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The Chronological Sequence of the Bristol Parish Churches

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THE CHRONOLOGICAL SEQUENCE OF THE BRISTOL PARISH CHURCHES.

A LECTURE DELIVERED AT BRISTOL ON OCTOBER 13TH, 1909.

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I HAVE chosen this subject for our consideration this evening partly because it is one of general interest, and partly because very absurd statements are sometimes made with regard to the relative age and dignity of our different churches, and it seemed desirable to gather together what is known on the subject. By Bristol parish churches are meant those ancient cathedral or parish churches which lie at present within the County of Bristol, or which have been dependent on churches which are so interned, and it will be convenient to consider them in three divisions—the Parish of Westbury-on-Trym, the ancient borough of Bristol with its appendant Hundred of Barton Regis, and the Domesday Manor of Bedminster.

Without doubt first of all the Bristol churches, whether we have regard to age or interest, stands that venerable minster which now serves as the parish church of Westbury-on-Trym. Already in 803, more than eleven centuries ago, it was a well-endowed monastery under its Abbot Freothomund, and since then, whether as a house of old English priests, or as the Benedictine monastery from which that system of monasticism spread through Mercia and East Anglia, or as a college of Secular Canons, or as a quasi-cathedral, or finally as a plain parish church, bare of everything except its beautiful fabric and its noble history, the voice of prayer has never been quite silent within its walls. When in 1904 it was included in Bristol, having existed for more than three hundred years before the history of any other church begins, and for more

than seven centuries before Bristol possessed a cathedral, it stepped at once into its natural place as the most ancient and venerable of our churches.

Passing to the Manor of Bedminster, the churches to be considered are the mother church of St. John the Baptist, the three churches which till 1852 ranked as its chapels—that is to say, the Holy Trinity at Leigh, St. Mary Redcliff, and St. Thomas the Martyr—and lastly a church whose history is quite separate from these—Holy Cross, or Temple Church. I can find nothing about Bedminster before 1084, but in Domesday Book, compiled two years later, it is recorded that "the priest of the manor holds sufficient land for one team, and it is worth twenty shillings." The average value of a ploughland in the Bedminster group of manors was 15s. 9d., and thus the area which would naturally correspond to a value of 20s. would be about 152 acres. Now it is a very remarkable thing that the area of the prebendal estate of Bedminster at the time of the Tithe Commutation in 1836 was 155 acres, so that it would seem that the estate of the Domesday priest of Bedminster had descended without alteration for nearly eight hundred years.

There was also a priest at Leigh, which was a member of the Manor of Bedminster; for among the king's clerks is mentioned Turstin, who paid geld for one hide at Leigh, and who held land worth ten shillings. Thus there were two priests, and no doubt two churches, in Bedminster in 1086, and almost certainly there were no more. The first mention of a church at Redcliff occurs in a charter of confirmation by Henry II of the Churches of Bedminster, Redcliff, and Leigh to Salisbury Cathedral, about 1158.[1] This must have been St. Mary's, because St. Thomas was not yet in existence. Probably St. Mary's had been founded not long before to meet the needs of the population which had settled near Bristol Bridge, to whom Henry II granted a charter about 1160; at any rate, the church must have been founded after the boundary between

[1] *Register of St. Osmund* (Rolls Series), 1. 203.

the new borough of Redcliff and Bedminster had been laid down, which boundary touches St. Mary's Churchyard. For though it is easy to understand why the church should have been placed close to an existing boundary in order to obtain a good foundation on the rock, it is unlikely that the limits of the parish of an existing or contemplated church should have been so clumsily drawn. Probably we shall not be far wrong if we place the foundation of St. Mary Redcliff Church about 1150.

The other parish church in the borough of Redcliff, that of St. Thomas the Martyr, cannot have been founded before December 29th, 1170, when St. Thomas of Canterbury was slain in his cathedral. Robert, Vicar of Banwell, gave a house in Thomas Street to Bruton Priory—the grant occurs in the cartulary next to one of 1204, and the name of Philip Long, one of the witnesses, occurs in other Bristol documents about 1218—so that we may conclude that St. Thomas Church was founded within half a century of the martyr's death, and probably not long after that event. A small piece of late Norman string-course built into the tower can hardly be of later date than 1200. As the borough of Redcliff had been planted on Bedminster soil, the priest of Bedminster was responsible for the cure of souls in the borough, and though the two great parish churches of St. Mary and St. Thomas were built, they continued to be merely chapels of the mother church of Bedminster until 1852, when by order in Council they became independent cures.

Robert, Earl of Gloucester, who married Mabel, daughter of Robert Fitzhamon, in 1109, and died in 1147, gave that portion of the Manor of Bedminster which now forms the Parish of Temple to the Knights Templars, whose order was founded in 1118. A church was built by the knights, which became parochial in 1342. So that of the five ancient churches south of the Avon, two—Bedminster and Leigh—existed before the compilation of Domesday Book, the two Redcliff churches of St. Mary and St. Thomas were founded in the twelfth century, and Temple Church, founded no doubt in that century as the

church of a religious order, did not become parochial until a much later period.

Unfortunately it is not possible to obtain such exact chronological data with regard to the churches of the borough of Bristol and the Manor of Barton Regis. There were certainly some churches in Bristol in 1086, for Domesday Book states that the churches of Bristol hold three hides of land, and have there one team; but as there is nothing to show definitely which these churches were we will consider the churches of Bristol according to the quarters into which the borough was divided by the streets which met at the High Cross.

In the north-east quarter there was only Christ Church, or the Holy Trinity, for the dedications are identical, and it was known as the Ward of Holy Trinity. The Church of St. John the Baptist, or St. John de Bradeforde as it is called in the Pleas of the Crown for 1287, stood over the gateway at the foot of Broad Street, through which passed the highway to the fords over the Frome. In the north-west quarter stood the Churches of St. Ewen and St. Werburgh, and on the walls were the Churches of St. Lawrence and St. Giles, a Chapel of St. Leonard: it was known as the Ward of St. Ewen. In the south-east quarter the Church of St. Mary-le-Port stood alone, and gave its name to the ward. In the south-west quarter stood the Church of All Saints, and the Churches of St. Nicholas and St. Leonard stood over the gateways of the streets which bounded it on the east and north: it was known as the Ward of All Saints. The situation of the churches in the wards is to be noted, because it apparently influenced their distribution among various religious houses. Outside the walls, on the east, were the Churches of St. Peter and St. Philip and St. Jacob; at some distance to the north stood St. Michael's, while on the west were St. Stephen's and St. Augustine-the-Less. Mangotsfield and Stapleton Churches provided for outlying portions of the manor, and Clifton Church provided for its own parish.

It is worth noticing that both to the north and south of the Avon the ecclesiastical arrangements are evidently older than those of the civil authorities, and in each case the mother church of the borough lay outside the earliest fortifications. This was clearly so to the south of the river, for the priest of Bedminster appears in Domesday Book, while the town wall enclosing the borough of Redcliff and the liberty of Temple Fee was not set up till after the completion of the Cut, which was made to facilitate the erection of Bristol Bridge in the middle of the thirteenth century. And even then the larger of the two Redcliff parish churches was left outside the wall because it was built on the rocky hill in order to obtain a good foundation, while the wall and ditch naturally lay in the low ground.

Matters are by no means so clear north of the Avon, for the course of the fortification on the east of the borough from Avon to Frome is open to doubt. Seyer makes it run through the middle of St. Peter's Church, and suggests that the church has been moved, but the oblong shape of the tower and the batter at its base are marks of great antiquity, and there seems to be no documentary evidence in favour of the idea of removal. There is, however, good reason for thinking that St. Peter's stood outside the original line of fortification, for, as we have seen, the south-eastern ward of the old borough was called by the name of St. Mary-le-Port, and if St. Peter's had lain within the lines, seeing that it was recognised to be the oldest and chief of the Bristol churches, we should think that the ward in which it lay would have been called by the name of St. Peter rather than of St. Mary. We seem to be carried back to a time when the Court House of the Royal Manor of Barton stood on Barton Hill, with Lawford's (Hlaford's, the Lord's) Gate in front giving access to the road which led through Kingswood Forest, and Kingsland Road, leading through the manor estate, running down towards the river behind.

The Manor Church of St. Peter stood on a cliff above the river some half-mile away. Then a bridge was built across the river, and a settlement grew up at the bridge-head, and

as the manor had no special name of its own, the group of houses was called simply the Bridge Place. It became a little centre of crowded life, with streets and churches set round the point where the two main ways crossed, till at last a line of fortifications was drawn around it, and the ancient mother church of St. Peter was left outside, as Bedminster lay outside Redcliff, or Walton-on-the-Hill outside Liverpool. Then at length the castle was built on the east of the borough, the old lines of fortification perished, and St. Peter's was included in the Ward of St. Mary-le-Port. For in the taxation of rents in the Ward of St. Mary-le-Port for the Tallage of 1312 Richard Horncastel paid 5s. 8d. for a shop near St. Peter's Church, and the Abbot of St. Augustine's paid £1 0s. 8d. for two *aulæ* near St. Peter's Church.[1] The borough grew till it had taken in the mother church of Bristol, as it has grown since till it has included the parish church of Bedminster, the mother church of Redcliff and Temple Fee.

In considering the relative ages of the different churches we are helped by the fact that a charter of Simon, Bishop of Worcester, confirming about 1140 the possessions of the Monastery of Tewkesbury, states that by common consent the Church of St. Peter is the oldest and chief of the churches of Bristol. And it is natural that this should be so, for just as St. Peter's and St. Mary-le-Port stand side by side at Bristol, so two churches with the same dedications stood side by side in all the chief boroughs of South-Western Mercia. At Worcester, St. Peter's was the cathedral till St. Mary's superseded it;[2] at Gloucester there are the cathedral of St. Peter and St. Mary de Lode with its large and scattered parish; at Bath are the Abbey Church of St. Peter and St. Mary's, Bathwick; at Oxford Domesday Book shows us St. Peter's in the east, with its estate of Holywell, and St. Mary's, now the University Church, the parish of which, like that of St. Mary de Lode at Gloucester, extends far and wide. We accept St. Peter's then as the oldest and chief of Bristol parish churches, with

[1] *Transactions*, xix, 265. [2] *Archæological Journal*, xix, 244.

most likely St. Mary-le-Port of only little less age and dignity. With regard to the rest of the churches within the walls, we cannot go further than to say that the churches which stood on the ground are probably older than those which stood on the wall, a conclusion which is borne out by the fact that no wall church gave its name to a ward. It is likely that when the limited space within the walls was fully covered, and the need of more church accommodation was felt,the churches were perched on the wall, where they would occupy little space, and would yet be safe in case of war. If this were so, the oldest churches after St. Peter's and St. Mary-le-Port would be Christ Church, All Saints', St. Ewen's, and St. Werburgh's, a very probable condition of things, for the two former are very common dedications, and the two latter would hardly have been given after the Norman Conquest. Moreover these four churches are in the very heart of the borough, where land would be built over first of all. St. Michael's and St. Philip and St. Jacob, the latter containing Norman work, are also ancient. St. Augustine-the-Less and St. Stephen's, founded probably about the time of the alteration of the course of the Frome, are the youngest of our churches. English parochial boundaries are very tenacious things. The Cut, made about 1240, divides the two parishes, and that fact alone goes far to show that the parishes themselves date from a time not earlier than that period. Of the distant churches, Mangotsfield and Stapleton were possessions of the Priory of St. James, and Clifton Church was given to the Abbey of St. Augustine before 1180.

There is no doubt that all the churches mentioned were in existence before 1300. Indeed, it would seem that about that time there was more church accommodation in Bristol than was needed, for in 1319 the Chapel of St. Giles, which stood over Small Street Gate, was pulled down, and in 1331 its revenues were annexed to the mother church of St. Leonard. The building of St. Stephen's Church may have rendered this little chapel needless, certainly the awful famine of 1315

and the following years must have caused a serious loss of life.

With regard to the actual date of the appearance of these different churches, we note that in the charter of apportionment of the revenues of Tewkesbury Abbey, made by the first abbot, Giraldus, under the direction and advice of Robert Fitzhamon on September 27th, 1105, the Church of St. Peter is appropriated to the sustenance of the monks, and the tithe of the rent of Bristol is assigned to the almoner.[1] And thus it is that the church which we recognise as the first and chief of our Bristol parish churches is also the first to appear, about nineteen years after the compilation of Domesday Book; it is also more likely than not that the base of the present tower was already in existence.

Next to St. Peter's comes Christ Church or the Holy Trinity, a moiety of which was given by Philip the Priest to the Abbey of Tewkesbury before the death of Earl Robert in 1147, and the grant was confirmed at the request of Earl William by John de Pagham, Bishop of Worcester, 1150–7.[2]

The manner in which the Church of St. Ewen, which stood on the site of the present Council House, passed into the possession of the Priory of St. James is clearly shown by three deeds belonging to the Monastery of Tewkesbury.[3] By the first deed William, Earl of Gloucester, notified to Simon, Bishop of Worcester, that he confirmed to Thurstan the Priest of Bristol the Church of St. Ewen, which Robert Consul, his father, gave to him in alms and confirmed by deed. And he prayed the Bishop to maintain his right, as he had admitted him in his father's time. By the second deed St. Thomas of Canterbury confirmed the Church of St. Ewen to Thurstan, as Robert, Earl of Gloucester, had given it to him, and as Simon, Bishop of Worcester, had confirmed it. By the third deed William, Earl of Gloucester, confirmed the gift which Thurstan, Priest of St. Ewen's, had made of that church to the Priory of St. James.

[1] Dugdale, *Monasticon*, ii, 81. [2] *Ibid.*, ii, 70.
[3] *Ibid.*, ii, 70, XXXI, XXXII, XXXIII.

It is clear that at some time between the consecration of Bishop Simon in 1125 and the death of Earl Robert in 1147 the Earl had granted the Church of St. Ewen to the Priest Thurstan *in elemosinam;* this would be a grant of the church, and not a mere presentation to the benefice. But it is clear also that Thurstan's right to the church was contested by some powerful adversary, for it was needful for him to obtain a confirmation of his right from the temporal lord of the fee, from the bishop of the diocese, and from the archbishop of the province, and each of these high dignitaries supported him. Finally, Thurstan gave the church to the Priory of St. James. It seems likely that the adversary was the Abbey of Tewkesbury, whose claim was probably based on the grant of St. Peter's Church, *cum pertinentiis*, and the statement that St. Ewen's Church was one of those *pertinentiæ*. However this may be, any other claim than that of Thurstan's was evidently regarded by those who were best entitled to judge as being without foundation, but the powerful religious house as usual prevailed.

A copy of the second of these deeds, No. xxxii, no doubt the original document, which was deposited in the Church of St. Ewen in the twelfth century, was exhibited by the Rev. R. T. Cole, Rector of Christ Church with St. Ewen, at a meeting of the Clifton Antiquarian Club held on December 17th, 1909, and a photograph of it is given in Part xix of the *Proceedings* of the Club opposite page 83. Mr. W. de Gray Birch, in a paper on "Original Documents relating to Bristol and the Neighbourhood," read at Bristol during the meeting of the British Archæological Association in 1874, gave a transcript of the same document.[1] He, however, called it an induction, and attributed it to Archbishop Theobald. As Mr. Birch states that the documents which he described were either in the Bristol Museum, the British Museum, or in the possession of Mr. Bowman of Bristol, it seems likely that the St. Ewen's deed which he printed was not the one which belonged to St.

[1] *Journal of the British Archæological Association*, xxxi, 290.

Ewen's Church, but a counterpart, which may very likely have come into the possession of the city when the Corporation purchased the advowson of St. Ewen's with those of other city churches about 1626.

The Churches of St. John, St. James de Fria (SS. Philip and Jacob), St. Michael, and St. Brendan, without the town, were confirmed to the Abbey of Tewkesbury by Henry de Soliaco, Bishop of Worcester, 1193–5, but nothing is said about the time or manner of their gift. The parish churches of Mangotsfield and Stapleton were chapels of St. Peter's. Mangotsfield Church appears in 1231, when William de Putot, Sheriff of Gloucestershire, was allowed to have a chapel and a chaplain in his court-house at Mangotsfield,[1] and Stapleton Church existed in 1438, when the Abbot of Tewkesbury allowed the parishioners to bury at Stapleton.[2] But no doubt each church existed before those dates. It is curious that both St. Peter's and Christ Church were held in moieties: Philip the Priest gave a moiety of Christ Church to Tewkesbury Abbey, and in the grant of a chapel and chaplain to William de Putot at Mangotsfield in 1231 the names of both rectors of St. Peter's—Stephen, of Thornbury, and David, who was also Dean of Bristol, are given. This must be one of the earliest mentions of the Rural Dean of Bristol. I cannot trace the other moiety of Christ Church; possibly it was already in the possession of the abbey.

William, Earl of Gloucester, gave St. Mary-le-Port and St. Werburgh's to Keynsham Abbey between the death of his son Robert in 1166 and 1172, by which time the foundation of the abbey was complete, while All Saints', St. Nicholas and St. Leonard's had already been given to St. Augustine's Abbey by Ranulf, Earl of Chester, who had married Matilda, daughter of Earl Robert, of Gloucester. As Earl Ranulf died in 1153, these churches must have passed into the possession of St. Augustine's Abbey within five years of its foundation.

We note that all the churches within the borough that

[1] Dugdale, *Monasticon*, ii, 79. [2] Barrett, p. 389.

passed to Tewkesbury Abbey lay to the north of Corn Street and Wine Street, while of the churches which passed to the children of Robert, Earl of Gloucester, all except St. Werburgh's lay to the south of those thoroughfares. As it is likely that the northern churches passed as being connected with St. Peter's, we might guess that the southern churches were appurtenant to St. Mary-le-Port, but so far as I know there is no evidence to show that this was so. The only church within the walls which did not belong to Earl Robert Fitzhamon or his family was the little Church of St. Lawrence, which stood on the wall to the west of St. John's, and it was also the only church in lay patronage. The earliest rector mentioned by Barrett was appointed in 1303, and in 1580 the parish was joined to that of St. John, and the church was destroyed. It is very probable that this Church of St. Lawrence did not come into existence till the churches which had belonged to Earl Robert Fitzhamon and his family had been distributed among religious houses.

A passage in William Wyrcestre relating to St. Philip's and St. Stephen's Churches has long been a puzzle, at any rate to me: "The parish church of St. Philip, on the south side of the town of Bristol, in a place where there was formerly a priory of monks of the Order of St. Benedict. The parish church of St. Stephen, near the quay of Bristol, situated in a place where formerly from ancient time, as I have heard, there was a priory of monks of the Order of St. Benedict, and it was a cell belonging to the Monastery of Glastonbury."[1] I can find nothing about any priory at St. Philip's, but another passage of William Wyrcestre seems to throw some light on what he says concerning St. Stephen's: "Item out of that lane that goeth by the east end of Seint Stevyn Church returneth another lane from the north side of St. Peter Church by the west door of the said church, turning to the aforesaid first lane so entering to the Key."[2] The passage will be found on the photograph in the *Transactions* relating to Robert

[1] Dallaway, p. 137. [2] *Ibid.*, p. 44.

Lond.[1] It is clear that the St. Peter's Church mentioned cannot be the parish church on the east of the borough, but it is possible that it was the church of the old cell of Glastonbury, and this would account for the connection of St. Stephen's Church with that abbey.

It would seem, then, that four of our parish churches were originally cells of religious houses, three—St. Philip's, St. Stephen's and St. James's—belonging to Benedictine monks, one—Holy Cross—to the Knights Templars; and it is a question whether there was not really a fifth, and whether St. Mark's Chapel ought not to be reckoned among parish churches. William Wyrcestre distinctly calls it parochial: "The parish church (*ecclesia parochialis*) in the sanctuary of St. Augustine, on the north side of the town of Bristol, called The Gaunts, where the church of the religious house is dedicated in the name of St. Mark."[2] At the Dissolution a pension of £8 was granted to one of the brethren of St. Mark's named John Ellis, Clerk, assigned to be curate of the Parish of St. Mark, so long as he should serve; if he refuse the same cure, then to have but £6."[3] Finally, in Ecton's *Thesaurus*, 1742, "St. Mark's *alias* Gaunts" is bracketed with St. James as being a curacy in the patronage of the city of Bristol. It is clear that in the fifteenth, sixteenth and eighteenth centuries some sort of parochial character was supposed to belong to St. Mark's Church; indeed, unless this were so, it is not easy to account for its preservation when the house was dissolved. But it is also clear that this character was not well defined. John Ellis might serve the cure or not as he pleased. Moreover, the Corporation have never since the Dissolution appointed curates to St. Mark's as they did regularly to St. James; and lastly, the cure of souls in the precinct of the Gaunts, the boundaries of which are well known, is now, and apparently has been for a very long period, in the charge of the Vicar of St. Augustine-the-Less.

Some of the dedications of our churches are interesting.

1 *Transactions*, xxx, 265. 2 Dallaway, p. 137. 3 Barrett, p. 374.

All the earlier Huiccian minsters were dedicated in the name of St. Peter, and that, no doubt, was the original title of the Church of Westbury-on-Trym. All the Huiccian churches which accepted the Benedictine reformation under St. Oswald were called by the name of St. Mary, and no doubt at Westbury also the name of Our Lady was added to that of the Keeper of the Keys. At any rate, in 1093 St. Wulfstan tells us that he set himself to restore the church to the glory of our Lord and Saviour Jesus Christ, His holy mother St. Mary, and all the Apostles, while finally Bishops Giffard and Carpenter dedicated their collegiate foundations in the name of the Holy Trinity. Few churches can possess so long and varied a series of dedications.

Bedminster Church bears the same dedication, that of St. John the Baptist, with St. Aldhelm's ancient Somerset minster of Frome; and its Chapel of St. Thomas, is dedicated in the name of the martyred Archbishop of Canterbury, whose name stands first, as chancellor, among the witnesses to the earliest charter of the borough of Bristol; while the neighbouring Church of Temple naturally bears the title of the Holy Cross.

Of the Bristol churches we have already dealt with St. Peter's and St. Mary-le-Port. St. Ewen's seems to have been a Celtic dedication, found at Bristol, Gloucester, Chepstow and Hereford, and also at Hewan's Rock on the north landing of the Old Passage in Beachley Parish. St. Werburgh was a granddaughter of Penda, the last heathen king of the Mercians, and her dedications, few in number, are found at points as far apart as Hoo St. Werburgh, near Rochester, Warburton on the Mersey, and Wembury in South Devon.[1] These two dedications, going back to the old Celtic church, and to the days of Mercian supremacy, clearly show that there was a Bricstow, a place at the bridge-head, long before the reign of Ethelred the Unready, when the place-name first appears on coins; a place too, most likely, as shown by these dedications, where

[1] Kerslake: "St. Ewen, Bristol, and the Welsh border," *British Archæological Journal*, xxxi, 153.

Englishmen and Welshmen dwelt side by side. It may be a mere coincidence, it may be a touch of deep feeling, which placed the Church of the Saviour on one side of the central point of the old borough and the Church of All Saints over against it: "I and the children whom Thou hast given Me." The church of the sailors' Saint, Nicholas, stood over the gateway leading to the Quay, and as the Baptist preached at first by the fords of Jordan, so was his church placed over the gateway leading down to the broad ford over the Frome; while high above the old borough, in the sides of the north, was set the Church of St. Michael and All Angels, for "He shall give His angels charge over thee, to keep thee in all thy ways." It is a great pity that a perverse piece of nineteenth-century carelessness has severed this ancient church from its companions, and placed it in the Deanery of Clifton. The Chapel of Mangotsfield adopted the dedication of the Priory of St. James. If this was the original dedication the church must have been founded between 1140 and 1231. We note, however, that the document of 1231 states that the parish feast day was that of St. Ethelbert, May 20th, and also that the parish church of Littledean, situated like Mangotsfield close to a Mercian royal forest, was dedicated in the name of St. Ethelbert, who was treacherously slain by King Offa. It would seem to be by no means unlikely that the original dedication at Mangotsfield was in the name of St. Ethelbert, and that it was altered in Norman times to St. James. Some Austin Canons' churches, such as Bolton, Dorchester and Waltham, were parochial: this was not the case at Bristol, so the canons built a parish church for the people who came to live around them, and called it St. Augustine-the-Less.

It cannot be said, however, that the modern dedications give evidence of much thought or care in their choice, though Bedminster is more fortunate than Bristol and Clifton. In Bedminster St. Peter's, Bishopsworth, and St. Paul's, Bedminster, revive the dedication of the twelfth-century chapel at Bishopsworth, as St. Katherine's, Knowle, revives

the dedication of the chapel of the hospital at Brightbow, and St. Martin's might be taken as repeating the title of the chapel in the castle; while St. Aldhelm, the great missionary of the West Saxons, and St. Dunstan, their wise statesman, go halves in a modern parish; but that unselfish West Saxon martyr, St. Alphege, as yet has no place amongst us, though he has claims on both sides of the river, for he was Abbot of Deerhurst, as well as being a Somerset man and Abbot of Bath. Of all the modern Bristol and Clifton dedications, the only ones which bear any mark of careful thought and special fitness in their titles are All Hallows, the twin church of All Saints in the city, St. Lawrence, reviving the dedication of the old leper hospital, and St. Aidan, who is relegated to Crew's Hole. Yet the ancient titles of St. Ewen, St. Leonard and St. Giles might well have been revived, and St. Hilda, in whose minster at Whitby the first bishop-designate of Worcester and the first bishop who actually ruled the diocese were trained, and St. Wulfstan, by whose influence the old Bristol slave trade was suppressed, might well have found a place and name amongst us.

The mother church of the diocese in its present character is the youngest of our ancient churches, for though the abbey church of St. Augustine's was consecrated on Easter Day, 1148, it was not till 1542 that the College of the Holy Trinity, consisting of bishop, dean and canons, was founded within it, and a Diocese of Bristol was formed. The elder serve the youngest, and are honoured by that service of the church in which the bishop's throne is set. It is fitting, moreover, that the bishop should bring up the rear of an ecclesiastical procession.

FIRST APPEARANCE OF THE BRISTOL PARISH CHURCHES.

October 12th, 803	Westbury-on-Trym	Abbot Freothomund attended a council at Cloveshoe.
1086	Bedminster	A priest mentioned in Domesday Book.
1086	Leigh	The Priest Turstin mentioned in Domesday Book.
September 27th, 1105	St. Peter	In the foundation charter of Tewkesbury Abbey appropriated to the support of the monks.
Before 1147	Christ Church	Given by Philip the Priest to Tewkesbury Abbey.
Before 1147	St. Ewen	Given by Earl Robert, of Gloucester, to a Priest Thurstan.
Before 1153	All Saints St. Nicholas. St Leonard.	Given by Earl Ranulf, of Chester, to St. Augustine's Abbey. He died in 1153.
About 1158	St. Mary Redcliff	In a charter of confirmation by Henry II of the property of Salisbury Cathedral a Church of Redcliff is mentioned.
Between 1166 and 1172	St. Mary-le-Port St. Werburgh.	Given to Keynsham Abbey by Earl William, of Gloucester.
About 1180	Clifton	Given to St. Augustine's Abbey by William, of Clifton,

FIRST APPEARANCE OF THE BRISTOL PARISH CHURCHES (*continued*).

Between 1191 and 1193 ..	St. John the Baptist ..	These churches were confirmed to Tewkesbury Abbey by Henry, Bishop of Worcester.
	St. Michael	
	SS. Philip and Jacob ..	
Between 1170 and 1200 ..	St. Thomas the Martyr.	
December 5th, 1231 ..	Mangotsfield	A chapel of St. Peter's.
About 1230 ..	St. Mark.	
About 1235 ..	St. Augustine-the-Less.	
About 1240 ..	St. Stephen	Possibly it succeeded a priory belonging to Glastonbury Abbey.
Before 1303 ..	St. Lawrence	
1342 ..	Holy Cross..	Previously a church of the Templars and Hospitallers, founded probably in the twelfth century.
1374 ..	St. James	Previously a cell of Tewkesbury Abbey, founded about 1140.
Before May 5th, 1438 ..	Stapleton	Licence granted by the Abbot of Tewkesbury to bury at Stapleton.
June 4th, 1542 ..	Cathedral Church of the Holy Trinity	Founded in 1148 as the abbey church of St. Augustine, belonging to the Order of Augustinian Canons of St. Victor.

In 1319 the Church of St. Giles, a chapel of St. Leonard's, was destroyed. There seems to be no evidence to show when it was founded.