

Observations upon Shrines, by John Loveday, of  
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Dr Stukely has accurately distinguished two kinds of shrines, both equally made for receiving the reliques of saints: but with this difference, that one sort was portable, and used in processions; and the other fixed, as being built of stone, marble, and other heavy materials [q]. The former of these were called *Portable*, under which word Dr Browne says: "sancta reliquias sanctorum conservantia cum processionibus circumlatas non semel legere est." And although this sort could only with propriety bear that name, yet was it also given to the immovable fixed shrines; as to our protomartyr at St. Alban's [q], Thomas Becket's at Canterbury [r], Boninus's at Pontefract [s], Cuthbert's at Durham [t] and Edward the Confessor at Westminster.

But to be more explicit: I presume the fixed shrines differed little more from other grand sepulchral monuments, than as the former contained the reliques of canonized persons, and the latter of those who were not so. Some notion of the peculiar magnificence of this sort of shrines may be collected from the words of Erasmus and Stow, with regard to T. Becket's, as quoted together in Sonner [u]; as also from "The ancient rites and monuments of Durham";

[p] Philophae Transact. Num. CCCXC. pag. 580. [p] Glasgar. Lat. [q] Apparatus ad W. Hemingford p. 140.  
[r] Lomme's Cant. p. 95. note c. [s] Tanner. Biblioth. p. 279. [t] Notit. Monast. p. 112. b. [u] Midmore's Hist. of Westm. Abb. p. 235.

with regard to Cuthbert's [a]. - The treasure about these shrines made it necessary that they should be closely looked after. Hence we find, that one of the monasteries at Westminster was called *Custos Sacrae*, as Widmore observes; as likewise one of those at St. Albans [b]; where north of the shrine, or rather now of the site of the shrine, is still remaining a structure of wood for a watch house to it. The retainers to the Shrine at Canterbury are taken notice of by Som., mar [z], and those to the shrine at Durham in *The Ancient Rites*, etc. [a]. -

In the cathedral of Durham, there were indeed two considerable shrines; that of Cuthbert, which was fixed, and a portable one of Bede, describ'd in *The Ancient Rites*, etc [b]. Adjoining to each of these was a little altar, bearing the name of the inshrined saint[s] which might probably be a constant appendage to every shrine. It may also be here observed, that a draught of a fixed Shrine of Edward the Confessor, erected in Westminister's abbey by K. Henry the Third, has been published by the Antiquarian Society [d]; and another of the same age [e] and sort, namely S. Becket's at Canterbury, may be seen in *The Monasticon Anglicanum* [f]; as also a third, a portable one, of Saxon antiquity, belonging to Crowland abbey, of which an account has been given by Dr. Stukely. -

To the usual situation of fixed shrines in churches, it may perhaps be ascertained from the uniform position of those at

[a] pag 125. [b] pag 6, 114, 115, 144, 145, 159. [c] Hanningford, ubi supra. [d] pag 125. [e] pag 144-145. [f] pag 76-77, 115-148-161. [g] Ibid. pag 7-81. - [d] *Vestigi. Monument. Britan.* Vol. i Num. vi. [e] *Matt. Paris*, pag. 261. [f] LXXI.

St. Albans, Canterbury, Durham, and Westminster; as likewise of Hugh's Shrine at Lincoln, and of Erikenwaldus in St. Paul's, London; every one of which stood in the east part of the church, in the space behind the high altar. From whence the irregularity on this score, which Mr. Battell apprehends to have been in the church of Canterbury [g], will no doubt disappear.

There is a passage in Weever, which may not improperly be here explained, where, treating of the shrines in St. Paul's cathedral, he says: "There was also a glorious shrine, super magnum Altare, but to whose holiness dedicated & do not reade [h]." But perhaps this was only a glorious Tabernacle, that is, as Spielman describes it, "fabrica honestior, quam sacramentum, quod vocant, altaris conservatur in ecclesia Romana, pycnide inclusum [i]."<sup>1</sup> The shrine mentioned in the Antient Rites [k] seems to be somewhat of the same kind.

It may not be foreign to the subject of this paper, to remark here, what Fuller observes, in treating of Thos. de Cantilupe, bishop of Hereford; namely, that he "lived the latest of any Englishman who was canonized [l]." He lived to the year 1282, in the time of Mr. Edward the first, and was canonized in the following reign. Fuller has expressed himself with proper caution; since other persons who lived before this bishop might nevertheless be canonized after his death and canonization. And such was the case with Anselm, archbishop of Canterbury, who died in 1097 under K. Henry the first; but was not canonized till almost 400 years after, in the reign of Ed. Henry the seventh.

[g] Cantab. Sacr. pag. 27 num. XVIII. [h] Ancient fun. monum. p. 381. [i] In vce Tabernaculum. [k] Pag. 163. [l] Worthies of Herefordshire, pag. 36.

I shall only observe further, that offerings have been made at the tombs  
of persons not canonized<sup>[m]</sup>; tho' indeed this was looked upon as irregular.  
But such were made at archbishop Winchelſey's tomb at Canterbury  
<sup>[m]</sup>, who was never canonized<sup>[n]</sup>. —

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<sup>[m]</sup> Sommer's Cantab. pag. 130. — <sup>[n]</sup> Battely, ubi supra, and Carter's Hist. Vol. II  
p. 358. —