

**CATHEDRALIA: A CONSTITUTIONAL
HISTORY OF CATHEDRALS OF THE
WESTERN CHURCH: BEING AN ACCOUNT
OF THE VARIOUS DIGNITIES, OFFICES,
AND MINISTRIES OF THEIR MEMBERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649414574

Cathedralia: A Constitutional History of Cathedrals of the Western Church: Being an Account of the Various Dignities, Offices, and Ministries of Their Members by Mackenzie E. C. Walcott

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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CATHEDRALIA :
A Constitutional History of Cathedrals
OF THE
WESTERN CHURCH.

BEING

AN ACCOUNT OF THE VARIOUS DIGNITIES, OFFICES,
AND MINISTRIES OF THEIR MEMBERS,

FOUNDED ON CAPITULAR STATUTES, AND ILLUSTRATED FROM THE
CANON LAW AND WRITERS OF REPUTE.

BY

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MEMB. CORN. SOC. FRANÇ. D'ARCHÉOL., SOC. DES ANTIQ. DE NORMANDIE, ETC.

"Immo mente revolve omnes in choro dextro, omnes in choro sinistro. Amabant que amamus, optabant que optamus, sperabant que speramus. Mors omnes dedit oblivioni. Cogitamus quod et nos similiter eadem manet oblivio. Certenus omni visu quærere quod duret, quod stabile sit, quod differat a somno, immo quod aliquid sit, quæ hæc nihil sunt."—*Hen. Huntingdon. ap. Ang. Sac. II. 196.*

LONDON :
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.

MDCCLXV.

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TO THE
RIGHT REV. ASHHURST TURNER GILBERT, D.D.,
LORD BISHOP OF CHICHESTER,
THESE PAGES,
WITH HIS PERMISSION,
ARE INSCRIBED.

P R E F A C E.

It is all very well to see the noble mass of a cathedral looming through the misty morning, the view so infinitely fine of tower and spire, transept, nave, choir, and chapels; to note the quiet life of the city, the charm of the close, the venerable precinct, the associations of glorious architecture and sublime music, and yet to know nothing more of the laws and customs, the traditions and memories of the great minster than of the little parish at home or the modern church in some great city. This may be sufficient to the mere visitor of the day, or the hasty traveller; but the archæologist and the intelligent layman, and those of the clergy who have not access to the capitular muniments, require now to know somewhat of the constitutional history of these noble foundations. With the exception of the agreeable outline given of such matters in England and Ireland by my learned friend Dr. Jebb, in his delightful work, "The Choral Service of the Church," and the scattered information to be gleaned from the Appendix to the Report of the Cathedral Commission, the student could not find any account of the duties of the members or the development of the system. Materials, however, existed for the undertaking in the printed histories of some few cathedrals, many invaluable MSS. of the British Museum, and the series of documents contained in the new edition of the *Monasticon*. It was necessary, however, to consult Continental writers, and it was a subject of wonder to find that no complete work of this nature had even been attempted.

I may therefore claim, in the following pages, to have achieved

the first treatise on the constitutional history of cathedrals which exists in any language, in which the origin, development, and modification of the system, the duties of every constituent member of the body, the contents, comparison, analysis, and nature of Statutes, have been related in a manner which it is my hope will supply a gap in literature; being founded on primary authorities, and authenticated by references to the manifold sources from whence it has been drawn. It is not a mere compilation, but a systematic work, requiring thought as well as research, in which the customs of each cathedral have been employed for common illustration, and one which I have found, from a wide experience, was much needed. No difficulty has been evaded, and it is my hope no particular of interest will be found to be omitted. I have used condensation, and have not printed the original Statutes, partly for the purpose of producing a volume of moderate size at the smallest cost to the purchaser, and partly to render it available to those who are not conversant with the barbarisms and difficulties of mediæval Latin.

Although it is not agreeable for an author to appear to parade his labours, which readers and reviewers will estimate by the result, yet even a special allusion to them, as being independent and original, may be pardoned as an act of personal justice. I only trust that the result may prove of use and interest both to the existing members of our cathedrals and those in power who may at any time meditate changes in their administration, and so preclude such serious evils as have already accrued to them from hasty legislation and incomplete information on the part of the reformers in future. I may say with Heylyn that it has been "a business of so intricate and involved a nature that I had no guide to follow nor any path to tread but what I have made unto myself," and add with Bishop Hacket my belief that "these corporations are the strong ribs of the kingdom."

CATHEDRALIA.

"Most certain truth it is, that churches cathedral and the bishops of them, are glasses, wherein the face and very countenance of apostolical antiquity remaineth even as yet to be seen, notwithstanding the alterations which tract of time and the course of the world hath brought."—Hooker.

"Every cathedral in its first institution," writes Bishop Stillingfleet, "was as the temple to the whole diocese, where the worship was to be performed in the most decent and constant manner; for which end it was necessary to have such a number of ecclesiastical persons there attending, as might still be ready to do all the offices which did belong to the Christian Church, such as constant prayers, and hymns, and preaching, and celebration of Sacraments, which were to be kept up in such a church, as the daily sacrifice was in the Temple." The cathedral was designed for the celebration of the most solemn service which devotion could devise in a fabric as worthy of its holy purpose as the highest art of man could frame; a daily service "cum cantu et jubilatione," with chanting and great joy, as the statutes of Ely say.

The origin of cathedrals has been dated by some to the age of Constantine the Great, by others to a still earlier period, whilst another class of writers refer them to the age of Anacletus, and parish churches to that of Evaristus. (Mayer, i. 37.) The signs of cathedralitas are: 1. The right of ringing bells before other churches; 2. The right of processions beginning and ending in it; 3. The residence of a bishop; 4. The existence of a theological prebend; 5. The election of a capitular vicar by the canons. (Scarfontani, ii. 268.) Cathedrals take precedence according (1) to the rank of their bishops; some being (i.) patriarchal (Frances, c. xxxiii. n. 64); some (ii.) metropolitan (n. 135), which are subdivided into patriarchal, wherein is a primate having prerogative of authority over other archbishops (ibid., n. 75), and metropolitan simple, in which the prelate is metropolitan and archbishop (ibid., c. 77, 87), and (iii.) simply cathedral, whereof the bishop is

suffragan to a metropolitan (*ibid.*, n. 92); or (2) antiquity of foundation (Frances, c. xxxiii. n. 58, 59, 109); or (3) precedence of bishops (*ibid.*, xxxiii. 58, 95.) The archbishop presides over many bishops; the primate presides over metropolitans and archbishops (Frances, c. i. p. 13; Mayer, i. 34.) A metropolitan is the same as an archbishop (Frances, p. 14, num. 120; Mayer, i. 158), but formerly was the president of the lesser province (Mayer, i. 34); primate merely denoted the president of a chief or first-rate city; the metropolitan is the same as an archiepiscopal church (*ibid.*, c. xv. p. 152, comp. 114). A cathedral church (Germ. Höhe Stifter) derives its name from the see or seat of the bishop (Frances, c. v. n. 152; Mayer, i. § iv. p. 35): "according to the same sense," Hooker observes, "wherein S. Ignatius, speaking of Antioch, termeth it his throne." The word itself is confined to the Western Church, and is not older than the 10th century; and for the honour of his chair, the cathedralicum (first mentioned in the 6th century) was paid (Frances, 152) Scarfaioni says, in the time of Honorius III., by all the clergy of the diocese (Scarf., iii. 149, 150, 171). For this reason they are styled simply cathedral church of such a city, not of such a saint, as are other churebes (n. 158, c. xv. 184), the bishop taking his title from his diocese or city in which his church stands. According to Celtic custom, the Bishops of Meath, Ossory, Sodor and Man, Galloway, Argyll and the Isles, Moray, Orkneys, and Caithness, did not take their titles from the cathedral city. The cathedral is the mother or parish church of the entire diocese (Mayer, i. p. 35, Frances, num. 173; c. xvi. n. 16; c. xxi. n. 17) all other churches being but chapels; the bride of the bishop (c. vii. p. 108; xvii. n. 177; Scarf., i. 244), who imparts to it prerogative and superiority over all inferior churches; and the rule and pattern of the diocese (Frances, c. ii. n. 139; Council of Noyon, c. iv.); the bishop being the parish priest of the diocese (Mayer, i. 55), and president and rector of the cathedral, and prelate of all other churches in his diocese (Frances, c. ii. n. 138). In some places the cathedrals were called at an early period Cardinal (Mayer, i. p. 42); in Germany, Domkirche, the Lord's house; and by contraction, in Italy, Duomo; as Mayence was formerly known as the Dom; whilst subordinate churches were known as Basilicæ or Oratoria (Mayer, i. p. 39). Basilica is applied to Chichester (Gale, ii. 166), Rochester (*ibid.*, i. 347, 351), and to large churches (*ib.*, ii. 109; Matt. Par., 1029; and Ann. Waverl. Gale, ii. 234; see also my "Church and Conventual Arrangement," p. 56); and to churches before consecration (*ibid.*) Minster is also a generic name for cathedrals, as they were often monastic, and founded on the monastic system (Mayer, i. 36). The mere will of the sovereign constitutes a city, which does not depend on the existence of a see in it for its title (Frances, c. iv. n. 89, p. 64), even if he addresses

it as a city, or endows it with civic privileges; but there cannot be a cathedral without a bishop, for he is its head, and the chapter are its members (c. iii. n. 21, pp. 43, 610). The collegiate church had no bishop's chair, but possessed merely a chapter of canons with their vicars.

A cathedral ought to be built only in the larger cities, according to the Councils of Sardica, c. vi.; Laodicea, c. lvii.; and Canon Law (c. iv. pp. 58, 64), in order to maintain the high dignity of the Episcopate; and a cathedral city has precedence of all others (p. 70). The reasons for the change and alteration of old cathedral churches, and the erection of new, have never been strictly observed, being founded on usefulness or necessity. For instance, the site has been changed on account of an inconvenient or bad situation, as "Old Sarum" (n. 178, c. vi.), owing to the presence of war, plague, unhealthy climate, floods, a barren soil, inroads of enemies, or the society of evil persons (c. vi. n. 178, 146, 150), but not owing to the increase of the city (n. 58). A new cathedral is to be erected when a diocese is divided (n. 116). By the union of a cathedral and collegiate church both become the bishop's church (c. viii. n. 153). Where two sees are united, the bishop in episcopal instruments was to place the name of the cathedral in which he was resident before that of the other (c. viii. n. 361); but if one is acknowledged to be more eminent in age or dignity, then that always is to take precedence (n. 369). If a church is no longer a see, by suppression or translation (c. i. n. 60), then it retains neither its name (c. vii. n. 62) nor honours (c. ix. n. 103), as in the case of Westminster, Hexham, Lindisfarne, &c., unless by special reservation. The minster of Monte Cassino was reputed to be *cathedralis habitu*, although it had no bishop (Frances, p. 610). In the case of building a cathedral, the bishop and chapter are to consent to the model and design of the fabric (c. xii. n. 44), the bishop having the choice of the site (n. 84), which should be in the centre of a city (c. xiv. n. 28, 29), near the palace (c. xxix. n. 29).

As the parish church of the diocese, all others being chapels (c. xvi. n. 16, p. 258), it possesses the right of sepulture, which all in the diocese can claim (c. xvii. n. 59, 176). In its daily service should be said (c. xviii. n. 195), and it has the right of Baptism (c. x. n. 118; Mayer, i. 49; Martene, de Ant. Eccles. rit. i. 5); and, out of respect, all parishioners were bound to visit it at Easter (*ibid.*, lib. iii. 171. Comp. Thea. Anc., iv. 902, 955.) At Chichester, the payment of S. Richard's pence was paid by way of compensation for omission to visit the church, as S. Chad's pennies were at Lichfield. It is at once a cathedral and a parish church (Frances, c. xxi. n. 17), and possesses the rights of a parish church (c. xxi. n. 144), of daily public prayer (c. xviii. n. 195, p. 290; c. xxxi. n. 96), administration of Sacraments (c. xvii. n. 146; xxi. n. 101, 110, 83), burial of the dead (c. xxxiv. n. 95),