or such other places as they may choose, on the Sunday. That it has been well cared for in times past is shown by a well-proportioned brass chandelier, bearing the inscription: "The gift of S<sup>r</sup> John Duddlestone, Baronett, 1692." He was a merchant largely interested in the tobacco trade, and had been created a baronet in the preceding year. He was a Whig and a Dissenter, and Mr. Latimer considers it probable that he was sent to Kingsweston to offer the respectful homage of the citizens of similar sentiments to William III., on his landing there on his return from the Battle of the Boyne, when this honour was conferred on him. In a recent restoration tiles have been placed in the pavement with the initials of the Kings—Melchior, Gasper and Balthazar—crowned, and with sceptres at the angles. The poor in the almshouse of the "Three Kings of Culleine" were remembered in the wills of John Esterfield, 1504, and William Carr, 1574.

It has been suggested that Foster, the Bristol merchant, may have travelled to Cologne, and there received the inspiration which prompted him to raise this chapel in their honour. It appears to be an unique dedication in England, a fact of which Bristolians may be proud. I am indebted to Miss Rotha Clay for the following from *Vetusta Testamenta* (Nicolas):—

“ In the will of Theobald Evyas, Widow, she leaves ‘ To the sepulture of the 3 Kings of Cologne my ring of gold with the rubie.’ ”

#### ST. MATTHIAS.

This is mentioned in the Bristol volume of the Archaeological Institute, p. 138, as being in Bridge Street “ on the site now occupied by the Freemasons’ Hall.” The writer gives Leland as his authority, but I cannot trace the passage. From notes in Evans’s *Chronological Outline* it seems to rest on Chatterton’s writing, and to be absolutely worthless. Evans places the chapel in Canynges’ house in Redcliffe Street.<sup>1</sup>

#### ST. JORDAN.

The earliest record I can find of this chapel is by Leland : “ S. Augustines, Blak Chanons extra mænia, ibique in magna area sacellum, in quo sepultus est S. Jordanus, unus ex discipulis Augustini Anglorum Apostoli.”<sup>2</sup>

This must have been within the sanctuary which, from William Wyrcestre’s description, was of large extent, and included nearly the whole of the present green.

We have seen that there was a shrine of St. Clement adjacent to this chapel, and in 1491-2 twelve persons claimed sanctuary, each of whom paid 4d. for the insertion of his name in the sacrist’s book.

#### THE GAUNTS.

The history of this chapel is so familiar to us through the admirable volume on *St. Mark’s, or the Mayor’s Chapel, Bristol*, by Alderman W. R. Barker, that any comment here is needless.

#### ST. BRENDAN.<sup>3</sup>

Wyrcestre took special pains with this chapel, counting the steps (840), beginning at the end of Frog Lane to the Church of the Mount of “ Sancti Brandini.” Also he says that the

<sup>1</sup> Evans, p. 105.      <sup>2</sup> Leland’s *Itinerary*, vol. v., p. 64.

<sup>3</sup> *William Wyrcestre*, pp. 129, 131, 150. Evans’s *Chronicle*, pp. 86, 98, 148.

hermit there told him that "sailors and discreet men" declared that the chapel was higher than any spire either of Radclyf or of any other church by 18 fathoms of height. The length of the chapel was  $8\frac{1}{2}$  virgas (about 25 feet), and the width 5 virgas (15 feet). It was surrounded by a wall, the circuit of which measured 180 steps (360 feet). He also says that this chapel of the hermit—"super montem altissimum Sancti Brendani"—belonged to the Priory of St. James and the mount is supposed to represent Mount Calvary, near Jerusalem. The chapel was in existence about 1193, when Henry, Bishop of Worcester, confirmed to St. James's Priory, among other churches, that of St. Brendan without the Town.<sup>1</sup> Mr. Dallaway says that the Irish and Spanish sailors were bound to hear Mass and to present offerings at the Chapels of St. Vincent and St. Brendan when they came into harbour. From the inaccessibility of the former, we may assume that the Chapel of St. Brendan would be the more favoured resort, and certainly with the Irish, for he was an abbot of their own country. His anniversary falls on May 16th, and he is shown in art with a blackbird on his wrist. In 1351 Lucy de Newchirche offered herself to the Bishop of Worcester to be shut up in the hermitage of St. Brendan of Bristol, being desirous to quit the world; and having satisfied the bishop as to her conduct and purity of life, leave was granted to her on the 7th May. On August 14th, 1403, forty days of indulgence were granted by William of Wykeham, Bishop of Winchester, to all benefactors of the Chapel of St. Brendan, and to Reginald Taillor, the poor hermit there, by his letters for one year only to continue.

Leland (c. 1542) speaks of it as "now defacyd on Brandon Hill, a quarter of a myle by west of the Gaunts," and in 1565 this small foundation was, like others, entirely swept away, and Mr. Read, the Town Clerk, erected a windmill in its place. On excavating for the foundations of the Cabot Tower, parts of walls were found below the surface, which Dr. Alfred Fryer

<sup>1</sup> Dugdale, *Mon.*, vol. ii., p. 75.

considered to be the remains of this chapel, and skeletons which he presumed to be some "of the poor hermits who once occupied the hermitage."

#### HERMITAGE CHAPEL OF ST. VINCENT.<sup>1</sup>

Of all the most unlikely and inaccessible places for a chapel, surely none could compete with this, high up in the precipitous Ghyston Cliff, known to us from our childhood as the Giant's Cave. Wyrcestre is more than usually diffuse in his description, making many references, and even recording the date of his visit: "Sunday 26th September, in anno Christi 1480."<sup>2</sup> "The Halle of the Chapell of Seynt Vincent of Ghyston clyff ys IX yerdes long and the brede is 3 yerdes." He also speaks of the kitchen as 3 yards broad, but does not fill in the length, which he perhaps intended doing at a subsequent visit. "From the Chapel of Seynt Vyncent ys to the lower water 40 vethym [240 feet], and from the ovyr part of the mayn grounde londe of the seyd hygh rok downe to the seyd chapelle of Seynt Vyncent been XX vethym rekened and proved; and so from the hygh mayne ferme londe of the seyd rok downe to the lowest water ground of the channel of Avyn and Frome is 60 vethym [360 feet] and much more, proved by a yong man of Smythy's occupacion yn Radclyffe Strete that seyde yt to me, hath both descended from the hyghest of the rok down to the water syde." His measurement is fairly correct, though he overstates the total height, and the distance from the ground above to the cave below is only about 60 feet. It has been suggested that the area of this cave (which is also called Fox Hole) is not large enough for such purposes of devotion, and that there may have been a projecting ledge of rock at that time which has since been destroyed.

Within recent times adventurous people could find a path down to the cave, and it is evident that there must have been

<sup>1</sup> *William Wyrcestre*, pp. 47, 53, 54, 55, 150, 162. *Bristol: Past and Present*, vol. ii., p. 248. *Proc. Clifton Antiq. Club*, vol. v., p. 70:

<sup>2</sup> September 26th fell on a Tuesday in 1480.

a path, for Wyrcestre speaks of his *ascending* from the chapel to the high land. He calls it a hermitage with a chapel "in rupe periculossima."

The path must have been far better than the present state of the rock would lead us to suppose, for Wyrcestre was at this time sixty-five years old, which is not generally considered a favourable age for rock-climbing. In 1804 the cave was occupied by a gang of robbers, and access was gained by a ledge along the face of the cliff. Some colour is given to the locality of the chapel by the fact that a glazed encaustic tile and the fragment of a small Gothic window were found here some time since on the removal of some rubbish.

In 1492 an indulgence was granted for relief of Thomas Dene warden of chapel on Gyston Clyf in Clyfton.<sup>1</sup>

#### ST. MARY MAGDALEN, BRIGHTBOW.<sup>2</sup>

Wyrcestre, walking along the way beginning at the west end of the churchyard of St. Mary Redcliffe, going on by the way leading to Trene Mills, came to the Hospital of the Blessed Mary Magdalen, on the right hand towards the Bridge of Brightbow. With his inveterate habit of counting, he says that to the cross and chapel of the said hospital he had walked 300 steps, and that from the hospital to Brightbow Bridge, where the liberty of Bristol ends, was another 230 steps, so that in all he counted 530 steps. Further on he says that the chapel anciently founded with the hospital for leprous women is situated in the north towards the Bridge of Brightbow, beyond the house of the chaplains of William Canynges, and beyond the way leading to the mill called "Tremyllis," in another part of the cemetery of Bedminster.

As to the date of the foundation of the hospital, I am indebted to our member, Mr. Hudd, for calling my attention to the preface to the volume of *Sarum Charters and Documents*, in

<sup>1</sup> Ely Episcopal Register.

<sup>2</sup> *William Wyrcestre*, pp. 83, 84, 85, 149. *Sarum Charters and Documents*, Rolls Series, p. 172.

which the editor quotes a grant by Gilbert de Lacy, Prebendary of Bedminster, of a chantry chapel for the hospital for leproous women at Bristol (c. 1226), reserving the rights of the mother church of Bedminster. The inmates are by this grant permitted to have a chaplain and chantry, but under such strict regulations as to the non-admission of outsiders to their chapel as show that no fear of contagion and no feeling of repugnance were likely of themselves to suffice to keep persons from desiring admittance. Only handbells were to be used, and these were not to be hung. A beautiful seal of the house is figured on Plate 2, *Proceedings Clifton Antiquarian Club*, vol. iii. It represents the saint standing under a richly crocketed niche pierced with trefoliated tracery. In her right hand she holds a tall ointment box, to which she points with the left hand. The legend is in black letter, fifteenth-century characters: "S. Hospetal Marie Magdalene. Bristoll. IX Britbow."

#### ST. KATERINE, BRIGHTBOW.<sup>1</sup>

Wyrcestre refers to this hospital incidentally when he speaks of the Bridge of Brightbow, as being opposite the Church of the Hospital, and again as the "free chapel of the Hospital of St. Katerine," and as the "Hospital in the Church where Master Abyndon, musician of the King's Chapel, is Master." Later on, as if by second thought, he gives the dimensions: "Longitudo navis ecclesiæ Sanctæ Katerine prope Bristoll, continet 16 virgas. Latitudo ejus continet 7 virgas cum dimidis. Longitudo cancellæ 9 virgas. Latitudo ejus 5 virgas cum dimidio."<sup>2</sup> The total length, therefore, would be 75 feet. Collinson, writing 1791, says that nothing remains of the chapel but the blocked-up east window.

Lord Robert of Berkeley, the second of that name (1189—1220), was the founder, as is recorded in the manuscript by Abbot Newland at Berkeley Castle.

<sup>1</sup> *William Wyrcestre* (Dallaway), pp. 84, 149; (Nasmyth), p. 294. *Smith's Lives of the Berkeleys*, vol. i., p. 89.

<sup>2</sup> Nasmyth Edition, p. 294.

The cross-legged effigy in the north transept of St. Mary Redcliffe is said to have been removed there from St. Catherine's Chapel, and Pryce in his *History of Bristol* suggests that it may have been that of Lord Robert. We know that he was buried over against the high altar "at St. Augustine's Abbey," but Miss Roper says<sup>1</sup> that it was customary for the effigy of a founder to be placed in such hospitals notwithstanding the body being buried elsewhere.

The editor of the Bristol and Gloucestershire Archæological Society attributes it to Robert de Were, third son of Robert Fitzharding. He died 1229. So that the military costume would suit either.

An elaborate paper by Mr. Hudd<sup>2</sup> gives full particulars of the masters from 1324 to 1548. The office was not always held by a priest, certainly two in the sixteenth century were laymen. The brethren wore a St. Catherine's Wheel worked in cloth on the left shoulder. A seal of the fifteenth century is figured in *Proceedings of the Clifton Antiquarian Club*, vol. iii., plate 2, and notice of this and an earlier seal is given on page 12.

In a note by Mr. Latimer it is stated that the hospital was not suppressed, for masters continued to be appointed by the Crown until 1664.

#### ST. ANNE IN THE WOOD, BRISLINGTON.<sup>3</sup>

"A two miles above Bristowe was a common trajectus by bote, where was a Chapelle of S. Anne; on the same side of Avon that Bath standith on, and heere was great pilgrimage to S. Anne."—LELAND.

Though the last on our list, this pilgrimage chapel had far more than a local reputation, sharing even with Our Lady of Walsingham the devotion of the faithful. In the spring of 1486 Henry VII. visited Bristol, and after being received at St. Augustine's Abbey "on the morn when the King had dined, he rode on pilgrimage to St. Anne's in the Wood."

<sup>1</sup> *Trans. B. and G. Arch. Soc.*, vol. xxvii., p. 52.

<sup>2</sup> *Proc. Clifton Antiq. Club*, vol. i.

<sup>3</sup> *Wyrcester*, pp. 61, 62, 63. *Journ. Arch. Soc.*, 1875, p. 204.



And sixteen years later (August 22nd, 1502) he revisited the shrine, this time in company with his Queen, who made an offering of two shillings and sixpence.

The Duke of Buckingham (Bounteous Buckingham) was more generous, as his diary records: "My Lord's and my young Lady's oblation to St. Anne in the Wood, 7s. 4d."

Maud Esterfield, by will dated July 21st, 1491, leaves "a ring of gold to the use of the Chapel of St. Anne by Bristol, Co. Somerset."<sup>1</sup>

Wyrcestre was very much impressed with the chapel and its contents. He tells us that it was founded by "a certain Lord De le Warr." This was very likely the lord who founded the Hospital of St. Bartholomew. The Manor of Brislington was held by the De la Warre family from the reign of King John to that of Henry VI.<sup>2</sup> From Wyrcestre's measurement we learn that the length of the chapel was 19 virgas (57 feet), the breadth 15 feet, and that there were nineteen buttresses round the chapel. If the height of the chapel was anything like that which Wyrcestre leads us to suppose it would need all these buttresses to support it. There were two square wax candles reaching to the height of the vault, eighty feet; one of which was the gift of the Guild of Weavers, and the other of the Guild of Shoemakers. The candles themselves were ten inches in height and eight inches in thickness, and they were renewed yearly against the Day of Pentecost. Each candle cost £5, "and so the two aforesaid wax candles cost £10." Surely from the height and cost recorded, Wyrcestre must have meant to include the pedestals on which these candles stood, but even this seems an incredible solution of the difficulty. And there were in the said chapel thirty-two ships and boats, five of which were of silver of the value of twenty shillings each. These were no doubt the offerings of mariners. And before the image of St. Anne are thirteen square wax candles.

The site of the chapel is now only matter of conjecture. In 1899 I visited the wood with some friends, and the Vicar

<sup>1</sup> *Bristol Wills*, p. 177.

<sup>2</sup> *Collinson*, vol. ii., p. 412.

of Brislington pointed out a spot where he had excavated and revealed a wall of semi-circular plan resembling the foundations of an apse. Unfortunately, however, it faced the west instead of the east. I also have a tracing of the fragment of a tile, of thirteenth-century character, found on this spot. The only personal association comes to us from a sepulchral slab found on the site of Keynsham Abbey, to which the chapel belonged. It bore the following inscription: "Hic . jacet . Walterus . Joie . Canonicus . nuper . custos . capelle . sancte . Anne . in . the . wode . cujus . anima . propicietur . altissimus . Amen." Another inscription has "Sancte Anne in Silva."

Wyrcestre refers <sup>1</sup> to a Chapel of the Holy Cross on "Thyrdam doune" towards the College of Westbury. Its length was 9 virgas (27 feet) and breadth 15 feet.

In a paper on "The Manorial History of Clifton,"<sup>2</sup> the author describes the boundary at a certain spot indicated by a remarkable hawthorne, and thence to a merestone between the *Chapel of St. Lambert* and the King's highway. This chapel must have stood not far from the Black Boy Inn at Redland.

There was a chapel in the parish of Temple dedicated to St. Mary, for the Will of Reginald Taillour was proved January 7th, 1398, "in the Chapel of the Blessed Mary outside the entrance of the Parish Church of Temple."<sup>3</sup>

Mr. Richard C. Tuckett sends me the following notices of a chapel dedicated to St. Anthony:—

Wadley's *Abstract of the Bristol Wills*, p. 158: "No. 263.—Will of Robert Hynde Goldsmith and Burgess, dated 17th May, 1476. Legacy to 'the fabric of the Chapel of St. Anthony opposite the Chapel of St. Anne.'"

<sup>1</sup> (Dallaway), p. 78.

<sup>2</sup> *Trans. B. and G. Arch. Soc.*, vol. iii., p. 214.

<sup>3</sup> Wadley, *Bristol Wills*, p. 55.

Paterson's *Road Book*, 1824, p. 110. Route, London to Bristol: "ST. GEORGE.—This place may be deemed a suburb to Bristol; it contains a good modern church, with a large square tower, 72 feet high, at its west end. On a hill near the turnpike gate leading to Crow's Hole, is a small house that was formerly a Romish Chapel, and still retains the name of St. Anthony's Chapel."

When we look down upon our city from a height, such as Wyrcestre calls the "Mount of St. Michael," we realise with pride that Bristol is justly called the City of Churches, but after our long walk with our old friend we can see how much we have lost. If we had stood with him or with Leland we should have seen the eighteen churches which the latter recounts, of which St. Ewen, St. Lawrence, St. Leonard, St. Giles, and St. Werburgh, have all disappeared, though the last named has been re-erected in the suburbs.

Of the many monasteries, only two remain, the Abbey of St. Augustine and the Priory of St. James. The Dominicans, the Franciscans, the Carmelites and the Austin Friars have all vanished. Of the twenty-five chapels we have been considering only those of the Weavers, the Hospital of the Gaunts, Barstaple, and the Three Kings remain, while the relics of St. Clement's have only recently been brought to light.

One cannot but be struck with the immense care with which the townsfolk provided for religious observances under all circumstances, and which they enforced with all their might. Mass at five in the morning for artificers and ordinary sailors at Knapp's Chapel on the Back, special services for Irish sailors at St. Brendan's, for Spanish sailors at St. Vincent's, and for those who coasted in the Bristol Channel at the Chapel of St. Blaize, were made compulsory at a time when it was customary

"To force all people though against their consciences to turn saints," while heavy fines were inflicted on mariners who failed to walk in procession in their "best arraye" on the Feast of Corpus Christi.<sup>1</sup>

<sup>1</sup> *Little Red Book of Bristol*, p. 188.

But it was not the common people only who were looked after in this paternal manner ; the burgesses themselves, even the mayor and council, were subject to similar regulations. On All Hallowe'en Day (November 1st), after dinner, they were to assemble at the Tolzey, thence go to All Hallowe'en Church, there to offer, and after unto the mayor's place, " there to have their fires and their drinkings with spiced cakebread and sundry wines, the cups merrily serving about the house, and then from thence every man departing unto his parish church to evensong." The next day, All Souls' Day (November 2nd), the mayor and town clerk were to go to Redcliffe Church. On St. Clement's Even they were to go to St. Clement's Chapel within the Bartholomews, there to hear their evensong, and on the morrow their Mass, and to offer there ; and on St. Catherine's Even (November 24th) they were to walk to St. Catherine's Chapel within Temple Church, there to hear their evensong, with the accustomed cakes and wines in the hall afterwards. And the next day they were to hear Mass and offer. On St. Nicholas Day (December 6th) they were to hear Mass at St. Nicholas Church, and hear the bishop's sermon, and after dinner the mayor and sheriff and their brethren to play at dice until the bishop came, and then he and his " chapell " were served with bread and wine, and so departed to St. Nicholas Church to hear the bishop's evensong.<sup>1</sup>

Disclaiming all pretence to original research, my object has been to collect the scattered records and traditions of these vanished sanctuaries, and to " gather up the fragments " (if only of memory) " that remain, that nothing be lost."

<sup>1</sup> *Ricart's Calendar*, pp. 79, 80.