

**THE ABBEY CHURCH OF
TEWKESBURY: WITH A
DESCRIPTION OF ITS PLAN AND
ARCHITECTURAL DECULIARITIES**

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The abbey church of Tewkesbury: with a description of its plan and architectural Deculiarities
by J. L. Petit

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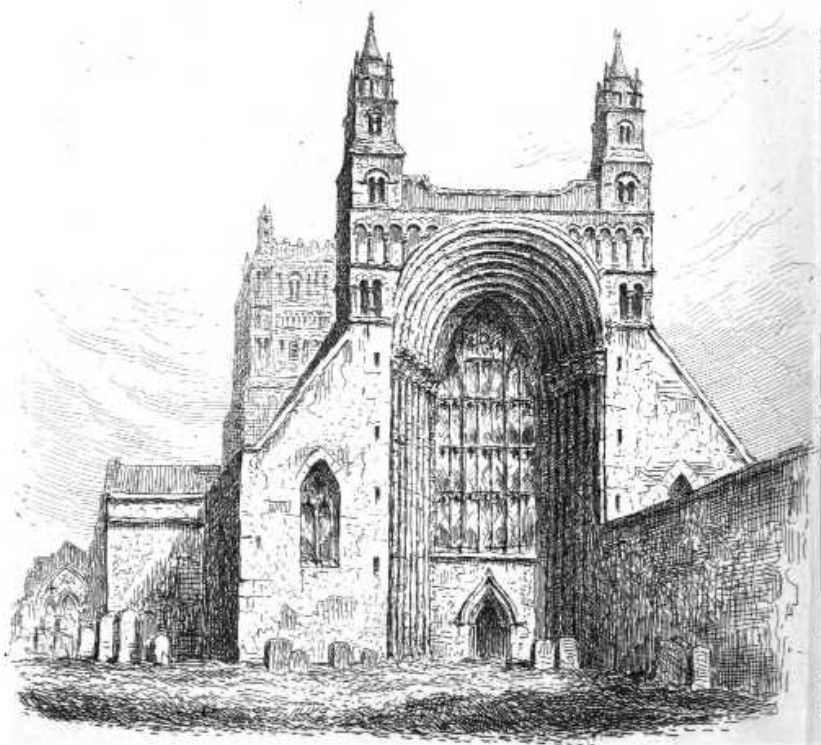
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J. L. PETIT

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Jewkesbury Ch.
- West end.

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Johns

THE
A B B E Y C H U R C H
OF
T E W K E S B U R Y :

WITH A
Description of its Plan and Architectural Peculiarities.

BY
John
J. L. PETIT, M.A. *S.A.*

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PREFACE.

It will readily be perceived that the following pages, forming the substance of a paper read before the Cheltenham Literary and Philosophical Institution, are not intended to supersede the more careful and valuable descriptions furnished by the local antiquary. They do not profess to enter into an historical account of the building, or, indeed, to do more than point out its general character, as compared with others of the same class. Which of these methods of treatment may be the most interesting or instructive, it is needless to discuss; suffice it to say, I have chosen that for which my own pursuits have the best qualified me.

I have purposely abstained from every topic bordering upon religious controversy: and I have done so the more willingly, as I am convinced that the introduction of this element in discussions on church architecture is not only unnecessary, but injurious to art,

both by enforcing a false standard of taste, and by casting suspicion upon those who take pleasure in studying the venerable works bequeathed to us by the piety of our ancestors, or who express anxiety that our ecclesiastical structures should retain that air of grandeur and solemnity which so well befits them.

It seems to have been a general and natural impression, through all ages, by whatever errors religion may have been disfigured, that buildings set apart for the purposes of Divine worship, ought, if possible, to be distinguished by a superiority of design, from our ordinary dwellings; that they should, moreover, be preserved with care, and regarded with a certain degree of veneration. But if this assumes the form of a superstitious reverence, which we are not justified in bestowing upon any material object, it cannot be wondered that persons, of religious feeling, are to be found who strive to counteract the prevailing impression, and denounce the study of church architecture 'as a dangerous snare, instead of encouraging it as a pursuit conducive to expansion of intellect and the exercise of devotional feeling. When, for instance, we hear it asserted, that a particular style, or a particular arrange-