XLVI. *An Account of the Ancient Constitution, Discipline, and Usages of the Cathedral Church of Exeter*: by JOHN JONES, Esq. F. S. A. in a Letter to CHARLES BARATTY, Esq. F. S. A.

Read 13th March, 1817.

Franklyn, Devon, 2d Feb. 1817.

MY DEAR SIR,

I SEND you my papers relating to the Ancient Constitution, Discipline, and Usages of the Cathedral Church of Exeter; requesting you to submit them to the Society of Antiquaries: and, as I am not aware that the public is possessed of any information on such a subject, except the meagre account in Dugdale's History of St. Paul's, and some few passages in Archdeacon Reynolds's Tract on Church Government, and in Archdeacon Churton's Life of Dean Nowell, I think it probable that the Society may find them not undeserving their notice.

Sincerely your's,

JOHN JONES.

To Charles Baratty, Esq. F. S. A. Inner Temple.

THE duties of the Roman Catholic Clergy are little known, at present, in this country; and the Constitution, Usages, and Discipline of an ancient English Cathedral Church, anterior to the Reformation, are, in our times, matters of curiosity. The few remaining sources of information concerning them are so difficult of access, that the en-

suings History, which I have collected from a series of statutes of the Bishops of Exeter, extending from the time of Bishop Marshall, in the reign of Richard the First, down to that of Bishop Oldam in the reign of Henry the Eighth, and from other authentic muniments, may not be unacceptable. The Statutes alluded to are, for the most part, dispersed among the registers of the bishops of this diocese;^a and the earlier ones are all collected together in a more modern manuscript of eighty-nine large pages in the Bodleian Library at Oxford, described, "Cod. MS. A. Wood Empt. N° 9." From these materials the following compilation has been formed. It is to be observed, that the Constitution of this Church, as it appears in the following pages, is precisely that in which it subsisted at the very eve of the Reformation: and that Exeter Cathedral was, during the lapse of three full centuries immediately preceding the Reformation, one of the richest and most magnificent ecclesiastical establishments in the kingdom. If there shall appear some few discordancies and obscurities, they exist in the original documents, and are not chargeable on the compiler.

The body of ecclesiastics belonging to the Cathedral, exclusively of the Bishop, consisted of a *Dean*, twenty-four *Canons*, twenty-four

^a The episcopal registers of this see begin with the death of bishop Blöndy, which happened on the feast of St. Stephen the Protomartyr, A. D. 1257. Bishop Bytton's, from the year 1292 to 1306, is unfortunately lost; but the acts of the other bishops of this diocese, until the Reformation, are, for the most part, complete and in the highest state of preservation. Happily they have escaped the fate deplored by Wharton—"Horum (sc. Scriptorum rerum ecclesiasticarum) autem pars minima ad nos transmissa est; haud ita temporis injuriâ tamen quàm sacrilegio intercepta. Perierunt pars maxima, quando avarâ sæculi superioris iniquitate monasteria eversa sunt. Ecclesiæ collegiatæ demolitæ, bibliothecæ utrarumque directæ, laceratæ, vilissimis usibus vel etiam flammis damnatæ. Atque utinam Ecclesiæ Cathedrales Sacrilegorum Rapinam effugere potuissent! Harum etiam aliquot archiva homines nequissimi mutilarunt, distraxerunt, sædârunt. Id in plurimis avaritia et impietas, in nonnullis superstitia effecit. Comperi enim episcopum quendam ante centum et quod excurrit annos, avitæ superstitionis delendæ pretextu, omnia ecclesiæ suæ monumenta et registra igni tradidisse." Præf. in Angliam Sacram, p. 10.

Vicars, an indefinite number of *Annivelars* or *Annivellaries*, twelve *Secondaries*, four *Custors* or Keepers, and fourteen *Choir-Boys*, besides other inferiour officers and servants. Of the twenty-four Canons, the chief were, the Precentor, the Chancellour, the Treasurer: which three, with the Dean, were styled dignitaries; the Archdeacon of Exon, the Archdeacon of Totnes, the Archdeacon of Cornwall, the Archdeacon of Barum, and the Penitentiary and Sub-Dean, whose offices were usually, if not always, united in the same person. The other sixteen Canons were termed Ordinary Canons (*simplices Canonici*). The Vicars were strictly Vicars, the servants or vicegerents of their respective masters, the canons. The offices of Annivelars, Secondaries, Custors, and other inferiour ministers, will be shown in the sequel.

It is evident, from the registers, and from all the records relating to this Church, that the clergy of Exeter Cathedral, were seculars, and not monks.

The canonical hours, or seven hours of prayer, in the Roman service, so often mentioned in the ensuing pages, are these. Mattins and Lauds, at midnight, and generally undivided, although distinct canonical hours: Prime, at six in the morning: Tierce, at nine in the morning: Sext, at noon: None, at three in the afternoon: Vespers, about six in the afternoon, with Compline, which is no more than the conclusion or completion of the daily service. Besides these, the Choir were obliged to recite very frequently, the office of the B. V. M., the office of the dead, and the gradual and penitential psalms: so that, with the high mass, the cathedral clergy could hardly be less than five hours every day in choir.

DEAN.

The Dean was bound to reside and exercise his office in the church in person; and his spiritual jurisdiction, out of the church, either by himself or by a proper official, on pain of losing his daily distribution

for a month, and to be otherwise punished, at the pleasure of the Bishop, if his contumacy required it. The Precentor, Chancellour and Treasurer, were to execute their offices and duties under the like penalty. (Stat. Bishop Bronescombe, 1275.) Bishop Grandisson, in 1358, reproved the then Dean for his pernicious negligence and dissimulation, in suffering irregularities by the members of the church to go unpunished. He was to note and punish with diligence the vicars and other ministers, and especially the secondaries, for faults and absences. (Stat. Bp. Grandisson, 1358.) He or the President of the Chapter, was to disclose to the Bishop the excesses of the Canons; and, with the Chapter and in the Chapterhouse, was, under pain of the greater excommunication, to correct, punish, and chastise (doubtless by flagellation,) the vicars and other inferiour ministers for negligence, irreverence, or indevotion in divine offices, and for incontinence. (Stat. Bp. Brantyngham, 1387.) Bishop Brewer, in 1231, appropriated to the Dean, the churches of Braunton and Tawton, with the dependent chapels of Swimbridge and Lankey. (Regr. Bp. Bronescombe, fo. 37.)

PRECENTOR.

The Precentor had the church of Peyngton for governing the choir^a and singing boys, by the gift of Bishop Quivil; and he had

^a The phrases "*cum regimine chori*,"—"diebus quibus chorus regitur," frequently occurring in my authorities, must, I think, have some technical meaning which I have been unable to ascertain, although I have made enquiry of many ecclesiastics of the Roman church in this country and on the continent. In bishop Lyndwood's *Provinciale*, fo. 104. (edit. Oxon. 1679), I find the following passage:—"Episcopus namque Sarum in Collegio Episcoporum est Precentor, et temporibus, quibus Archiepiscopus Cantuarien. solenniter celebrat divina præsente collegio episcoporum, *Chorum* in divinis officiis *regere* debet de observantia et consuetudine antiqua." Upon enquiry of a reverend and learned Gentleman, a Doctor of Sorbonne, formerly a Canon of the cathedral of Sens, and now the Abbot of La Trappe, he writes,—"*Je ne vois rien, Monsieur, dans notre ordre, qui me présente le sens de ces mots, cum regimine chori,—diebus quibus chorus regitur.* Mais il y avoit a Sens un Préchantre,

also the Church of Chudleigh by the gift of the same bishop. The Precentor's residence in Chudleigh parish was at Ugbrooke, the present seat of Lord Clifford.

CHANCELOUR.

The Chancelour had the church of Saint Neuline, for the Lecture, by the gift of Bishop Quivil. It was his duty to compose the letters missive concerning the affairs of the church, and, when composed, to read them to his fellow canons and brothers assembled in chapter. (Stat. Bp. Brantyngham, 1387.)

TREASURER.

The Treasurer had the church of Saint Probus, by the gift of Bishop Quivil, for the care and custody of the things of the church. The Custors and servants of the church were under his immediate superintendence; and he was to take care that the custors did their duty as to bell-tolling. (Stat. Bp. Quivil, 1280. Stat. Bp. Brantyngham, 1387.) As early as the episcopate of Bishop Bartholomew, in 1163, there pertained to the Treasurer three estates without the city, viz. Bera, Morcheshull, and Donllysforda. In the city, an house next the cathedral and an orchard. In the church, wax and candles throughout the year, except at the feast of the Purification of the B. V. M. and Saint Peter ad Vincula; at which, the canons had half of the wax and candles; so, however, that the lights which the Treasurer should minister at the purification should be his. Also one half

Precentor; c'étoit une des dignités. Il avoit en tout temps la surintendance du chant et des ceremonies, étoit le supérieur des chantes, et avoit sous lui, comme lieutenant, un sous-chantre, qui étoit un demi-prébendé non capitulaire, et conduisoit les chantes. Mais, outre cela, les jours de grande fête ou deux chanoines étoient chantes; les jours seulement ou les chanoines portoient la soutane rouge, il étoit en chappe et en rocher, un baton pastoral à la main, avec des gants et un anneau, marchoit apres les chantes, et regloit l'office. Il est possible que ce soit la le sens des Mots, *diebus quibus chorus regitur*; d'autant que cette eglise, étant très ancienne, on y avoit conservé avec grand soin, tous les vieux usages."

of the oblations on the altars throughout the year belonged to the Treasurer; unless bequests to the church should be placed on the altars, which were to be applied to those uses for which they were given. Besides, one half of the Pentecostal oblations, whensoever processions should be made, at that time, in Devon; and half of those which should arise from the bells. Also three marks of the common stock to be given for hiring custors, keepers of the church, whom the Treasurer, for the time being, should appoint at his will, and who were to swear fidelity to the Chapter in the chapter-house, and to the Treasurer, wheresoever he would. The Chapter also and the Treasurer were, out of the common stock, to minister wine, victuals, and straw for the church, and frankincense, and wages for washing the vestments and ornaments of the church, and ropes for the bells. The Treasurer also ministered lights throughout the whole year; and had at his disposal the cemetery and right of burial: Of those things which arose from the Chapter, the Treasurer had his portion, as the other canons, over and above what belonged to him as treasurer.

PENITENTIARY AND SUBDEAN.

The Penitentiary was a clergyman especially appointed by the diocesan to pronounce upon the nature and duration of the penances enjoined by the ancient canons, and to confer absolution in those particular cases which the bishop had reserved to his own tribunal. The reserved cases were crimes of peculiar enormity, or involving public scandal: and the motive which engaged the episcopal body to reserve such cases was to implant in the penitent a more lively horror of his crime, and to prevent the perpetration by the difficulty of obtaining absolution: but there was no reservation in articulo mortis.

The office of Subdean was founded on the Nones of July, 1284, by Bishop Quivil, who endowed it with the church of Egloshele in Cornwall. This officer was to supply for the Dean in his absence, and to act as the Bishop's penitentiary. Once during the year he was

obliged to visit the diocese of Exeter, “*ut infirmi qui ad civitatem Exon. non possint accedere ab eo animarum suarum remedium recipiant salutare.*” William De Bisiman was appointed the first Subdean, and was installed by the bishop himself in the third stall of the choir of the cathedral, on the right hand of the Dean. This office of Subdean and Penitentiary was common at that time in cathedral churches; for the Bishop says, “*Volentes ecclesiam Exoniensem aliis Ecclesiis cathedralibus Regni Anglicæ conformare.*” (Register Bronescombe and Quivil, p. 125).^a

CANONS AND VICARS.

From the time of the foundation of the church there were twenty-four canons, each of whom, whether resident or absent, was accustomed to receive only six marks yearly in the name of Prebend;^b so that whatever of the revenues of the church accrued, over and above such prebends, was divided, in the name of daily distributions, by the steward of the church, or by certain persons appointed for that purpose, amongst the truly resident: which residentiaries were bound to assist at all canonical hours by day and night, and personally to sustain the honours and burdens of the church and, in priests' orders, to celebrate divine service.

There were also, in the church, from the time of its foundation, twenty-four vicars, each attached to a canon, in divers holy orders ministering in the same church; of whom, each had for his support

^a “*Collatio penitentiariæ sive subdecanatus in ecclesia Exon. Item 5º die Nov. 1350, Dominus contulit auctoritate ordinaria Magistro Henrico Pyke, presbytero canonico Exon. officium penitentiariæ sive subdecanatus vacans in dicta ecclesia Exon.*” Regist. Grandisson, vol. iii. fo. 94. Thomas Pesemer, who was subdean and penitentiary, resigned in 1370, and was succeeded in both offices by Thomas Draper. Regist. Brantyngham, vol. ii. fo. 9.

^b Plympton Priory enjoyed the perquisite of six marks sterling from every prebend of the cathedral church of Exeter, on the death of each prebendary canon, or in the event of such canon's entering into the religious state. This, in the time of Bishop Grandisson, was an ancient custom. See Grandisson's Register, vol. ii. fo. 12. A. D. 1334.

twenty shillings yearly, in the name of his master. They had also equally amongst them in common, the profits of the church of Wodebery, which had been given to them by Bishop Henry Marshall. They were bound to assist at divine service at all canonical hours, unless with the leave of their respective superiours; and to make perpetual residence; and were not amoveable from their vicariates without reasonable cause, and by the Dean and Chapter and Diocesan.

That canon only was to be accounted a resident, in the perception of the daily distribution, who should personally assist at mattins and high mass, or prime or vespers, except that he might have one night's respite every week. And, as all the surplus of the church revenues, over and beyond the six prebendal marks to each canon, had been accustomed to be divided amongst the resident canons, in the name of daily distributions; to the intent that the residents might be the more animated to the execution of their office, it was ordained by Bishop Bronescombe, (Stat. 4. Kal. May, 1268,) that, each resident canon should receive, when resident, on each ordinary day, twelve pence; on feast days, or those days on which the choir is governed (quibus chorus regitur,) or the sequence or tract is sung, fifteen pence; on double festivals of the second and first class, eighteen pence, together with the accustomed loaves, in the name of daily distributions. And what residue should still remain of the church revenues was equally to be divided amongst the resident canons, on the last day of every quarter of the year.

Each vicar and priest attached by a certain subjection to the respective canons, was bound punctually and devoutly to assist at mattins, all canonical hours, vespers, compline, and high mass, and other services, in their order. In default of attendance, he was, after the third offence, for each day's offence, deprived of his weekly distribution of that week, for each canonical hour's absence: and if he continued his fault, he was deprived of his monthly stipend, to be applied towards the fabric of the church, and divested of his vicariate.

The canons were not to hinder the vicars from a due execution of their ecclesiastical functions, by employing them in their own domestic or household occupations.

The canons and vicars might be blooded at such times as they should want venesection, by leave of the dean: with this difference, that the canons might have three nights' absence from the choir; the vicars but two nights.

The canons, like those of other cathedral churches in England, stood together at the two extreme parts of the choir, the middle place being reserved to the vicars. As thus, on the Dean's part, next to him after the Archdeacon of Exeter, stood six ordinary canons; so as that the seniors in the church had precedence of their juniors; the priests, although juniors, of their seniors, being deacons; the deacons also of the subdeacons. At the other extremity of that part after the stalls of the Archdeacon of Totnes, the same order was observed as to the other canons. As to the canons also on the opposite part, installed after the stalls of the dignities of that part at the two extremities of the same, the like order was observed as to the station of the same canons and vicars. The same order was observed with respect to the sitting of the canons in chapter, and in processions. (Stat. Bp. Quivil, 1280.) The canons, vicars, and other ministers of the church, were to assist at all obsequies of the dead, and all accustomed masses on the anniversaries in the church; otherwise they were to lose all emoluments arising therefrom.

Each canon, being in extremis, had the power of freely disposing, by a supplement to his will, of his common of the year next after his death; so that he might assign it entirely to whomsoever and to what pious uses he chose. And if the dying canon had a vicar, the same vicar might remain in the service of the church for one year after the canon's death; to receive of the prebend, as he was wont, twenty shillings. If he had no vicar, a fit one might be presented by the dying canon, if he thought proper, with the assent of the Chapter. (Stat. of Bishop Marshall, without date.)

Every canon, resident and supported by the daily distributions, was to be in priest's orders. The canon who neglected to ask for his daily loaf, was to lose it for that day. All the canons receiving their common and daily distribution, were to make true residence; and the stewards the like; except to the latter the indulgence of one day in the week, as a recompence for their labour; on pain of the loss of daily distribution, for the first transgression, one day; for the second, two days; for the third, three days: and if the dean did not punish the third fault as aforesaid, he was to lose his daily distributions for a week, to be converted to the use of the resident canons; and, nevertheless, to be further punished by the bishop. (Stat. Bishop Bronescombe, 1276.)

No canon resident was to sleep out of the city more than once in a week. Nor was to take the wine which was due to him by reason of the sequence (*ratione sequenciæ*,) unless he assisted at the high mass of the day. (Stat. Bishop Quivil, 1283.)

Bishop Stapeldon, deeming the benefaction of Bishop Quivil (who had appropriated the churches of Hembury, Withecomb, and Saint Constantine to the cathedral, in order to encrease the daily distributions of the resident canons,) insufficient, gave them, in 1315, the profits of the church of Tiverton, and a pension of four marks issuing out of the church of Dunsford, to be converted to daily distributions for them; so that, on every double festival, eighteen shillings sterling were divided equally amongst those who should then be present; and the residue divided amongst the resident canons.

Bishop Grandisson, soon after his accession to the see, enjoined, by a statute of the 14 Kal. January, 1328, that daily and other distributions should be received only by the truly resident, and such as assisted at the daily and nightly offices, and the exequies of the dead or obits: and he heavily complains, that some of the canons, for temporal gain, like hirelings if not like robbers, feigned to reside, who did not attend canonical hours: that some were addicted more to private feastings, others to hunting and fowling, than to devotional exercises or fra-

ternal solace: that although they seldom, and even then late, entered the church or choir, as well the canons as the inferior ministers, used to talk and whisper in the choir, and retire before the offices were ended: and, that some of the canons neglected to keep hospitality, and received the bread and daily distributions of forty-six days, and the dividend of the whole quarter, who, during that quarter very seldom slept in Exeter, or ate in their own house, or at their own table; and then took their repasts so clandestinely and unseasonably, that neither the ministers of the church, nor the boys of the choir, who did not obtain sufficient diet elsewhere than at the canons' table, were duly supported. And Bishop Brantyngham complained, that some of the canons contented themselves with one only servant, going in a mean dress like a widowed pauper (*ad instar viduatæ pauperculæ*); others, like a grammar schoolmaster, with only two little boys following them, for their entire household establishment: and he therefore ordained, by Stat. of 20th September, 1387, that each canon should have a competent and decent household, according to his estate, and should use hospitality, on pain of his daily distribution being withdrawn. And, by the same Statute, he enjoins, on pain of the greater excommunication, that the canons personally assist at the canonical hours, or at least at mattins, prime, or vespers, and high mass, in a canonical habit, in the choir; or else, should not partake of, or taste the daily distributions, but give up their portion of them, for the benefit and increase of the portions of the other canons who did assist and were truly resident.

From an ancient customary of the church it appears, that the ancient custom of the church was, that all the goods of the church should be in common amongst the canons; and though they did not live in common, in one refectory or dormitory, they, nevertheless, took out of the common stock, whence they might live in this manner. All their proceeds, whether of houses, lands, or churches, were reduced by the stewards or farmers into ready money, which money was brought to Exeter at the four quarters of the year, Michaelmas,

Christmas, Lady-day, and Midsummer, what was due to the chapter at each quarter. The money was delivered to the stewards of the chapter who were wont to be elected at Michaelmas; that, with the advice of the chapter, they might dispose of all the things and affairs of the church in the following year. The stewards distributed, of the money which they had in hand, first, twenty-four pounds to the twenty-four canons, in the name of prebend, to each twenty shillings whether they were present or absent; and six pounds to the twenty-four vicars, to each five shillings, in the name of vicariate, who were bound to be present, unless by leave of the chapter. The residue of the money they reserved to buy wheat and to make weeks, (*septimanas faciendas*,)^a and for wine; and they made three tallages, or tallies, of the wheat, weeks, and wine, and a fourth of other necessities in that quarter, which tallage was called "*Præter*." Michaelmas quarter being ended, the canons assembled before Christmas, that they might audit the accounts of the stewards, viz. of the accustomed prebends and vicariates, and of the wheat, weeks, and wine; and of the other necessities according to the four tallages made; and what surplus there was, was divided in equal portions to the canons who had made residence during the whole preceding quarter, or the greater part of it; and in the same manner at Easter, Midsummer, and Michaelmas.

Of the lands and churches, which were not set to farm, the stewards provided out of the monies a treasure or common stock, that the lands might be cultivated, the tithes collected, and other necessary things done; and out of the collected corn and tithes they deducted all expenses, and rendered the treasure or common stock out of which they had borrowed. The residue they divided into four parts, restoring the first part to the canons, who partook of the reckonings made at Easter; the second part, to those who partook of the

^a i. e. Weekly allowances, or portions of provisions or diet. In French, the canon is still called "*Semainier*;" his duty, "*sa semaine*." So there was "*une semaine de vin, de bled, de sel*," &c.

reckonings made at Midsummer; the third part, to those who partook of the reckonings made at Michaelmas; the fourth part, to those who partook of the reckonings at Christmas: that business might uniformly proceed, as well in the things set to farm, as in those which they retained in their hands. From which provident disposition it happened, that they always had in hand, in the beginning of each quarter, from the quarter which preceded, money wherewith to pay the prebends and vicariates, and to serve bread and wine, and weeks to the canons as they resided, and for other necessities, until the beginning of the following quarter. Hence it was, that no canon was moved against another canon for having a richer prebend than himself; as they were all equal in their prebends, whether resident or not. No resident was moved against another resident, because of the increase to the canons who resided during the whole of the preceding quarter or the greater part of it; since it was in the power of all of them to reside or not. Nor was any one moved, if he should recede at the end of any quarter, for this, that he did not partake of that which was paid at the end of that quarter; since it seemed to belong to the past quarter: because, if any one came in the beginning of any quarter, he would partake of that which seemed to belong to the preceding quarter. Otherwise the stewards would not have in hand, in the beginning of each quarter, the whole which was to be distributed in the ensuing quarter. On account of all which circumstances, says this ancient customary, it happened that there was greater peace and tranquillity in this church than in some other cathedrals.

If a canon of this cathedral was a residentiary in any other cathedral in one and the same year, or in any part of it, his residence here was deemed a feigned one, and he was to receive nothing of the daily distributions. As, in the time of Bishop Oldam, it had happened, that by reason of law-suits and other burdens, the portions of the canons' distributions were much diminished, and were likely to be more so; as there was not in the church a common treasury to support such burdens: whence it arose, that hospitality and other mat-

ters, which had used to be honourably performed to the honour of God in the same church, could not, unless a fit remedy were provided; be sustained as theretofore they had been; this bishop considered, that if the costs of the feasts and banquets which the canons had, on entering upon their residence, been accustomed to give to the dean and chapter, vicars, and other ministers of the church, were to be applied towards supporting those burdens of the church, and of the canons so entering upon their residence, a considerable benefit would result: that such feedings, feasts, and banquettings were much to be reprobated: and that the canons' substance was uselessly exhausted by them; when the unbridled and ostentatious voluptuousness of the age had grown to such a height, that in making such feasts, what formerly might have been defrayed with twenty pounds, could then scarcely be accomplished with fifty. He therefore, with the concurrence of the chapter, prohibited them for the future. And he ordained, that thenceforth every canon about to begin his residence, should deposit in the Exchequer the forty pounds he would have uselessly consumed in such feasts; of which sum there should be applied, ten pounds to the ministers of the church, that they might the more willingly and devoutly apply themselves to divine offices, viz. To the common use of the college of vicars, four pounds; to the annivelars, four marks; to the secondaries, forty shillings; and to the choristers, twenty-six shillings and eight-pence. And the residue, viz. thirty pounds, to be applied in defending lawsuits, and sustaining the other burdens of the church. No canon was to be admitted to residence, unless at the time of his protestation and admission, he was worth, in possessions, to the amount of forty pounds, all charges deducted; of which he should make oath. Every canon to be installed or inducted, whether to the four dignities, or the archdeaconries, or to the office of sub-dean, or admitted a mere canon, was, at the time of his installation or induction, to make oath, before the president and chapter, that he would make no demand or claim against the executors or administrators of his predecessor, on pretence of dilapidation; whether it

were for the mansion of the deceased, or the houses or churches annexed and appropriated to the same dignities or offices; unless for that which should be adjudged to him for such dilapidation, if any there were, by the decree of the President and Chapter: and the whole of what was so decreed to him, he was faithfully to lay out in useful repairs, within a year from the time of his receiving it. (Stat. Bp. Oldam, 1511:)

F A R M S.

By a statute of Bishop Bronescombe's of the 17th Kal. Decembèr, 1275, each canon was to have but one farm only; and those who had more were reduced to lose all but one. By a subsequent statute of the same Prelate's, made on the nones of September 1278, it is mentioned, that all the goods of the church arising from its possessions, assigned to the sustentation of the canons and inferiour ministers, came to the common Exchequer within the church; out of which the canons and inferiour ministers took their stipends at every quarter. In later times, for the animating and attracting of the canons to residence, the said possessions were divided, for the most part, into farms and farmlèts, to the number of sixteen; out of which, each canon, as far as that number, after his complete year's residence, had, by option, one such farm or farmlèt, then vacant or next to become vacant; rendering therefore, every quarter of the year, a certain quota of money into the said Exchequer, to support the aforesaid burdens, and taking to himself the residue; whence there was a stronger increase and preservation of hospitality and of the daily burdens in divine worship. But this, in after ages, had a contrary effect; for the canons, obtaining the richer farms and becoming opulent, indulged in ease, and remained hid in their farms the greater part of the year, far from hospitality and the daily burdens of the church; leaving hospitality with the burdens, to the few remaining resident canons. And in the time of Bishop Brantyngham, it is mentioned that then, and for a great number of years before, the manors, churches, and other ancient

possessions of the cathedral were, under the names of farms and farmlets, individually granted by the several canons for the particular advantage of each, for certain annual pensions, not half their value, which pensions were tardily paid; and sometimes, on the death of a canon, wholly withheld by fraud from his successor or survivors. And many canons, having completed only one year's residence, casually obtaining some of the richer farms, and then withdrawing, used unduly to spend the profits of their farms, which ought to be spent in the church, in remote and distant places out of the diocese, contrary to the institutions of the church and the intentions of its founders; bestowing nothing on their brethren who kept residence and sustained the heat and burden of the day, and leaving to them only the smaller and less advantageous farms; which also occasioned dissensions and litigation among the canons, to the great scandal of the church. The same prelate, Bishop Brantyngham, by a statute of 10th September, 1382, to remedy these abuses, ordained, with the concurrence and approval of the Chapter, that thenceforth such grants and assignments of farms and farmlets should cease; and, that all the manors, churches, possessions, and farms belonging to the church, and the rents and emoluments thereof, should, thenceforth, be divided in equal portions amongst the canons, according to the ancient custom of the church, for the common use of the resident canons.

CHAPTER.

In transacting all the greater concerns of the church, viz. in letting farms, presentation to benefices, and impleading pleas, the canons were convoked in chapter, and obliged to attend it within ten days; otherwise their ordinances were void, and the ordainers punished at the will of the bishop. All parliaments and ordinary transactions (*simplices tractatus*) of the canons were to be transacted on the Saturday, in chapter; but not during the celebration of high mass. (Stat. Bp. Bronescombe, 1275.) The superiour of the chapter present every Saturday, was to be in chapter to appoint, with the others, concerning

the service of the ensuing week, and to correct the defects of the past week. (Stat. Bp. Quivil; 1283.) All the canons were to have one day's notice previous to the transacting of the common business in chapter, and were to attend, on pain of losing all the benefit of the transactions of that day; and the dean or president failing to give notice, and the canons failing to attend, were further punishable at the will of the bishop. All the canons, vicars, annivelars, and other ministers, present at prime, were to go into the chapterhouse every day, and there daily to perform those things which pertained to divine service, and were wont to be said in, and belonged to, the chapter. (Stat. Bp. Brantyngham, 1387.) The collector of the rents within the city was to show his account of them before the chapter once a year. (Stat. Bp. Oldam, 1511.) The canonical bread was accustomed and ought to be good, white, and purely wheaten, of the weight of seventy three shillings and four pence when baked. (Stat. Bp. Bronescombe, 1276.)

VICARS.

The vicars, present at mattins, mass, and canonical hours, received the portions of those who were absent, and also of those who were dead, until their vacancies were supplied. And lest the vicariates should be longer vacant, and so divine worship be diminished, each canon, whose vicariate should happen to become vacant, being within the kingdom, was bound, within a month from its becoming vacant, to provide himself with a fit vicar; otherwise the dean, within eight days following, was bound, *ex officio*, to provide a vicar; and in default thereof, provision was to devolve to the bishop.^a If the canon were beyond sea, the custom was for the dean to appoint. The weekly vicars of the church received the oblations offered by the devotion of the faithful, on the interment of the dead, to the extent of twelve

^a John Cheyne, a canon, having neglected to provide a vicar; and the Dean having also omitted to exercise his right, the Bishop appointed Thomas Parle, in priests' orders, to be vicar to the above mentioned canon, 25th November, 1388.

pence; but if the oblation exceeded twelve pence, it belonged to the canon. (Stat. Bp. Bronescombe, 1276.) No vicar could farm or hold any cure out of the church. They were forbidden to frequent taverns, or to run about the streets, or frequent the houses of laymen. On pain of the greater excommunication, they were to dine and sup together in their common hall, which had been new built by Bishop Brantyngham, except only the vicars of the canons, whilst their masters resided and they should happen to sit at their master's table; and except such vicars as should be invited to the table of any canon, not being their master; or be invited out of the close by any honourable or discreet person: and they were to sleep in their own chambers, assigned to them in their new house of Kalender Hay, that they might be witnesses of each other's holy and discreet conversation.

The canonical loaves, which were given to certain vicars ordained to celebrate mass for the souls of certain persons every week, were given by Bishop Brantyngham to the use of all the vicars dwelling in the new-built house of Kalender Hay, to be eaten in their common hall there: and the bishop not intending to defraud the souls of the dead of the accustomed masses, ordained that the *Subchanter*, (whose office was appointed by Bishop Quivil,) should, every Saturday, name the vicars to celebrate successively the obits and annuals, on pain of the loss of the canonical bread, to be converted to pious uses for the souls of the departed.

All the vicars were to assist at the mattins of the B. V. M. as often as they should be said, after the mattins of the day: and were not to depart from the choir before the completion of the same mattins of the B. V. M. on pain of the greater excommunication. (Stat. Bp. Brantyngham, 1387.) It is worthy of remark, that throughout the Statutes there occur but four instances of grosser immoralities: the offenders were four vicars; and their names and offences, those of incontinence, are recorded in one of the statutes.

There was provided a library of books for ecclesiastical use, expressly for the solving of doubts and points of conscience only.

King Henry IV. by charter of 26th February, in the second year of his reign, after reciting that the vicars had “quoddam competens hospitium infra cæmeterium ejusdem Ecclesiæ propinquum,” and had acquired certain lands, tenements, rents, services, and reversions, and had also the Church of Woodbery in the diocese of Exon appropriated to them in aid of their sustentation, erected them into a corporation, by the name of “Custos et Collegium Vicariorum de Choro Ecclesiæ Cathedralis Exoniæ;” and granted that one of the vicars should be Custos of the said college by the election of the other vicars of the same; and that they should have a common seal: which charter was afterwards confirmed by Inspeximus Charter of 3d June, 4 & 5 Phil. and Mary.

ANNIVELARS.

The office of Annivelar requires a more particular description, collected chiefly from other documents than the Statutes.

The word Annivelar,^a is evidently a corruption of “Annuallarius,” and means a Chantry-Priest, or clergyman appointed to celebrate, during the course of the year, the obit of some deceased person, with a certain stipend of marks or pounds, and other profits. In process of time, the number of these Annivelars, which in 1337 had amounted to twenty-one, became so considerable, that they had a separate college allotted to them for their residence within the close, next adjoin-

^a The word “Annuellere,” occurs in Chaucer’s *Chanones Yemannes Tale*.”

“In London was a Preest, an Annuellere,”

Upon which Mr. Tyrrwhitt has the following note:—“They were called *Annuelleres*, not from their receiving a yearly stipend, as the Gloss. explains it, but from their being employed solely in singing annuals, or anniversary masses, for the dead, without any cure of souls. See the Stat. 36 Edw. III. c. viii. where the *Chapelleins Parochiels* are distinguished from others *chantanz anuales, et a cure des almes nient entendanz*. They were both to receive yearly stipends, but the former was allowed to take six marks, and the latter only five. Compare Stat. 2 Hen. V. st. 2. c. ii. where the stipend of the *Chapellein Parochiel* is raised to eight marks, and that of the *Chapellein Annueler* (he is so named in the Statute,) to seven.” Tyrrwhitt’s *Canterbury Tales* of Chaucer, vol. ii. pp. 244, 506. edit. Oxf. 1798.

ing to the sub-deanery, and on the north side of it; and these buildings, till of late years, retained the name of the Annivellaries' College. The nature of their functions, appointments, and endowments will best appear from the following extracts, made about eighty years since, from muniments belonging to the Dean and Chapter.

“Sciant præsentēs et futuri quod ego Johannes Wiger Miles, dedi concessi, et hac mea carta confirmavi Deo et Ecclesiæ beati Petri, Exon. et Dominis Decano et capitulo ecclesiæ ejusdem totum manerium meum de Thorverton tenendum et habendum dictis decano et capitulo, et eorum successoribus in perpetuum inveniēdo inde et faciēdo tres capellanos, viz. Duos divina celebrantes in altari Beatæ Virginis in navi ecclesiæ Exon.^a coram quo Corpus Domini Henrici De Bratton, jacet humatum pro animabus regum Angliæ, et ejusdem Domini Henrici, et tertium pro anima mea et benefactorum meorum. Quilibet istorum trium capellanorum annuatim percipiat sexaginta solidos.” No date. The donor, Sir John Wiger, of Broadwood-Wiger, lived in the time of Henry III. and Edward I.

“Omnibus sanctæ matris ecclesiæ filiis ad quos presens scriptum pervenerit Henricus Tropinell salutem. Noverit universitas vestra me dedisse concessisse et hac presenti carta mea confirmasse pro me et hæredibus meis in perpetuum Deo et Ecclesiæ Beati Petri, Exon. et capitulo ejusdem loci unam Seldam in magno vico civitatis Exon. quæ conjuncta est, &c. Ad anniversarium bonæ memoriæ Adæ de Sancta Brigida defuncti quondam precentoris dictæ ecclesiæ perpetuo in prædicta Exon. Ecclesia faciendum.” Hen. III.

“To all men to whom this present writing shall come hyre, or se Thomas Acclum Clerke, sends greeting, That the will and intent of Master Robert Barforth was in forme following, That the feoffees of John his broder and heire, should find, or cause to be found or done

^a This altar stood in the nave, on the south side of the entrance to the choir, and under the roodloft, now the organloft. This Henry de Bratton, or Bracton, had been Archdeacon of Barum, to which archdeaconry he was collated 21st January, 1263, and resigned the next year.

solemnly an yearely obit of dirige, comendations, and masse of requiem in y^e cathedrall church of Saint Peter in Exeter, for the sowles of John Bothe, sometime Bishop of Exeter, of the said Robert Barforth, and all their friends sowlys. And the said obit to be done and solemnized in forme aforesaid, the 5. day of April yearely for ever more." Hen. VII.

"Omnibus Christi fidelibus, &c. Michael Cruce capellanus, et Richardus Morten capellanus salutem. Sciatis nos tradidisse, dimisisse, et confirmasse Jacobo Trevelyan, et aliis, omnia illa messuagia, &c. To this intent and condition, that the said James, &c. shall, with the rents and profits coming of the premisses on the 6. of May, truly kepe and maintaine an yearely obit or anniversary in the Charnell house, among the annivellars of the cathedrall church of Exeter, for the sowles of Master John Ryse, late treasurer of the same church, his fader and moder, with all his friends. And every pryst or anniveller being present at Placebo to have 4*d*." 34 Hen. VIII.

"To all to whom this present will shall come hyre or see John Speke sends greeting, The will and intent of me the said John Speke, touching my mannor of Langford Fivehead is, that my trustees, immediately after my death, shall enfeoffe the dean and chanons residentiary of the Cathedral Church of Exeter, of and in the said manor, to this use and intent, That they shall find yearely forever an honest and a sad pryst to say and sing masse weekly and dayly, as oft as he shall be thereunto disposed in the New Chappell of Saint George, made and founded by me within the said cathedrall church, for the sowlys of me the said John Speke, my father and moder, my children, ancestors, and special friends, and for all Christian sowlys, yielding and paying to the said pryst yearely ten marks." 30th April, 1518.

"Annueſ. Memd. quod Bartholomeus est juratus in scaccario Ecclesiæ Exon. 6. Aprilis, 1385, ad celebrandum pro animabus Rogeri Winkleigh, Walteri Lichlade, et Richardi Blondy, ad altare Sancti Pauli."

"Admissio duorum Annivellariorum Comitum Devon. 7 Augusti,

1385, Dominus Walterus Fitz, capellanus, admissus fuit in Annivellar. per decanum et canonicos caplum faciend. ad celebrandum pro anima domini Comitis Devon. viz. in Cantaria sua noviter fundata. Canonicam obedientiam decano et capitulo, et fideliter dictam Cantariam deservendum, tactis per eum sacris Dei Evangeliiis, juravit tunc ibidem."

"Eodem die Dominus Mattheus Støke admissus fuit per eosdem decanum et capitulum ad dictam Cantariam celebrandum pro eodem, et juravit ut supra."

"Ultimo Martii, 1386, Dominus Willelmus Lichfield, capellanus, admissus fuit in Annuellar. per presidentem capituli et capitulum ad celebrandum pro animabus Johannis De Monte Acuto, et Johannis Wiger, coram Cruce in alto et recipiet per annum v marcas, et juravit obedientiam decano et capitulo."

"Eodem die Dominus Johannes Wigware fuit admissus in annuellar. ad celebrandum pro anima Thome De Bodham et juravit ut supra."

"22 Aprilis, 1387, Dominus Thomas King, capellanus fuit admissus in annuellar. et juratus ad celebrandum pro anima Hereford."

"Walterus Exbridge, capellanus admissus fuit per capitulum in annuellar. ad celebrandum pro anima Penbrock."

"Dominus Johannes Gennys, capellanus admissus fuit per capitulum in annivellar. ad celebrandum pro anima Bratton."

The Priests attached to celebrate the perpetual annuals were bound to follow the choir and canonical hours, the same as the vicars. Two of these priests or annivelars said matins and canonical hours, in the nave of the church, from the matins of the choir, unless in double festivals. All the obits and perpetual annuals were celebrated according to their institutions, reduced into a common writing, containing the mode of the institution, and the names of the persons for whom they were made; and from what and from how much they were wont, and ought to be sustained. Two persons, a canon and a vicar, were sworn to oversee them, who were called, the Stewards of the Obits;

that the one who was present might incessantly supply the place of him who was absent. (Stat. Bp. Bronescombe, 1275.) If the stewards of the obits did not distribute to the obit-priests their several portions, they were to forfeit the amount out of their own goods, to be converted to the use of the fabrick of the church. (Stat. Bp. Bronescombe, 1276.) The annivelars were bound to sustain the burden of the government of the choir in greater double festivals. After the mass, commonly called "Bratton's Mass," was sung, they were bound to take care, successively and devoutly, to celebrate masses, that those who frequented the church at various times might hear them; as all were unable to come to hear them all together. They were to assist at canonical hours and masses. No one was admitted an annivelar, unless found, by diligent examination, to be a fit person. (Stat. Bp. Brantyngham, 1387.) They were all to say masses in course and succession, according to the statutes and table thereof made, on pain of one penny, as often as they should offend. In all solemn masses in the choir, they were to sing the Epistle; except on the principal feasts and in doubles of the second and first class, when a vicar was entitled to the epistle: and they were to do all other things daily in the church, which belonged to the office of subdeacon. (Stat. Bp. Oldam, 1511.)

SECONDARIES,

OR CLERGY OF THE SECOND FORM.

No one was admitted into the choir wearing a habit, except the canons and vicars, or others attached by perpetual duty, unless he were of good fame and known conversation, a good singer and of competent learning; (the Secondaries were) to consist of the number of twelve, who were called Clerks, or Clergy of the Second Form; from amongst whom, if necessary, honest vicars might be created. Honourable persons, however, abiding in the company of the canons, were not refused to be introduced. (Stat. Bp. Bronescombe, 1275.)

The twelve secondaries were in deacon's, subdeacon's, and acolyth's orders. Priests were not to be secondaries. (Stat. ejusdem, 1276.) The annivelars and secondaries were to frequent the choir, and particularly were to be personally present at the saying of every commendation, placebo, and dirige in the choir; on pain, for the first offence, of the subtraction of his stipend; for the second, of amotion from his office. (Stat. Bp. Quivil, 1283.) They were prohibited from presuming to wear, like the canons, vicars, or annivelars, hoods doubled with any fine colour, linen or silk, or caps, on pain of perpetual expulsion. (Stat. 12th May, 1395.) They were excused from the choir service, whilst they were attending the grammar-schools and song schools. They had the accustomed fees for the installation and induction of the dignitaries and canons, which had originally belonged to the dean. No one could be admitted a secondary before the eighteenth year of his age. (Stat. Bp. Oldam, 1511.)

C U S T O R S.

Two sufficient principal clerks or clergymen were ordained Custors, having under them two inferiours, whose business it was to keep peace and silence in the church. (Stat. Bp. Bronescombe, 1275.) Of the custors and servants of the church, some habited in surplices and carrying rods in their hands, led, and others followed to guard, the procession; not suffering the people to stand in the way of the procession, until the Responsorium being fully sung in the station before the cross, the time came for preaching. In the more solemn processions, it was the business of the custors to strew carpets. They were under the immediate superintendence of the treasurer. (Stat. Bp. Quivil, 1280.) They were bound duly to toll the hours. (Stat. Bp. Brantyngham, 1387.) They were not permitted to sit within the choir in a habit unfit for their station, or unlike the others (*dispari habitu*), nor to lie out of their chambers anciently built for them within the church. They were to ring the accustomed peals at canonical hours, in due form: provided that, at matins and at vespers, on ordinary

days and festivals, with the government of the choir or without, only in the room of the three peals, they were daily to make sixty or more tinklings with the greater bell of the three lesser ones hanging in the south tower: and in like manner, on the principal feasts and doubles of the second and first class, after the third peal, they were to make the like tinklings; which being ended, there was to follow a complete peal with the other bells, to be rung in the accustomed manner; and the lights being lighted, divine service was immediately to be begun. They were prohibited from lending out of the church the vestments or any ornaments of the church, without a decree of the Chapter; which vestments and ornaments were to be kept in the vestry on perches; and an inventory of them and all the other goods of the church, of which the custody belonged to the treasurer, made and indented between the chapter and the treasurer. (Stat. Bp. Oldam, 1511.)

CHOIR BOYS.

Boys endowed with a sonorous voice, receiving their portion in the church, served in it day and night. Their number was never to exceed fourteen; unless needful for the church, or of such superiour condition that it was intended by their parents or the canons to admit them to procession and mass. They had the first tonsure. They were to be well instructed in morals and honest conversation; and were prohibited from running about the city in the habit of the choir. (Stat. Bp. Bronescombe, 1268.)

STEWARDS.

The Stewards were bound to provide, on each side of the choir, two Antiphonars,^a four Graduals or Grails,^b and as many Tro-

^a Antiphonar. from *αντι*, *contra*, and *φωνη*, *sonus*. So called from the alternate repetition, by the two parts of the choir, of the Psalm; one part of it being sung by one part of the choir, the other by the other. It contained, not only the *Antiphonæ* as the word barely signifies, but also the invitatories, hymns, responses, verses, collects, chapters, and other things which belonged to the singing of the canonical hours, as well for matins, as prime, tierce, sext, nones, vespers, and compline. Bp. Lyndwood's Provinciale, fo. 251.

^b Grail—*Gradale*; strictly taken, signifies that which was sung *gradatim* after the Epistle;

pars,^a which were to be correct and consonant with each other. (Stat. Bp. Quivil, 1280.) The clerks of the Exchequer were prohibited from receiving any payments of the reeves or farmers, unless in the presence of the stewards, who were bound to certify before the Chapter every quarter, how much was distributed amongst the ministers of the church for all the obits. (Stat. Bp. Oldam, 1511.)

GENERAL USAGES AND CEREMONIES.

The canons and other ministers of the church, in passing by the dean, were to bow to him; and to rise to him when he passed by. (Stat. Bp. Bronescombe, 1268.) They were to do due reverence to their seniors, on pain of standing before the crucifix without the choir, at all the canonical hours of one day and of the following night; and more, at the will of the dean and chapter, if the fault required it. Slanderers and sowers of discord in the church were to be immediately expelled by the dean, even without the privity of the bishop. No canon, vicar, or other person attached to the church, was to enter, pass through, or stay in the ambit of the choir, in a lay habit, from bell-tolling to the mass of the B. V. M. on pain of the loss of his then upper garment, to be converted to the use of the secondaries and the choir boys. (Stat. Bp. Bronescombe, 1275.) No vicar or other inferior minister or clergyman, who, according to the custom of the church, was bound to officiate in the choir, could be admitted, whatever might be his knowledge or other endowments, unless he could play on a musical instrument and had a competent knowledge of singing; otherwise his admission was invalid, and power was vested

but it is also to be understood of the entire book in which were contained the office of the aspersion of holy water, the introits of mass or offices Kyrie, with the verses Gloria in Excelsis, Grails, Hallelujah, and Tracts, Sequences, the Creed to be sung in mass, the Offertories, Sanctus, Agnus, Communion, &c. which pertain to the choir in the singing of solemn mass. *Ib.*

^a Tropar—contained the Sequences only; which were not in all Grails. *Ib.* The Sequences were devotions used after the Epistle, immediately before the Gospel.

in the bishop to substitute another fit person, as in the case of negligence. There was to be always a lamp burning before the cross. Before Bishop Quivil's time there used frequently to be, to the great scandal of the church, a want of bread for the celebration of mass: by a statute of his, he imposed a fine of forty shillings on those whose business it was to provide bread, who should again offend. (Stat. Bp. Quivil, 1280.) No canon or other clergyman was, by reason of his seniority, to take place of his superior in order, in reading, singing, sitting in chapter, or walking in procession; unless it were competent to him to do so, on account of his having some dignity in the church. The weekly deacon and subdeacon were to be present, properly habited when mass for the dead was said at the altar of the cross. The parish chaplains of the churches and chapels of the city were bound to be present in the processions which were made in the cathedral, on Sundays and solemn days; on pain of losing their portion on the anniversaries of the bishops or canons of the church. The canons, vicars, and other clergy might not wear amices of any other colour, externally, than black, which however might be lined with silk (sendato,) red, green, or any other colour than black. The canons were at liberty to wear doubled amices. The vicars were permitted to wear amices of grey fur, so as the exterior were black. No vicar or clergyman of inferior degree, in following his master, or otherwise going out of the choir, was suffered to run through the choir, but was to walk decently and modestly. No one who did not wear the habit of the choir was permitted to stand or tarry there, during the celebration of divine offices. Talking and conversation in the choir, and especially with persons on the outside, were prohibited. (Stat. Bp. Quivil, 1283.) The rectores, or superintendants of the choir, were to note and minute every week the absences and irregularities of the vicars, and report them, secretly, to the President of the Chapter or clerks of the Exchequer on the next Saturday, in order that they might be punished. (Stat. Bp. Stapeldon, 1315.) It was enjoined by Bishop Grandisson, that in singing Psalms in the

choir, all the canons and ministers should make a more uniform pause than had been usual, in the middle and at the end of the verses ; interposing a cessation of the voice : and, in the Antiphons, Hymns and Responses, should sing so uniformly and mutually hearing each other as to take care so to pause, that no one should be before or after another. (Stat. 1328.) Vicars and secondaries were not to absent themselves without licence of the Dean ; and then, only for causes more necessary to the church than to the person ; and not for more than eight or fifteen days at one time, nor more than a month at several times, in one year ; and not more than one at a time of the same degree or of the same part of the choir. No clerk or minister of the church was to be employed in attendance on the canons, to the hindrance of the service of the church : nor was any of them who had not assisted at matins on the preceding night, to be admitted to any canon's table the next day, unless hindered by sickness. Public banquetting and drinking in the church, and especially in the choir, were forbidden. (Stat. Bp. Grandisson, 1358.) No canon, vicar, or other minister was to presume to enter, or walk, or stay in the church or the ambit of the choir, or to go into the choir itself, whilst divine offices were saying, from bell-tolling to the mass of the B. V. M. unless in such a habit as was accustomed to be worn by those who assisted at divine offices. The vicars, annivelars, and other ministers of the church, were to meet at the church as often as the exequies for the dead, with masses for the benefactors of the church, were said and celebrated. No canon, vicar, annivelar, or secondary, was to run or wander without the choir, in the ambit thereof, or in the church itself, whilst divine service was performing in the choir, in their habit, or without it ; or to run about the city in the habit of the choir : the vicars and their inferiours to be punished by the Dean and Chapter ; the canons, by the Bishop. (Stat. Bp. Brantyngham, 1387.) Private masses at different altars were not to be said during high mass, lest the people should be withdrawn from the solemnity of the latter. Ministers of the church were forbidden to wear clogs on their feet in

the choir. (Stat. 12th May, 1395.) All the ministers in the church were to observe the use and mode of saying the canonical hours, according to the directory and ordinal of Sarum: provided that all the feasts, which by special ordinance were wont to be celebrated at certain times, and also the exequies of the dead, martyrologies, lections, as well de tempore as of the saints, and other ceremonials, were entirely kept by all the vicars, annivelars, and other ministers of the church, when and as often as they should be solemnly officiating within the same church. Vicars and annivelars were prohibited from celebrating masses, or attending the obits of the dead without the church, at the time of procession or high mass, or when there was a deficiency in the number of singers in the choir; and from auricular confession, or praying in a low voice, in small books, or in short prayers (*preculis*) within the choir, without just cause. No charters, muniments, monies or jewels, were to be deposited for custody within the church, by any strangers, without a decree of the Dean and Chapter. The porter of the close was to shut the gates and doors from Easter to Michaelmas, at nine o'clock; and from Michaelmas to Easter, at eight o'clock; and was not to open them, without reasonable cause, before the morning mass of Bratton. (Stat. Bp. Oldam, 1511.)

Such were the ancient Constitution and Customs of this Cathedral. When the Reformation was finally established in the reign of Queen Elizabeth, the then Dean and Chapter finding that the revenues of the cathedral, in their reduced state, would no longer suffice for so many canons; Bishop William Alleigh, with their unanimous consent, and under the Royal authority, by a statute of 22d February, 1560, limited the number of canons residentiary to nine, of whom the dignitaries were to be four; and amongst these the revenues of the church were thenceforth to be shared.

In consequence of complaints made to Charles the First by the rest of the prebendaries, for so the non-residentiaries then were, as they still are styled, of the exility of their stipends, the King had deter-

mined to increase them ; but his purpose was prevented by the breaking out of the civil war. But, on the restoration of Charles the Second, Bishop Seth Ward, with the like consent of the Dean and Chapter, and under the Royal authority, by a statute of 28th March, 1663, decreed, that the number of canons residentiary ought never to exceed nine ; that the small stipends of the rest of the prebendaries should be extended to the sum of twenty pounds each annually ; and defined and prescribed their future duties in the cathedral choir, consisting merely of the attendance of two of them at the time of the Assizes and Quarter Sessions of the Peace, and the weekly preaching of the Sunday afternoon Sermon or Divinity Lecture, on the penalty, for neglecting to preach the Sermon, of twenty shillings to be converted to the use of the Cathedral Library.

The episcopal powers and functions, whatever might be the peculiarities subsisting in different cathedrals amongst the inferiour members, being nearly, if not universally the same, little is wanting to be said on that head. But there are some circumstances affecting the episcopal office, as we find it in this diocese, perhaps worthy of remark ; namely, the great numbers who received holy orders in ancient, compared with modern times : and, the diocesan bishops having their suffragans under them.

Frequently, upwards of eighty persons received holy orders at one ordination. In the episcopate of bishop Brantyngham, at an ordination celebrated in Tiverton church by William Courtenay, Bishop of Hereford, on the 8th June, 1370, there were ordained three hundred and seventy-four persons ; of whom, one hundred and sixty-three received the first tonsure ; one hundred and twenty were ordained Acolyths ; thirty, Subdeacons ; thirty-one, Deacons ; and thirty, Priests. The ordinations were frequently celebrated, not by the diocesan, but by his suffragan bishop.

There occur the names of Suffragan Bishops, in this diocese, as follows :

Of Bishop *Brantyngham's*—Johannes Warre, episcopus Cume-

nagen', who held ordinations in 1378, 80, 85, and 86. Of Bishop *Stafford's*—Henricus, Eunachdurien' episcopus, who held an ordination in the church of Saint Mary major, in Exeter, 1395. Henricus Nouy, Ardakaden' episcopus, the like in 1397. Richardus, Caten' episcopus, the like in 1414. Joannes, Soltomen' episcopus, the like in 1402. Of Bishop *Lacy's*—Joannes, Ollen' episcopus, held an ordination in 1442. Jacobus, Akeden' episcopus, the like in 1450 and 52. Of Bishop *Nevyll's*—Rodericus, Alaten' episcopus, the like in 1456 and 57. Joannes, Tinen' episcopus, the like in 1462. Symon, Conneren' episcopus, the like in 1463, 64, and 65. Thomas, Cunachidoren' episcopus, the like in 1458 and 61. Of Bishop *Courtenay's*—Joannes, Ardakaden' episcopus, the like in 1478. Of Bishop *Fox's*—Thomas, Tinen' episcopus, the like in 1487, 88, 89, 90, and 91. Of Bishop *King's*—Augustinus, Beden' episcopus, the like in 1493. Thomas, Tinen' episcopus, the like in the same year. Of Bishop *Redmain's*—Thomas, Tynen' episcopus, the like in 1498, 99, and 1500. (Bishop Arundell held three ordinations by himself.) Of Bishop *Oldam's*—Thomas Cornish, Tinen' episcopus, the like in 1504. (He died 3d June, 1513, and was buried in Wells Cathedral, of which he was precentor, chancellor, and canon residentiary.) Thomas, Solubrien' episcopus, the like every year, from 1508 to 1518, both inclusive. Of Bishop *Veysy's*—Thomas Chard, Solubrien' episcopus, the like every year, from 1519 to 1534, both inclusive, except in 1529 and 1533. Thomas Vivyan, Megaren' episcopus, the like in 1521, 27, 28, 29, 30, and 31. And Willielmus, Hypponen' episcopus, the like from 1532 to 1543, both inclusive, except 1537, 39, and 41.

There is said to have been an immemorial custom in the city and diocese of Exeter, that all persons, men and women, being housekeepers or abiders within the same city and diocese, were bound each to pay, every year, to and for the use of the fabrick or building of the Cathedral Church of Saint Peter in Exon, one farthing. And it is said, that King Henry VIII. by his charter of 9th November, in the 30th year of his reign, after reciting such custom, and that it was

godly and commendable, confirmed it for ever; and empowered the messengers, or proctors, of the same cathedral to repair and go to all such persons, and to their parochial churches, for gathering the same farthings, and the same to ask, require, and levy for the use aforesaid. And that Queen Elizabeth, by an inspeximus charter of the 4th of March, in the 5th year of her reign, ratified and confirmed the former charter, to the then Dean and Chapter and their successors.