

PREFACE

This is the tenth in a series of annual exhibitions at Chester Cathedral Library in which we have exploited significant anniversaries to stimulate reflection on issues of importance to the Church:

2011: for the 400th anniversary of the King James Bible, the theme was Bible translation.

2012: for the 350th anniversary of the Book of Common Prayer, the theme was liturgy.

2013: for the 450th anniversary of the Thirty-Nine Articles, the theme was doctrine.

2014: for the 300th anniversary of the death of Matthew Henry, the theme was Bible commentary.

2015: for the 800th anniversary of Magna Carta, the theme was the Church and the State.

2016: for the centenary of the Battles of Jutland and the Somme, the theme was the Church and war.

2017: for the 70th anniversary of the first discoveries of Dead Sea Scrolls, the theme was the Dead Sea Scrolls and the Bible.

2018: for the 150th anniversary of the first year of John Saul Howson, DD, as Dean of Chester (1867–1885), the theme was Dean Howson with particular celebration of his establishment of the Nave Choir and the commissioning and installation of mosaics in the Cathedral.

2019: for the 200th anniversary of the birth of Charles Kingsley and the 150th anniversary of his appointment as a Residentiary Canon at Chester Cathedral the theme was Kingsley as Christian Socialist and natural historian.

2020: for the 100th anniversary of the installation of Frank S. M. Bennett as Dean of Chester (1920–1937), the theme is Dean Bennett as Cathedral reformer with particular attention to the cloister windows and pilgrimage.

When his appointment was announced, it was unexpected, but Dean Bennett seems to have been an innovative Dean and is still referred today as exemplary in many respects. In particular he set about opening up the Cathedral to visitors of all kinds, abolishing entry charges, converting the Refectory from school hall into a place of refreshment for visitors, glazing the Cloister windows to provide a warm environment, and recreating Chester as a place of pilgrimage.

We would like to thank the Vice Dean, Canon Missioner and Canon Librarian, Jane Brooke, for her continuing support for our efforts to

integrate the Library into the mission of the Cathedral, especially in this national year of pilgrimage for Cathedrals. Once again, we owe special thanks to the library helpers for the work they have done in suggesting and finding items, as well as helping to mount the display.

The most extensive published source of information on Dean Bennett is the biography by Alex Bruce, *The Cathedral 'Open and Free': Dean Bennett of Chester*, Liverpool Historical Studies 17 (Liverpool: Liverpool University Press, 2000). Much in this catalogue depends directly or indirectly on Bruce's research which we acknowledge with gratitude. The section on the *Polychronicon* is written by Professor Philip Alexander. Much of the material on the Cloister windows is provided by the team involved in their description and analysis (Canon Jane Brooke, Nicholas Fry, Barry Ingram, Elizabeth Moncrieff, and James Thomson). Jen Stratford has provided valuable assistance in the sourcing and reproduction of images.

We would like to note that the exhibition supports the Cathedral's Wednesday Bible Talk Lecture Series, which in Lent 2020 are on "The Chester Cathedral Cloister Windows": 19th Feb.: "St Basil" (Trevor Dennis); 26th Feb.: "Dean Bennett and the Cloister Windows: St George" (George Brooke); 11th March: "St Chad" (Loveday Alexander); 18th March: "St Patrick" (Philip Alexander); 25th March: "The Easter Window" (Robert Evans); and 1st April: "'Ascents in their Hearts' (Psalm 84:5). Perceptions of 'the Saints': from the Psalms and the Calendar to Everest 1924" (William Horbury). In addition, on 12th March 2020 Professor Philip Alexander plans to present a lecture on Ranulf Higden's *Polychronicon* which the Cathedral acquired in 1925 through the good offices of Elma Paget, Bishop Paget's wife, during Dean Bennett's time in office.

George J. Brooke
Library Consultant

February 2020

Peter Bamford
Librarian

Frank Selwyn Macaulay Bennett: A Summary Biography

- 1866 Born on 28th October in Torquay to Henry Edward Bennett and Louisa Birchall (née Macaulay); baptized at St Luke's, Torquay on Holy Innocents Day, 1866. Brought up in Sparkford, Somerset. From age 13 to 18 he was educated at Sherborne, winning a scholarship at Keble College, Oxford, in March 1885.
- 1889 B.A. (2nd Class, Lit. Hum.), Oxford (1905: M.A.)
- 1890 Private Secretary to Bishop Jayne of Chester
- 1892 Ordained deacon; Private Secretary and Chaplain to Bishop Jayne (until 1897)
- 1894 Ordained priest in Chester Cathedral
- 1896 Also Curate of St Mary's, Ecclestone, and Librarian to the Duke of Westminster
- 1897 Vicar of Portwood, Stockport
- 1901 Married Ida, daughter of Clegg Livesey of Arden, Bredbury, Cheshire
- 1907 Vicar of Christ Church, Chester
- 1910 Rector of Hawarden, Diocese of St Asaph; the parish presented him with a cope when he left, a cope which he regularly wore as Dean and which is on display for part of this year. It was presented to the Cathedral by his grandson.
- 1920 Dean of Chester
- 1923 Published *Coué and his Gospel of Health*
- 1924 Published *A Soul in the Making*
- 1925 Published *The Nature of a Cathedral*
- 1926 Published *Expecto: An Essay towards a Biology of the World to Come*
- 1927 Published *Mary Jane and Harry John*
- 1928 Published *On Cathedrals in the Meantime*
- 1929 Published *The Resurrection of the Dead*
- 1937 D.D. Lambeth. Bennett's D.D. hood is on display for part of this year.
- 1937 Retired to The Orchard, Wilton Hill, Taunton, Somerset
- 1947 Died at home on 14th November and buried at St Mary Magdalene, Sparkford, Somerset. Obituary notice in the *Taunton Courier and Western Advertiser* for 22nd November 1947.

FRANK SELWYN MACAULAY BENNETT

Frank Selwyn Macaulay Bennett was born in Torquay, Devon, on 28th October 1866 and spent his childhood in Sparkford, Somerset. He was the first son of Henry Edward Bennett (1822–1897) and Louisa Birchall Macaulay (1835–1892). He was baptized at St Luke's Church, Torquay, on Holy Innocents Day, 1866. He was educated at Sherborne School and was a scholar of Keble College, Oxford. He graduated in 1889. In 1890 he became secretary to Bishop Jayne of Chester and on ordination to the diaconate in 1892 he was appointed Bishop Jayne's chaplain. Four years later he also served as Curate of St Mary's, Ecclestone, and was Librarian for the Duke of Westminster. In 1897 he moved to Portwood in Stockport. He married Ida Clegg Livesey (1873–1951) in 1901. He then served from 1907 for three years as Vicar of Christ Church, Chester, before moving to St Deiniol's, Hawarden, North Wales, in 1910 where he remained until his appointment as Dean of Chester in 1920. He was installed as Dean on 2nd June 1920. On retirement in 1937 he was awarded a Lambeth Doctor of Divinity by Archbishop Cosmo Gordon Lang. He returned to Somerset where he died on 14th November 1947. He is buried in the churchyard of St Mary Magdalene, Sparkford, where his wife was also buried in 1951.

Frank and Ida had one surviving son, Frank Livesey Macaulay Bennett, who was born in 1902. He first read History and then Theology at Oriel College, Oxford, graduating in 1923 and 1925 respectively. He was ordained deacon in 1927 and priest in 1928 in Chester Cathedral, eventually becoming Vicar of Helsby (1934–1938) and then of Neston (1938–1946). He was a chaplain to the Forces (1939–1946). He then moved to the Diocese of Liverpool and from there to be Vicar of Maidstone; he was an Honorary Canon of Canterbury Cathedral (1954–1960). He concluded his parish ministry as Vicar of Minehead (1960–1966), another Bennett to return to Somerset. He was the author of the 1925 Cathedral guidebook. He died in 1973.

It is widely recounted (e.g., by T. C. Teape-Fugard, *Let Chester Remember*, Privately Published, 1983, p.7) that “when Lloyd George was due to nominate a new Dean for Chester, he was staying at a country house, and old Dr Edwards was a fellow guest; he was Bishop of St Asaph, and became Archbishop of Wales. At the end of the day, as they walked upstairs, each holding his silver bedroom candlestick, Lloyd George said: ‘Just one more question: I have to find a Dean for Chester; any suggestions?’ The Archbishop rubbed his cold nose, as he always did when he was thinking hard, or about to give the blessing in full pontificals. ‘Hmm, hmm, I think the Rector of Hawarden would do.’”

Bennett took over as Dean from the 89-year old Dean Darby; Chester Cathedral was by all accounts in much need of rejuvenation! Upon his appointment Bennett set about reading all about cathedrals and Chester Cathedral in particular. It is thus no surprise that his first sermon to the Cathedral congregation on 6th June 1920 reads like a manifesto. The sermon is reproduced in full as an Appendix in this Exhibition Catalogue from the version published in the June 1920 issue of the *Chester Diocesan Gazette*. The sermon not only was programmatic for Bennett as he embarked upon his ministry as Dean, but he reflected on it in his highly influential book on *The Nature of a Cathedral*. In many instances he tried to work out in public what the role of a Cathedral might and should be.

Bennett came to Chester as Bishop Jayne's secretary and then Chaplain. Jayne was an Oxford man and it is likely that he had contacted the College asking for a recent graduate to come to assist him. He also took on a curacy at Ecclestone and while there worked for the Duke of Westminster, cataloguing his library. From 1897 to 1907 he was Vicar of Portwood in Stockport and then, for three years, of Christ Church in Chester itself. When appointed to the Deanery at Chester he thus came with considerable knowledge of the Diocese of Chester and of Chester too. And there was family all around as well. Before he married, two of his sisters came to live with him at Portwood. And his father moved to a house on Liverpool Road, Chester, in the last few years of his life after his wife's death. Bennett's brother, George, succeeded him both in Portwood, where he had joined his brother as curate, and then at Christ Church, Chester; George preached at evensong in the Cathedral in June 1920, which must have been a happy family event.

Bennett's knowledge of the Diocese of Chester stood him in good stead as Dean. He was determined to make the Cathedral the mother church of the Diocese in a very real sense. Within five years of his appointment the Cathedral and the Cathedral estate had been reorganized so that the Diocese was represented in many ways. The Bishop now lived in what had been the Deanery, 12 Abbey Square became the Diocesan Offices, and 11 Abbey Square was converted into a hostel and retreat house. In the Cathedral many of the chapels, especially in the South Transept, were given over to be the diocesan homes for various church-sponsored groups and their literature was readily available there. All the parishes of the Diocese were prayed for in turn, with the day of prayer announced ahead of time in the *Diocesan Gazette*. All the diocesan clergy were encouraged to send requests for intercessions to the Cathedral at any time.

The most tangible means through which the Cathedral became the mother church of the Diocese was through the reorganisation and refurbishment of the rooms around the Cloisters together with the Refectory so that each year during Bennett's time the annual Diocesan Conference was held at the Cathedral—and not just 'held', but hosted with warm hospitality, though Bennett also noted in one of his "Notes from the Dean" in the *Diocesan Gazette* that not all the clergy seem to have remembered to put sixpence in the bowl provided when having refreshments!

Bennett also promoted a reorganisation of the Honorary Canons and the Greater Chapter so that each area of the Diocese was represented, normally by those with experience as Rural Deans. Honorary Canons were invited to join a rota for preaching. Bennett even wondered about establishing a retirement home for clergy adjacent to the Cathedral so that they could become Cathedral chaplains in retirement. Most radically, Bennett changed the role of the residentiary canons. He ended the three-month residencies, arguing that it was a pastoral nonsense for anyone to hold a title with nine months absence in the year. He argued that the Cathedral could function very well with a Dean and two Residentiary Canons (a Precentor and a Chancellor/Librarian), together with some minor canons who could also have other roles, such as in the Choir School or Diocese. He thus worked out how he could save on the salary bill at the Cathedral whilst also giving pay rises to several members of staff, especially the Organist. The abolition of entrance fees required the reorganisation of the payment of vergers who had used the fee income to supplement their very meagre stipends.

In reflecting on how Cathedrals might take on particular roles, Bennett became increasingly a voice on the national stage. He published on Cathedrals, he wrote letters to the national press, he advised other Deans, he became a member of the 1927 Cathedrals Commission. In a letter to the *Times* in June 1923 he wondered whether the new form of the Eucharist proposed in the debates about Prayer Book revision should be adopted for a 7-year trial period and that Cathedrals should serve as examples of good practice for clergy in parishes in how the liturgy might be practiced. In a letter to the *Times* in August 1924 he argued that in order to become the family home new dioceses needed new cathedrals, not converted parish churches. In 1925 he was invited to visit Canterbury and was influential on the new Dean, George Bell, as he took up the office of Dean there. In the publication of the reports of the Cathedrals Commission his signature is often to be seen appended to minority amendments and disagreements, often to do with resisting any attempt by central Church authorities to take more control of Cathedrals, particularly their endowments and finances.

Bennett's most influential policy decision was to make the Cathedral free of charge to enter. The policy had two strands. The first was to make a stand about charging for entry into the very building that should be considered the local people's spiritual home. The second was to try to ensure, against general practice nationally, that the Cathedral was open for long hours as often as possible and on Sunday without closing between services. In a letter to the *Times* of 7th July 1926 (on display) he recalled how on his first day in the Deanery in Chester he had witnessed with great distress some people trying to enter the closed Cathedral and had taken the event as justifying his decision that the Cathedral should be "open without fence or fee." That phrase was so much associated with him that it appears on the memorial to him at the east end of the Nave.

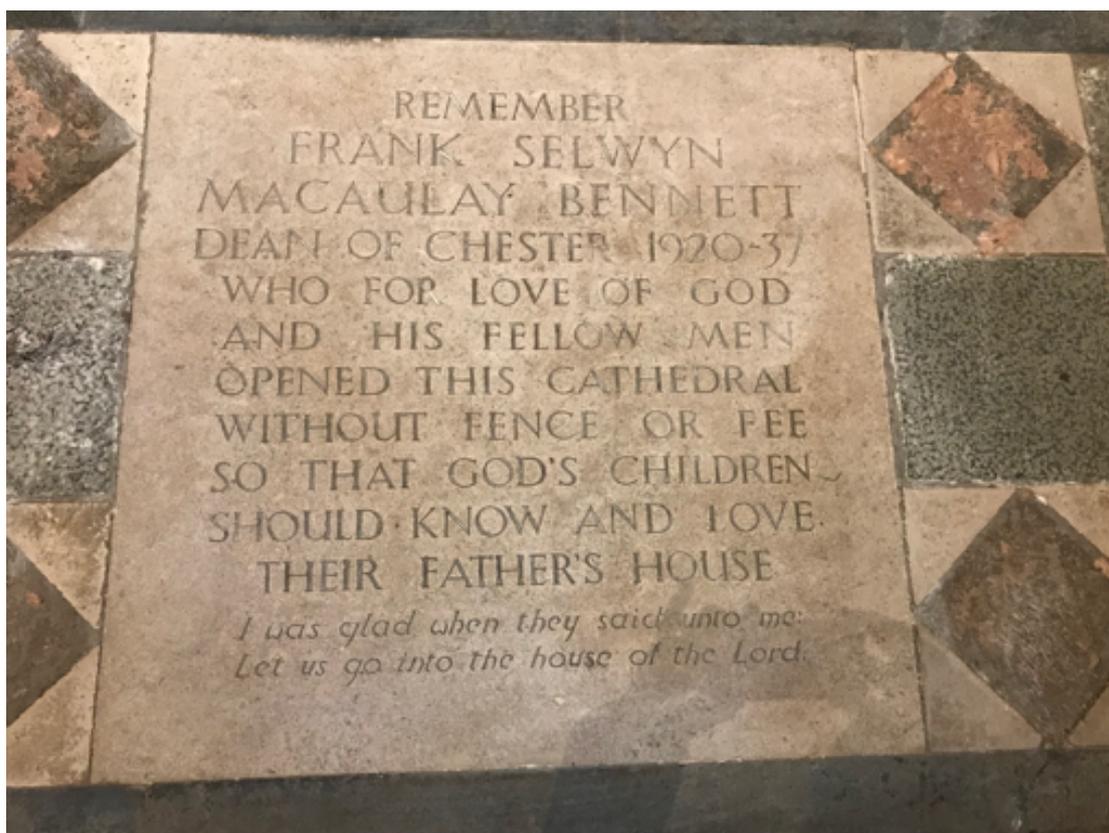
Something of the character of the policy can be seen in a somewhat surprising "Note from the Dean" in the *Diocesan Gazette* (October 1920, p. 147) which seems now to be long forgotten. "'By kind permission of the Dean and Chapter.' – Please forget to put this chilly and inappropriate sentence on any notices of services or meetings to be held in any part of the Cathedral. The Cathedral is not the private property of the Dean and Chapter. It and they only exist to welcome and provide, with gladness, for all who can and will make use of it or them."

To demonstrate effective management and to encourage the Diocese to take notice of its Cathedral, Bennett began immediately, with the Bishop's approval, to write a monthly column of "Notes from the Dean" in the *Diocesan Gazette*. Through the "Notes" (1) he nurtured the relationship between the parishes and the Cathedral in various ways, (2) he kept the Diocese informed of the various projects in hand in the Cathedral, and (3) he talked about money.

The *nurturing of the relationship* was done in several ways, through showing that the Cathedral was praying for the parishes in turn, was happy to receive requests for intercessions, could act as a centre for confessions, would welcome parishes on pilgrimage, especially as participants on the great Feast of St Werburgh—in fact Bennett frequently informed parishes that they would need to book early for a Saturday pilgrimage because so many groups planned visits on Saturdays through the summer months.

In one note (*Diocesan Gazette*, July 1923) he commented extensively on the visit to the Cathedral for the Feast of St Werburgh of the Archbishop of York, Cosmo Gordon Lang. The Archbishop had preached on Psalm 122:1 and 4: "I was glad when they said unto me, we will go into the House of the Lord, for thither the tribes go up, even the tribes of the Lord, to testify

unto Israel and to give thanks unto the name of the Lord.” Psalm 122:1 was used on the memorial stone for Dean Bennett in the Cathedral; it truly represented his view of the Cathedral as a place of pilgrimage. “We can easily imagine,” said the Archbishop, “those bands of faithful folk setting out from the villages of the Holy Land, mingling with other bands, as they moved upon their journey to Jerusalem. Something of the same spirit, I doubt it not, has moved you to-day, who have come as the tribes of the Lord, to this great Parish Church of the Diocese of Chester, on its patronal feast day. You have come to testify to your fellowship as one family with your Father in God and to give thanks unto the name of the Lord; and I have come, as Archbishop of the Province, from the mother and metropolitical Church of York, to give you greeting. My desire is not so much to preach a sermon as to give a benediction to the ideals and the activities which the Church is carrying on in the blessed work of restoring the Cathedrals of England to the affections of the people.” All that must have been music to Bennett’s ears and full endorsement of his imaginative daring in putting people first as pilgrims to the diocesan Mother Church.



He kept the Diocese informed of the *various projects* ongoing in the Cathedral. Amongst those in pride of place in his first six years was the glazing of the Cloister Windows. He found himself frequently promoting the project and asking for benefactors and he brought the project to a happy

conclusion, though perhaps not as swiftly as he hoped. He let people know of other projects too, such as concerned the use of the Chapels in the Cathedral and the creation of a place and space amongst the military chapels for the Royal Air Force. He announced how the refurbishment of the rooms off the Cloisters was done so as to encourage diocesan visitors to relax in their spiritual mother home. He repositioned the Cathedral Library so that all post-1700 books were available on loan to Clergy and he regularly had the Canon Librarian publish lists of acquisitions in the *Diocesan Gazette* to encourage borrowing.

He talked about money. From his second year in office he published annually in the *Diocesan Gazette* a two-page summary of the Cathedral accounts. This enabled him to show how the abolition of charging for admission had been more than offset by far greater voluntary donations. It allowed him to indicate that the Cathedral was putting its house in order after some difficult years under the previous Dean: an inherited deficit was turned into a running profit with all surplus monies being ploughed back immediately into the fabric of the Cathedral. To help pay for the alterations to the rooms off the Cloisters he set up a system of annual St Werburgh purses, asking parishes to have a collection every so often devoted to the needs of the Cathedral, which could be presented on St Werburgh's day at the festival in the Cathedral—in fact, he was sensitive enough not to issue the purses every year, so as not to put any strain on the relationships he was trying to develop. Just at the time that the Cloister windows project was completed, there was a major structural issue in the North Transept requiring immediate attention and a new appeal went out to parish friends to contribute, though much of the money eventually came as a donation in memory of the Dowager Duchess of Westminster. In the *Diocesan Gazette* he frequently published the names of donors and benefactors.

Bennett's effective communication skills worked well in the *Diocesan Gazette*, in the local and national press, and his sermons were spoken of as accessible, relevant and meaningful. He also took time to develop several other matters in his writing. First was his concern for the role of Cathedrals which produced *The Nature of a Cathedral* and he then wrote some subsequent reflections on the Cathedrals Commission of 1924–1927 in *On Cathedrals in the Meantime*. He greatly enjoyed engaging with visitors, especially in groups, often encouraging them to sing a hymn with him or to pray. His son wrote a more detailed book on the Cathedral, published in 1925, as well as a short summary guide available for 3^d.

Second, he wrote on spiritual psychology. This area of interest had three prongs to it. The first was his basic pastoral interest in those who came into

the Cathedral. He would often spend long hours in the Cathedral after and between services engaging with all sorts of people. He found that he could frequently offer words of advice that were informed both by his pastoral experience and also by his engagement with some of the latest thinking on various aspects of spirituality. So, second, he was particularly taken by the writings of Evelyn Underhill, especially her 1911 book on *Mysticism*, and by the positive thinking of Émile Coué whom he invited to talk to a packed Refectory; he engaged with their writings in his own brief books. Third, his pastoral concerns were also directed towards children. Not only did he do all he could to keep flagging youth movements alive through allocating them space and place in the Cathedral, but he also had some thoughts on children's education which he made known in a booklet entitled *Mary Jane and Harry John* which he was delighted to have reprinted several times and translated into several languages, including Japanese.

Third, partially stimulated by the late nineteenth-century writings of W. E. Gladstone and others and partly provoked by the widespread grief for the thousands of casualties in the Great War, Bennett published some books on resurrection. Although there were extensive debates at the time nationally and internationally on the theme, his own writings, though popular, never became part of mainstream theological discussion.

Simon Jenkins, in *England's Cathedrals* (London: Little, Brown, 2016), calls Chester “a boisterous urchin of a cathedral” (p. 53). Most who know the Cathedral in any depth would surely beg to differ, but Bennett would probably be both annoyed and amused. He would be annoyed because such a description undermines the way he tried to make the Cathedral the spiritual home for everyone in the Diocese and beyond, a genuine place of welcome and hospitality, where visitors find themselves to be pilgrims on a journey in search of something which is almost beyond naming, but which can be richly celebrated and fêted. But he would be amused, because of his own sense of fun. He did indeed make Chester Cathedral a boisterous place as his policies and practices, his ideas and his honest, forthright and well-informed opinions put the cat amongst the pigeons nationally. Since Bennett's time the national Church has engaged with Cathedrals differently, though each generation has had to be reminded of what he said.

Case One
The *Polychronicon*
by Philip S. Alexander FBA¹

1.1 Ranulph Higden, *Polychronicon*

This treasure is a manuscript of the *Polychronicon* of Ranulph or Ralph Higden.² Higden was a monk of the Benedictine Abbey of St Werburgh, Chester, the forerunner of the present Cathedral. Intellectually and spiritually the Abbey had an auspicious beginning, having been founded by St Anslem, one of the towering thinkers of the middle ages, who installed his Chaplain, Richard of Bec, as the first abbot in 1093. However, it can hardly be said to have lived up to its distinguished pedigree: it was not an intellectual power house in the middle ages. We know of a Robert of Chester (12th century), one of the most important translators of the middle ages, who put into Latin the Arabic treatise of the great Muslim scientist al-Khwarizmi on *Algebra*, which massively stimulated mathematicians in the west, but, despite his name, Robert's links with Chester are very problematic, and anyway he made his reputation elsewhere.³ Chester, however, can lay claim to one significant mediaeval scholar – Ranulph Higden. In this case the connection is strong and undisputed. Higden, “a Cheshire man, with a great interest in his native county,”⁴ seems to have spent all his life in Chester, apart from one brief trip to London in 1352 at the behest of King Edward III, and his tomb can still be seen in the south aisle of the Quire. He took his monastic vows in 1299 and died in 1363/64.

Higden's most famous work was his *Polychronicon*, an encyclopaedic history of the world from the creation to his own times. He toiled on this magnum opus for many years and produced at least three versions of it: the first came down to the year 1327; the second extended, depending upon which manuscript you consult, to 1342 or 1346; and the third continued a bit beyond 1346. This final version, found in what seems to be Higden's own copy, MS HM 132 of the Huntington Library, San Marino, California,

¹ Adapted from Philip S. Alexander FBA, *Treasures of Chester Cathedral Library: A lecture delivered on Saturday, 10th February, 2007, in the Chapter House, to the Friends of the Cathedral and the Chester Theological Society to mark the re-shelving of the books and the completion of the first stage in the reopening of the Library* (Chester: Chester Cathedral Library, 2007), 3–7.

² John Taylor, “Higden, Ranulf,” *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004) = *ODNB*. I have used the online version.

³ Charles Burnett, Robert of Ketton,” *ODNB* online. Robert of Chester is associated with Segovia and London, and it was in the former in 1145 that he produced his momentous translation of al-Khwarizmi's *Algebra*: B.B. Hughes, *Robert of Chester's Latin Translation of al-Khwarizmi's al-Jabr: A New Critical Edition* (Stuttgart: Steiner, 1989).

⁴ John Taylor, *The Universal Chronicle of Ranulph Higden* (Oxford: Clarendon Press, 1966), 1.

is clearly unfinished, and appears to show that he was still working on a revision at the time of his death.⁵

There is a rich irony in this. The present Chester Cathedral Library probably does not now contain a single volume that goes back to the old Abbey Library, which must have been quite rich, judging by the sources Higden is able to quote, but we do know of at least one manuscript that belonged to it – Higden’s own copy of his famous *Polychronicon*, no less – but it is in an American library on the other side of the world, in a country which had not even been discovered when Higden wrote! He would have been astonished, if he could have foreseen where his precious manuscript would end up. The copy of the *Polychronicon* belonging to the Cathedral Library actually arrived there very late.⁶ It was obtained through the good offices of Mrs Paget, wife of Bishop Henry Luke Paget, in 1925, as recorded in the Minutes of the Chapter for 13th March in that year.⁷

⁵ V.H. Galbraith, “An Autograph Manuscript of Ranulph Higden’s *Polychronicon*,” *Huntington Library Quarterly* 23 (1959): 1–18. It is possible Higden was custodian of the Abbey library and head of the scriptorium. Among the owners’ marks in the Huntington manuscript is a curious doggerel in a mixture of Latin and English: “Iste liber pertinent [this book belongs] beare it well in mind/Ad me Georgium Savagium [to me George Savage] Boothe curteyes and kinde/ A penis inferni [from the pains of hell] Ihesu him bringe/ Ad gaudia celestia [to heavenly delights] to everlasting ioye.” George Savage was appointed Chancellor of Chester Cathedral in 1541, a year after St Werburgh’s was dissolved (see the Huntington Library Catalogue). This suggests that some of the books from the old Abbey library were indeed transferred across to the new Cathedral. The Huntington manuscript was acquired by Henry Huntington in 1918 from Herschel Jones of Minneapolis who purchased it at Sotheby’s 11/02/1913, Lot 512; it had been placed in a sale at Sotheby’s by the estate of George Dunn (1865–1912) of Woolley Hall who had acquired it in 1900 after it was part of a sale in June 1899 of MSS from the collection of Sir Thomas Phillips (MS 20712), the world’s largest collection of manuscripts (over 60,000 MSS) in private hands at the time, which had put Sir Thomas in serious debt.

⁶ There are two booksellers catalogue entries at the back of the volume, indicating that it was sold twice, having been in the Bibliotheca Phillipica, the library of Sir Thomas Phillips (1792–1872) which was sold after his death by Sothebys over a period of almost a century. The first catalogue entry reads: “Lot 592: This very fine manuscript belonged to the famous historians Sir John and Sir Henry Savile. The former has written on the first leaf: ‘Liber Johannis Savile, Socii Medii Templi, London, ex dono consanguinei Sir Henrici Savile de le Bank juxta Halifax’. The first book begins at the words, ‘Sit molestus et iterum ait ad messoros eciam’ of Cap. I. At the beginning is a very curious map of the then known world, with Jerusalem at the centre. In 1650 the volume belonged to Richard Gascoigne, the Yorkshire antiquary.” Thus both the Huntington Library and the Chester Cathedral Library copies of the *Polychronicon* were part of the Phillips collection in the 19th Century.

⁷ Derek Nuttall, *Chester Cathedral Library: A Brief History* (2008; privately published), 4: Mrs Paget “had purchased from Percy J. Dobell & Sons, antiquarian book-sellers, for the sum of £75 – that they had reduced from £95.” The Dobell catalogue entry reads in full: “Early Codex of Higden’s *Polychronicon*. 7. Higdeni (Ranulphi Monachi Cestrensis) Polychronicon cum Continuatione ad Annum 1377 = Manuscript of the fourteenth century on vellum, written in double columns by an English scribe, 168 leaves, neat Gothic characters, initials in blue, with marginal pen-work decoration in red throughout. The pages that begin Books III and VIII are within a fine border in gold and colours. The first page of Books I, II, IV, V, and VI are wanting, large folio, original oak bds, covered with doeskin, with catches and clasps, £95, XIVth Century. This very fine manuscript belonged in the sixteenth century to the historians Sir John and Sir Henry Savile, and has an inscription by the former on the first page. In 1650 it belonged to the Yorkshire Antiquary, Richard Gascoigne, who has written a note at the end shewing that the above-mentioned leaves were missing in his time. On a vellum fly-leaf pasted inside the front cover is a curious contemporary name chart of the world with Jerusalem at its centre.” The Cathedral’s copy is in its original binding of “white alum-tawed leather”.

The wording of the Chapter Minutes is: “The Chapter wish to record their thanks to Mrs. Paget for her kindness in obtaining Hignett’s [sic] *Polychronicon* MSS for the Cathedral.” Mrs Paget herself states in her biography of her husband: “Mr. Ferguson Irvine, well known as an archaeological authority ... helped ... Mrs. Paget ... in the purchase for the Cathedral of a fourteenth-century manuscript of the *Polychronicon*, a history of the world written by Ralph Higden, monk of the abbey and which had probably been transcribed in the cloister.”⁸ Dean Bennett also wrote:

Last month there was acquired for the Cathedral, through the alert energy of Mrs Paget, a unique treasure in the shape of a really beautiful copy of Ranulf Higden’s *Polychronicon*. The date of the manuscript is about 1370. Quite possibly it was written in our own cloister, on sheets of vellum provided by the Abbey’s own sheep and with covers of wood from some tree that grew nearby. The body of Ranulf Higden, the most distinguished brother of our old Community, lies in the south Choir Aisle, and now, in our Chapter House, is one of the original copies of this once famous and popular work. Below is a printed list of those whose kind donations made the purchase possible and everybody will be grateful to them and Mrs Paget. Among them should be included Messrs Dobell and Sons from whom the treasure was secured. They were offering it for the sum of £95; but when they heard it was wanted for its old Chester home, they gave us £25 by generously reducing the price to £70. The Cathedral feels much enriched.⁹

Putting all this together, the most likely story is that Ferguson Irvine, who was an antiquarian and archaeologist (he helped Mrs Paget dig up the Dean’s garden to look for Roman remains!), saw Dobell & Sons catalogue and alerted Mrs Paget, who, formidable woman, promptly organized the subscription. I do not know on what authority the manuscript is dated to 1370, which would put it within seven years of Higden’s death, and possibly assigned to the Chester scriptorium.¹⁰ Curiously, this particular copy does not appear to be well known: it is not included in the list of

⁸ Elma K. Paget, *Henry Luke Paget: Portrait and Frame* (London: Longmans, 1939), 246. Ferguson Irvine was the father of Andrew Irvine, who along with George Leigh Mallory, another Cheshire man, disappeared during the tragic 1924 attempt on Everest.

⁹ *Chester Diocesan Gazette* (April 1925). The list of about 40 donors includes “The Chester Training College Library Society” and “The King’s School (per the Headmaster)”. My thanks to John Wolfenden for ferreting out this reference from the *Gazette*. Messrs Percy J. Dobell (1871–1956) & Sons, antiquarian booksellers, were located in London: in 1925 they had shops at 77 Charing Cross Road (modern literature) and 8 Bruton Street (antiquarian books).

¹⁰ I suspect that goes back to Dobell’s catalogue, but, as anyone in the business will tell you, you should take booksellers’ catalogues with a pinch of salt.

Polychronicon manuscripts compiled by the great Oxford Latinist (whose lectures I attended as a student), Sir R.A.B. Mynors.¹¹ It deserves a thorough study.

Higden, it seems, really set out to write a history of Britain, but was persuaded by friends to broaden his scope to encompass the whole of the known world, and to carry his story right back to creation, but Britain still gets the lion's share of his attention, and it is a source for British history in his own times that is still rated as important by modern historians. His account of the early history of the world is a fantastic blend of the Bible and the Greek and Latin classics, of the sort that passed for high scholarship in the middle ages. He arranged his work in seven books, following the example, so he tells us (*Polychronicon* i.26), of the great Worker, who accomplished everything in six days, and rested on the seventh.

Book one is actually a universal geography. Originally it contained, at least from Higden's second edition onwards, a world map, which has been reproduced only in some of the manuscripts.¹² This is of the same type as the famous Hereford Mappa Mundi, drawn in 1290 by Richard of Haldingham (present-day Holdingham, near Sleaford in Lincolnshire), and brought with him to Hereford when he became a prebend of Hereford Cathedral in 1303.¹³ It now hangs in its own magnificent exhibition centre attached to the Cathedral, and is well worth a visit. The Hereford Mappa Mundi is, of course, much bigger (it was designed, I imagine, as a teaching aid for catechetical or "class" use), but its affinities to the contemporary Higden map are obvious at a glance. Both are elaborate versions of what is known as a T-O map. East, rather than north, is at the top, and the inhabited world is represented as a circular island surrounded entirely by Ocean, the O. The T is superimposed on the lower half of the O: its vertical stroke represents the Mediterranean (which spills into the circular landmass through the Pillars of Hercules, i.e. the Straits of Gibraltar); its left arm represents the River Don (dividing Europe from Asia); and its right arm represents the Nile (dividing Asia from Africa). Jerusalem is in the dead centre of the map – the "navel" of the earth – and the British Isles lie at the bottom left corner, perched precariously on the very edges of the known world. America and Australia are, of course, nowhere to be seen: they had yet to be discovered (at least by Europeans: the natives always knew they

¹¹ See the catalogue in Taylor, *The Universal Chronicle*, 152–59, an augmented version of Mynors' list.

¹² Taylor, *The Universal Chronicle*, 63–68, knows of only nine copies of the map out of over 120 surviving manuscripts. The classic study of the interrelationship of the different versions of the Higden Mappa Mundi remains Konrad Miller, *Mappaemundi: Die ältesten Weltkarten*, vol. 3 (Stuttgart: J. Roth, 1895).

¹³ P.D.A. Harvey, *Mappa Mundi: The Hereford World Map* (London: Hereford Cathedral & the British Library, 1996).

were there!). The Higden map shows us graphically how the world looked to a learned monk in Chester in the 14th century, and how different his picture was from ours.¹⁴

Higden's *Polychronicon* became a "best-seller" in the middle ages, and more than 120 manuscripts of it are still extant, many of them traceable back to the cathedral and collegiate libraries of England. It was the textbook from which educated Englishmen for a couple of centuries learned their history, and its influence increased still further, when, shortly after Higden's death, it was translated into English by John Trevisa. Trevisa was a younger contemporary of Higden, born around 1342 and died around 1402, but his name suggests he hailed from the other end of England, from Cornwall. After studying at Oxford, he became vicar of Berkeley in Gloucestershire in 1374, and chaplain to the local Berkeley family in 1379. It was at the behest of his patron, Sir Thomas Berkeley, that he put Higden's *Polychronicon* into English. He seems to have made the translation during a period of residence back in Oxford between 1383 and 1387, presumably leaving his parish duties to a long-suffering curate. This was a momentous time to be in Oxford, coinciding, as it did, with the residency of John Wycliffe, and the beginnings of the Wycliffite translation of the Bible. There are grounds for thinking that Trevisa had a hand in this (the Wycliffe version was a collective effort and not all by Wycliffe himself). Be that as it may, translation was certainly "in the air", and Trevisa's version of Higden's *Polychronicon* is, like the Wycliffe Bible, a very precious record of Middle English of the 14th century, specifically of the South-Western dialect.¹⁵

1.2 John Trevisa, *Higden's Polychronicon translated into English* (Southwark: Peter Treveris, 1527)

It is fitting that a copy of Trevisa's translation should be in the Cathedral Library, not, alas, as a manuscript, but a rare old print issued at Southwark in 1527 by Peter Treveris.¹⁶ This is a "pirated" copy of the Wynkyn de

¹⁴ I have argued elsewhere that this type of world-map has an astonishingly ancient pedigree, going all the way back to a Jewish world-map compiled around 150 BC, which was in turn a Jewish version of a map first produced by the Ionian Greek geographers of the 6th century BC, which in its turn may have owed something to an even earlier Babylonian world map, a copy of which is in the British Museum (BM 92687). See Philip S. Alexander, "Early Jewish Geography," *Anchor Bible Dictionary*, ed. David N. Freedman (New York: Doubleday, 1992), 2.980–82.

¹⁵ Robert Waldron, "Trevisa, John," *ODNB* online. Further, Waldron, *John Trevisa's Translation of the Polychronicon of Ranulph Higden*, Book VI, Middle English Texts 35 (Heidelberg: Winter, 2004); David C. Fowler, *John Trevisa* (Aldershot: Variorum, 1993).

¹⁶ On Treveris, see N.F. Blake, "Treveris, John," *ODNB* online. Dean Darby claims that the Cathedral Library print is by Wynkyn de Worde (John L. Darby, *Chester Cathedral* [London: Isbister & Co, 1898], 32), and this was stamped on the spine when the volume was rebound in the 19th century, but this is a mistake. Wynkyn de Worde, who took over Caxton's printing business on his death in 1492, did indeed

Worde text of 1495, which in turn was a reissue of the first printed edition by William Caxton in 1482, and includes the changes which Caxton introduced to the “rude and old englyssh” of Trevisa’s original text. The volume is open at the start of Book I.

“After solemn and wise writers of art and of science had sweetness and liking in this life time to study and to travail about the knowledge of kindly things and about soberness and readiness of powers they be worthy to be highly and solemnly praised. ...”

1.3 *Polychronicon Ranulphi Higden Monachi Cestrensis together with the English Translations of John Trevisa and of an Unknown Writer of the Fifteenth Century*, edited by Joseph Rawson Lumby, Vol. VII, published by the authority of the Lords Commissioners of Her Majesty’s Treasury, under the Direction of the Master of the Rolls (London: Logman & Co., Trübner & Co.; Oxford: Parker & Co.; Cambridge: Macmillan & Co.; Edinburgh: A. & C. Black and Douglas & Foulis; Dublin: A. Thom, 1879)

This multi-volume reproduction is open at Book VI which begins with the death of Odo, Archbishop of Canterbury (AD 959), and runs to the death of Harold (AD 1066). In describing the events concerning Harold’s death, Higden mentions the legend that Harold was not actually killed at the Battle of Hastings but came to Chester and lived out the rest of his life in the anchorite cell which still stands between St John’s Church and the Groves.

1.4 Maps from Higden’s *Polychronicon*

1.4a The Chester Cathedral *Polychronicon* Map

This map is glued inside the front cover of the Chester Cathedral manuscript copy of the *Polychronicon*.

1.4b The Map from the British Library *Polychronicon*

This map is found in the late 14th century manuscript copy of the *Polychronicon* at the British Library (Royal MS 14 C.ix ff.1v–2r)

1.4c Higden’s World Map (after Konrad Miller) as reproduced in Philip S. Alexander, FBA, *Treasures of Chester Cathedral Library* (Chester: Chester Cathedral Library, 2007)

1.5 Gabriel Allington, *The Hereford Mappa Mundi: A Medieval View of the World*, Grace Guides on British Heritage (Leominster: Gracewing Books, 1996)

The Hereford Cathedral Mappa Mundi is the most famous of the T–O maps to survive.

re-issue Caxton’s text in 1492, but the Cathedral copy is, as indicated, a slightly later Treveris (Nuttall, *Catalogue*)

Case Two: F. S. M. Bennett (1866–1947): Life and Works

(a) South Side Upper Shelf: Bennett as Dean

2.1 The Very Reverend Frank Selwyn Macaulay Bennett, Dean of Chester 1920–1937

This item will form an introductory page to Bennett on the website concerning the Cloister Windows. Frank Selwyn Macaulay Bennett was born on 28th October 1866. He married Ida Clegg Livesey (1873–1951) in 1901. On retirement from Chester he returned to Somerset where he died on 14th November 1947. He is buried in the churchyard of St Mary Magdalene, Sparkford, where his wife was also buried in 1951. They had one surviving son, Frank Livesey Macaulay Bennett who was born in 1902, read Theology at Oxford and served as a priest in the Dioceses of Chester, Liverpool, Canterbury, and Bath & Wells. He died in 1973.

2.2 Post Card: Very Rev. F. S. M. Bennett, Dean of Chester

This post card was produced by Madsen's of Tue Brook, Liverpool, in their Ecclesiastical Series. The post card was sent on the 16th May 1925, postmarked at Llanfairfechan, to a Miss Manders of South Pines, Milford-on-Sea, Lymington, Hants, stamped with a 1^d stamp. The message simply says: "Our friend – H." [Purchased from Kathryn Wilson, Designs and Discoveries, Caenant, Carmarthen, January 2020]

2.3 Photograph: Sparkford Hall

From the late eighteenth century on the Bennett family was associated with Sparkford in Somerset. Dean Bennett's great-grandfather James Bennett (1746–1815) had acquired the old Sparkford Hall, possibly in 1792. His younger son Henry Bennett (1795–1874) rebuilt it. He was both squire and parson, Lord of the Manor and Rector of Sparkford. His eldest son, also Henry (1822–1897), a lawyer, took over Sparkford Hall from his father. Henry married Louise Macaulay (1835–1892), the daughter of the Chief Justice of Canada, and they had 8 children. Frank S. M. Bennett spent much of his early childhood at the Hall with his parents. Many of the family are buried in the churchyard of St Mary Magdalene, Sparkford, including the former Dean of Chester. The Hall is now a venue for wedding receptions.

2.4 The Bennett Family Gathering, Sparkford, 1928, from Alex Bruce, *The Cathedral 'Open and Free': Dean Bennett of Chester, Liverpool Historical Studies 17 (Liverpool: Liverpool University Press, 2000)*

Alex Bruce's book, published posthumously, is a very detailed biography of Bennett. Bruce stresses Bennett's warm personality and his conviviality. He also notes that in some instances while he was a parish priest and even on some occasions as Dean, Bennett realized swiftly that he had made

mistakes; his policy was to make a public apology as quickly as possible, often in writing in church publications or in a letter to the local press.

2.5 Elma K. Paget, *Henry Luke Paget: Bishop of Stepney 1909-1919; Bishop of Chester 1919–1932: Portrait and Frame* (London: Longmans, Green and Co., 1939). Open at p. 212, with a photograph of Paget writing letters in his Chester study.

Elma Paget's biography of her husband is notable for its incidental comments on Frank Bennett. In fact, Bennett's cousin was Bishop Paget's sister-in-law, married to the Paget who was Bishop of Oxford (one of Bennett's aunts had married Richard W. Church, a reforming Dean of St Paul's, so ecclesiastical appointments ran all through the Bennett family). As was evident to everyone on the Diocese, Elma Paget knew that Bishop and Dean worked well together: "While Paget as Bishop of Chester was perambulating the diocese and county at the circumference, Frank Macaulay Bennett, the newly-appointed Dean, was using his rapid gifts of imagination to recreate the centre. It made an almost ideal partnership, the inter-play of effort directed to one end; the shepherd leading his flock to a common fold; the fold made safe and friendly for their arrival" (p. 226). One of Bennett's key strategic points was his insistence that the see (= "seat") of the Bishop of Chester was in the Cathedral itself and that the Cathedral should be home for both the Bishop and the Diocese. A key symbol of the synergy of Bishop and Dean was the way that between 1919 and 1922 the arrangements for their housing were so amicably settled, with the Bishop temporarily occupying the Canon-in-Residence's house until he was able to move into the former Deanery; while the new Dean was more than happily accommodated in Abbey Street. Then to create a veritable diocesan centre in Abbey Square Dean Bennett set about altering the Canon-in-Residence's house into a hostel and retreat house and welcomed the Bishop's presence in Abbey Square by convincing him to accept 12 Abbey Square as the Diocesan Offices. And during Dean Bennett's time, the Cathedral and its refurbished Refectory hosted the annual Diocesan Conference much to the satisfaction of all participants.

2.6 Bishop Henry L. Paget, Bishop of Chester 1919–1932, while Bishop of Stepney (*Photograph: Elliott & Fry, published by Rotary Photographic Co. Ltd; bromide postcard print, circa 1911*)

2.7 Edward Carpenter, *Archbishop Fisher: His Life and Times* (Norwich: The Canterbury Press, 1991)

Carpenter writes briefly of Fisher's time as Bishop of Chester, but includes this portrait of Bennett:

“Bennett was by any showing a remarkable man and, to use the cryptic phrase of the new Bishop when summarizing his achievements, a Dean who had ‘freed the Cathedral’. ... Bennett not only made the Cathedral a centre of Diocesan life but he did something far more difficult, he made it ‘lovable’. ‘Only a visit to Chester Cathedral,’ so a Times correspondent wrote, ‘can properly convey the unusual impression of a Cathedral that is in use and active from end to end.’

Fisher and Bennett were very different characters, but they understood one another, with the result that their relations, with a little give and take on both sides, were excellent. The Dean, in his Bishop’s eyes, was ‘a proper high churchman’ while he himself, he confessed, ‘positively wasn’t’. Yet the Bishop appreciated the Dean’s solid work and was happy to indulge an amused tolerance, even when whiffs of incense were gently wafted throughout the building from a remote chapel where Holy Communion was being celebrated with ‘all the high jinks you could imagine’. In one respect, and in one respect only, Geoffrey Fisher proved a disappointment to the Dean – he was not a daily communicant. He celebrated communion in the Cathedral every Sunday morning when at home but apart from this he said his early morning prayers in the palace. ... the Bishop took the initiative in securing for Dean Bennett from the Archbishop of Canterbury a Lambeth Doctorate of Divinity.” (pp. 35–36)

Dean Bennett’s D.D. hood was given to the Cathedral by his grandson and is on display in the Cathedral for part of the year together with his scarf. Also, though a high churchman himself, Bennett disliked labels and held that the Church of England was both part of the catholic church, but protestant in resisting additions to, or subtractions from the catholic faith.

2.8 Geoffrey Francis Fisher, Bishop of Chester 1932–1939, by Reginald Grenville Eves, RA (1876–1941); oil on canvas, circa 1934; 40 3/8 in. x 31 5/8 in. (1025 mm x 803 mm). Given to the National Portrait Gallery by the sitter’s son, Sir Henry Fisher, 1987.

Eves was a leading portrait painter in the interwar years. He mostly painted military figures, but in addition to Bishop Fisher while he was Bishop of Chester, he also painted Henry Williams, the Bishop of Carlisle, at about the same time. Fisher probably sat for him in London.

(b) South Side, Lower Shelf: Bennett on Cathedrals

2.9 Dean Bennett, “A Sermon Preached in Chester Cathedral on Sunday Evening, June 6th, 1920,” *Chester Diocesan Gazette* (1920), 83. On display is the first page of his inaugural sermon which was his manifesto for his tenure as Dean. It is included in full as an Appendix at the back of this Exhibition catalogue, since it has become a landmark in

national and international reflections on what Cathedrals are for. In his first sermon at the Cathedral after his installation, Bennett set out his agenda. For example, in the sermon (available in the *Chester Diocesan Gazette*, June 1920, pp. 83–90) he declared that he would be available to give spiritual advice and to hear confession and he set out how the Eucharist should be the principal service every day with the Dean as president on Sundays. He declared how he considered that the president at the Eucharist should be suitably attended and attired in a cope. He mentioned that not every Dean followed such practice though it was set out as required by law according to *The Report of the Royal Commission on Ecclesiastical Discipline*, Cd. 3040, *Parliamentary Papers*, 1906, xxxiii.

Dean Bennett's own cope, a gift from the grateful parish of Hawarden in 1920, passed eventually to his grandson, Guy Bennett, who was for some time rector of Oxted in Surrey; he used it until it became somewhat too worn and then donated it to Chester Cathedral. The cope is made from blue and gold brocade-type fabric patterned with acanthus leaves and pomegranates; it has blue velvet orphreys and a hood edged with gold braid. The hood has five roses and an interspersed fringe ordered schematically of red, gold, green, gold, blue, gold and red. The cope is on display in the Cathedral for part of the year.

2.10 John Saul Howson (ed.), *Essays on Cathedrals by Various Writers* (London: John Murray, 1872)

To mark the completion of the first phase of his restoration project at Chester Dean Howson asked eminent contemporaries to write about Cathedrals from their own experience. The book became a touchstone in the late nineteenth century for national thinking about Cathedrals. Upon his appointment as Dean, Bennett undertook extensive research on Cathedrals in general and on Chester in particular. In his writings he refers to this collection several times as of particular influence on his thinking. He provides extensive extracts from the essay by Edward A. Freeman, "The Cathedral Churches of the Old Foundation," as an Appendix to his book on *The Nature of a Cathedral*. Freeman became the Regius Professor of Modern History at Oxford (1884–1892). Bennett was invigorated to discover that Deans of Cathedrals of the New Foundation (since Henry VIII) had more freedom to act than those of the Old Foundation who could be much more explicitly controlled by their Chapters. And act he did!

2.11 F. S. M. Bennett, *The Nature of a Cathedral* (Chester: Phillipson and Golder Ltd; London: A. R. Mowbray & Co., Ltd, 1925)

In this book Bennett lays out in a very accessible manner his thinking on Cathedrals, what they are for and how they might be best organised. He

arranged his thoughts in four short chapters. (1) He described some of the historical precedents, noting, for Chester, the Benedictine roots and the dangers of visionless proposals for reform. (2) He outlined what he saw as “a grand opportunity”, with the Cathedral as the focus for how the Bishop and the clergy of the Diocese might be related to one another; there is also a set of very direct statements about the number of Residentiary Canons needed, the role of Chapter, Honorary Canons and more. (3) He speaks of the liturgical organisation of the Cathedral: “The really important thing in connection with weekday services in a cathedral is to recover the ideal of the daily regular attendance of all the College of Clergy for prayer on behalf of the bishop and the diocese.” (4) He argues that the Cathedral should be a great “Family House of Prayer” with every visitor a potential pilgrim and a special welcome for church groups and children; there should be aggressive hospitableness. The book was published with a forward by the Bishop of Truro just as the Church Assembly was putting together its Commission on Cathedrals. Bennett was invited to join the Commission.

2.12 Church Assembly, Report of the Cathedrals Commission appointed in pursuance of a Resolution of the National Assembly of the Church of England (London: Church Assembly, Church House/SPCK, 1927)

Dean Bennett was a member of the Cathedrals Commission and several of its points contain minority resolutions, often including his signature. He wanted nothing to do with any centralisation of Cathedral administration and organisation. He participated in Cathedral visits including representing the Chapter for the Commission’s visit to Chester which was chaired by the same Bishop of Truro who had written the forward to Bennett’s book.

The report on Chester ended with: “Lastly, we wish to report in a word on the new developments in which Chester has been a pioneer. The cathedral here has become not only the intensive home of the college to a marked degree, and all the more so because the bishop lives in close touch with the dean and chapter, but also the centre of an influence in the diocese which has grown by leaps and bounds in recent years. This extensive work is built up partly by holding a great number of services for diocesan purposes and groups; partly by encouraging bodies of pilgrims from the diocese and beyond; especially also by having the church open and free to all pilgrims and visitors when they come. Great care is taken not merely that visitors should themselves find the cathedral full of interest, devotional as well as archaeological, but also that they should be met and helped by voluntary workers, and so led to appreciate all aspects of their visit, the devotional side as well as the rest. The restoration of the refectory of the monastery, together with the cloisters and other buildings, has made a magnificent centre for work of this sort. On all this we report with enthusiasm.”

2.13 F.S.M. Bennett, *Letter to the Times*, 7th July 1926

The Letter is entitled by the sub-editor, “Free Cathedrals: The Success of Chester.” It contains the phrase “without fence or fee” which was also used on Bennett’s memorial tablet in the Cathedral.

2.14 F. S. M. Bennett, *On Cathedrals in the Meantime* (London: Faith Press, 1928)

This little book was Bennett’s own set of reflections on what should be done in the light of the Cathedrals’ Commission of 1924–1927. It developed in more direct and concrete fashion many of the proposals he had already made in his book on *The Nature of a Cathedral*.

The Bishop wrote the Foreword: “My Dear Dean, I feel that vaguely and intermittently I must have been in your mind as you wrote this book; sometimes as what I am; sometimes as what you would wish me to be. But here I step out into the open, and say that I hope people will read and study your book. You are a bold and adventurous leader; and your scheme will put the critics on their mettle: but such leaders are wanted if indeed the Cathedrals are to come ‘into their own in the life of the Church and people.’ Certainly our own Cathedral is doing this in a wonderful way: and it has been my constant happiness to share its life, and to walk together with you in this our great Family House of God as friends. I remain, dear Dean, Yours affectionately, H.L. Chester.”

2.15 Roger Lloyd, *The Church of England 1900–1965* (London: SCM Press, 1966)

This history of the Church of England in the first two-thirds of the twentieth century contains the most extensive description of the role of cathedrals in the period. In a remarkable section on the interwar period Lloyd describes the time in which Cathedrals found themselves with a role and purpose, a sense of fulfilment, and he attributed that sense of increased confidence to one man in particular, Dean Bennett of Chester.

He wrote as follows (pp. 393–94): “Bennett was a genius. But his genius is capable of analysis, and the different threads which, woven together in synthesis, went to form the unity which made him the greatest dean of his generation, can be separated and identified. First and foremost he was a pastor, and the Church of England has always known how to appreciate that. He was interested in people, in all people just because they were people. He liked all people, and he had no sense of class-consciousness anywhere about him. Thus he had the power of inspiring their confidence. The cathedral he loved because people came to it, and he undertook all his

heavy work of renovation and reform in order to make them want to come to it. When he had done it and the cathedral was always full, he was always inside it. His pastoral opportunities came to him in the cathedral, so he stayed in it and sought no work outside it. He loved crowds not more and not less than the separate individuals composing them. Where he saw people in the mass or singly he was equally interested in them for he was a natural psychologist, to whom no crowd was an ordinary crowd and no person an ordinary person. All alike became to him an adventure in perception and understanding.” Lloyd continued by describing many other of Bennett’s attributes as he could discern them in his writings and actions.

Lloyd also includes two assessments of Bennett’s achievements in Chester. The first is from the Times of 28th July 1924: “No traveller can enter Chester Cathedral today without feeling at once that it is very different from other cathedrals. There seem to be a great many people in it; and they are all moving about, or sitting quiet, or unpretentiously on their knees, just as if they were very much at home there. ... only a visit to Chester Cathedral can properly convey the unusual impression of a Cathedral that is in use and alive from end to end, a place where everyone is made to feel at home and where religion is made to seem quite natural.”

The second was published in *Punch* on 4th August 1926: “Well, let me say roundly that Chester is a model. It is the most friendly and welcoming English cathedral that I have ever entered. Not a closed door; not a verger in sight; everything explained and made interesting by placards; picture-postcards on sale everywhere at two-pence each, but no one to collect the two-pences—you are put on your honour to drop them in a slot; and, more perhaps than all, there are garden seats *on which you may sit* around the fish-pond and fountains and among the flower-beds of the cloisters. I was never more pleased, more surprised.”

2.16 The Dean and Chapter of Chester, “Statement of Account for the Year Ending 31st December 1928, *Chester Diocesan Gazette*, August 1929, p. 131.

As soon as possible after his installation Bennett arranged for the annual publication of the Cathedral accounts in the Chester Diocesan Gazette. He had inherited a deficit and with various projects in mind which required him to raise money he knew that he would have no credence without audited accounts being readily available to all, especially potential donors in the parishes of the Diocese. The Accounts mention his own stipend and that of the Canons.

(c) North Side, Upper and Lower Shelves: Bennett and Resurrection

Bennett believed in good, clear, strong and frequent communication and he produced a constant flow of regular articles for parish magazines and newsletters, but had not published any books until he became Dean when he found the time to write in a more comprehensive fashion. His books sold many copies and all profits were put towards his various projects in the Cathedral. On this side of the Exhibition Case the upper shelf displays Bennett's writings on resurrection, some of the influences upon him, and some of the context. Those writings are juxtaposed with images on the lower shelf, some of 1920s paintings by Stanley Spencer which resonate surprisingly with Bennett's thought with its emphasis on resurrection as bodily and as on a continuum with the person in this life; there are also pictures of two war memorials with which Bennett was involved.

2.17 *The Doctrine of the Resurrection of the Body. Documents Relating to the Question of Heresy raised against the Rev. H. D. A. Major, Ripon Hall, Oxford. Issued by the Right Rev. H. M. Burge, D.D., Lord Bishop of Oxford (London A. R. Mowbray; Milwaukee: Morehouse, 1922)*

Major had been accused of heresy concerning the resurrection. The documents printed here contain the charge, Major's defence, the opinions of three Oxford professors and the Bishop's decision exonerating Mr Major. The publication illustrates how thinking on the resurrection was a core issue in the 1920s. Bennett contributed his own thoughts on the topic.

2.18 William Ewart Gladstone, *Studies Subsidiary to the Works of Bishop Butler* (Oxford: Clarendon Press, 1896)

This volume was very influential on Bennett's thinking, as he widely acknowledged. Gladstone writes extensively on how talk of immortality has crept into Christian discourse through Platonism and other ways. Christians should have nothing to do with it, but should focus on the resurrection of the body or the flesh as the creeds assert.

2.19 F. S. M. Bennett, *Expecto: An Essay towards a Biology of the World to Come* (Chester: Phillipson & Golder; London: Simpkin, Marshall & Co, 1926)

Dedicated to the Archbishop of Wales "in token of gratitude for long friendship and of admiration for his work for the Church in the Principality." The Archbishop was the same Bishop of St Asaph who seems to have recommended Bennett for the Deanery to Lloyd George. Bennett and the Archbishop were close colleagues. Bennett had delayed his own installation at Chester so that he could attend the Bishop's "enthronement" as Archbishop of Wales. The book argues extensively that any theological statement about the future life must be congruent with what

science says about the present universe in all its vastness and in all its minuteness; and that suggests that the permanence of a personality must of necessity be embodied in some fashion, as it has to be in this life. Bennett defines a person as an ongoing combination of life and mind, that is, energy and consciousness on a continuum of experience.

2.20 Edward G. Selwyn (ed.), *Essays Catholic and Critical by Members of the Anglican Communion* (London: SPCK, 1926)

This famous essay collection contains a long article on “The Resurrection” by Selwyn himself, an indication that the Editor thought he himself should tackle this significant topic. Selwyn was a distant relative of the much-admired Selwyn, Bishop of New Zealand, after whom Bennett was named.

2.21 “The Resurrection,” Fairford Parish Church

Bennett comments that this stained-glass window had been one of his inspirations in reflecting on the topic of Resurrection. This might indicate how a traditional pre-Reformation worldview of bodily resurrection underlay Bennett’s attempts at putting thinking about resurrection together with the latest scientific perspectives.

2.22 F. S. M. Bennett, *The Resurrection of the Dead* (London: Chapman & Hall, 1929)

This book outlines the problems with the “natural immortality of the soul,” argues for the need for salvation to be in line with evolutionary science as about “an organic resurrection,” and insists on the problematic nature of universalism that does not take judgment seriously.

2.23 F. S. M. Bennett, *The Resurrection of the Organism* (Chester: Phillipson & Golder; London: Simpkin Marshall Ltd, 1930)

This pamphlet is a revised and expanded article that Bennett contributed to a special edition of the *Spectator* on Immortality. Humans are organisms with a physical dimension which cannot be denied; there can be no such thing as the incorporeal immortality of the soul, since the soul cannot be construed as a pure abstraction. People are integrated wholes. The frontispiece in the pamphlet is of the Easter Garden in Chester Cathedral.

Lower Shelf: Death and Resurrection in the 1920s and later

2.24 Amanda Bradley, *Stanley Spencer at Burghclere* (Rotherham: The National Trust, 2015)

Commissioned by John Louis and Mary Behrend in 1923 from preliminary reflections already completed by Stanley Spencer. Spencer did not set to work on the Burghclere panels until he had finished *The Resurrection, Cookham* which he started in 1924. He worked at Burghclere between 1927

and 1932. Modelled overall somewhat on the layout of Giotto's work in the Arena Scrovegni chapel in Padua, Spencer placed the *Resurrection of the Soldiers* as the centrepiece of the scheme; it dominates the wall behind the altar. As living soldiers hand in their rifles at the end of their service, so Spencer's resurrected soldiers hand their crosses to Christ who is seen in the middle distance of the picture. Spencer explained: "The truth that the cross is supposed to symbolise in this picture is that nothing is lost where a sacrifice has been the result of a perfect understanding ... it very much influenced me in deciding the behaviour of the men."

2.25 The War Memorial, Hawarden

There is a complex story behind Hawarden's War Memorial, designed by Giles Gilbert Scott. The original idea had been for the Memorial to be in the churchyard and Bennett was on the commissioning committee. He had urged Scott to design something in imitation of the 14th century cross at Bishop's Lydeard in Somerset. Scott rebuffed Bennett's suggestion. Eventually the decision was made to place the Memorial at the road junction and Scott was free to make his own design. The argument was a debate *in nuce* about the place of the Church in national memorialisation.

2.26 Stanley Spencer, *The Resurrection*, Cookham, 1924–1926. London: Tate Gallery

Spencer had completed war service as a member of the Army Medical Corps in Bristol and Salonika. His Christian faith was shaken by what he had seen. In this picture, which was enthusiastically received, Spencer conveyed Christ in Judgment as a loving maternal figure. Spencer thought of resurrection as of two kinds, "particular" involving a person raised after death to a state of fulfilment in heaven and "general" which might come at any time on earth as a sense of perfect peace and love. Bennett would have agreed that any future resurrection should be thought of in continuity with life in this world, especially as that might be Christ-like.

2.27 The War Memorial, Chester

The War Memorial at Chester has a complex story. The City War Memorial Committee, of which Bennett had become a member, had considered various alternatives to a memorial some proposed by Bennett himself, but eventually decided on a design by Giles Gilbert Scott for the location on the Cathedral green. Bennett vetoed Scott's design, so a competition was launched for a fresh one. With the winner, Thomas Rayner of Oxford, Bennett promoted his own idea that around the base there should be depictions of saints, not unlike in the Cloister Windows: Saints Werburgh, George, Maurice, Alban, David and Michael. Later Bennett also dismissed Scott as Cathedral architect at Chester, a post he had held since 1913.

Case Three

(a) Upper Shelves: The Cloister Windows

The ongoing project on the Chester Cathedral Cloister Windows comes to a conclusion in 2020 and will be officially launched during the year. Together with some preliminary information, on display in this section of the Exhibition are sample pages of the catalogue of all the cloister windows that have been prepared by a team consisting of Canon Jane Brooke (Vice-Dean, Canon Missioner and Canon Librarian), Nicholas Fry (Cathedral Bedesman), Barry Ingram, Elizabeth Moncrieff, and James Thomson.

3.1 An Introduction to the Cloister Windows by Nicholas Fry

“In April 1920 Frank Selwyn Macaulay Bennett (1866-1947) was appointed Dean of Chester. He was installed on the 2nd June and only four days later he laid out his strategic plan for the cathedral in the form of a sermon. A remarkably forward-thinking churchman, he felt that the Cathedral had a duty of hospitality to everyone and Bennett’s plans included the abolition of the admission fee, the restoration of the refectory, the refurbishment of the old Day Room (now the Cloister Room), the development of the cloister garden and the glazing of the cloisters. In the guidebook of 1925, it states that ‘Glass is now being restored to the windows in the cloisters. There are clear signs that they were originally glazed. In some windows the grooves for the older glass and the holes made for the bars can be seen.’ A will of 1526 exists for the provision of glass, so it certainly seems as though Bennett was following an earlier precedent.

The design of the glazing represents the calendar of the English church in use at the time with one section reserved for English post-Reformation ‘saints’. The work was entrusted to two artists, Frederick Charles Eden (1864–1944), who was a pupil of William Butterfield and G. F. Bodley, and Archibald Keightley Nicholson (1871–1937). Of the two, Nicholson was the better known and windows by him can still be seen in the Cathedrals of Newcastle, Chester, Lincoln, Norwich, Southwell, Bradford, Worcester and Wells. A small number of windows were designed by a local artist, Geoffrey Gamon (1877–1947). Another local artist, Trena Cox (1895–1980) designed some smaller windows containing images of historical figures relating to the monastery.

Each window contains a figure of the relevant saint, church festival or Holy Day, together with an associated building or scene. Almost all the windows contain a dedication which suggests that the glazing was financed by donations with each donor being allowed to write the text. Consequently, several are in memory of those who fell in the First World War (“The Great

War”) ranging from individuals to larger groups. This is only to be expected, given that the windows date from less than ten years after the end of the war and the memories of loved ones would still have been fresh in many people’s minds. One group of windows contains a memorial to Robert Yerburgh (1853–1916), for many years the MP for Chester. He was also President of the Navy League from 1900-1916, and one window shows an Elizabethan galleon dated “1588” while the next window shows a contemporary battleship and the date “1916”; clearly the latter-day Royal Navy was being equated to the ships that defeated the invading Spanish Armada in the sixteenth century.

The windows are thus significant on several levels: as part of the history of the monastic buildings, as examples of the development of the Cathedral, as evidence of the zeal of a reforming Dean, as examples of the work of two exceptional stained-glass artists, but perhaps most importantly as a resource for teaching the Faith.

3.2 The Cloisters without glazing

The tracery in the Cloister windows was repaired in part by George Gilbert Scott under Dean Howson (Dean 1867–1885) (S Cloister), and in part by Giles Gilbert Scott under Dean Darby (Dean 1886–1919) (E, N, and W Cloisters). This image is of the north-west corner of the Cloister garden. Bennett set about glazing the Cloisters to create a warm and welcoming place of hospitality for the Diocese and all the Cathedral’s pilgrim visitors.

3.3 The Layout of the Project Pages

This sheet indicates how the Cloister Windows Project Team have put together all the information on each window in order to provide a full inventory and description of each light.

3.4 The Benedict/Bennett Window

This window contains a play on Bennett’s name together with some other family symbols. Few who look at it recognise the Bennett details.

3.6 The St Basil Window

3.8 The St Chad Window

3.9 Loveday C. A. Alexander, *St Chad and the Celtic Church: A Brief History in Celebration of the Centenary of St Chad’s Church, Handforth, Diocese of Chester (Handforth: St Chad’s Parish Church, 1979)*

This booklet was written by Professor Canon Loveday Alexander who was a member of the congregation of St Chad’s, Handforth. From 2003 until

2014 she was Canon Theologian at the Cathedral for the Diocese. In the booklet she outlines some of the profound ways that Chad influenced some parts of the Diocese, especially at Chadkirk and Cheadle.

3.10 The St Patrick Window

3.11 Richard P. C. Hanson, *St Patrick: His Origins and Career* (Oxford: Clarendon Press, 1968)

In this study Bishop Richard Hanson outlines the history both of Britain and of the Church in Britain in the fifth century, analyses the sources for Patrick's life, and argues that Patrick's background and training must be located in Britain, not Gaul. As almost the only British author before Gildas in the sixth century of whose identity we can be certain and the only Briton in the ancient world whose mind and personality we can inspect, Patrick is well worth academic consideration. Richard Hanson was a Bishop in the Church of Ireland before moving to Wilmslow when he became a Professor at Manchester University. In retirement he was a leading supporter of the Movement for the Ordination of Women in the Diocese of Chester.

3.12 *ARK: 7th July–15th October 2017*, with a Foreword by Gordon McPhate, Dean, and Jane Brooke, Vice-Dean (Chester: Chester Cathedral, 2017)

In this catalogue for the major sculpture exhibition curated by Gallery Pangolin at Chester Cathedral in 2017 the various sculptures were set in carefully-chosen locations. The catalogue is open at a striking image of the stainless-steel Curlew (2012) by Bryan Kneale (b. 1930) in which the photographer from the Steve Russell Studios has caught the mirrored reflection of the Cloister windows for Palm Sunday and Maundy Thursday.

3.13 The Easter Window

3.14 The St Bernard Window

The window commemorates the exploits of George Leigh Mallory and Andrew Irvine in their fatal attempt to climb Mt Everest in 1924. Irvine was the son of Ferguson Irvine, a local archaeologist, who was responsible for encouraging Mrs Paget to put together a set of benefactors to purchase the *Polychronicon* manuscript in 1925.

3.15 Lt.-Col. E. F. Norton, D.S.O., and Other Members of the Expedition, *The Fight for Everest: 1924* (London: Edward Arnold & Co., 1925)

3.16 Nikki Bennett and Arden Robinson, *Cathedral: Poems and Photographs* (Privately Published, 2019)

Nikki Bennett was Poet-in-residence at Chester Cathedral for 2018–2019. In this collection of poems, she writes on the “Cloisters”, and Arden Robinson has caught the reflection of the colours of the Cloister Windows in his accompanying image.

I glance through coloured windows
at the sky, its blueness, greyness, rain.
I turn a corner and a corner,
following the way and back again.

(b) Lower Shelves North Side: Chester and Pilgrimage

“Our Abbey was of old famed for its hospitality, and modern pilgrimages are just as valuable and interesting as were the ones of long ago. The Refectory itself is quite splendid, and will seat from 500 to 600 people. This will accommodate our greater Diocesan gatherings.”

3.17 Frank L. M. Bennett, *Chester Cathedral* (Chester: Phillipson & Golder, 1925)

Bennett’s son wrote this Cathedral guide. He notes how the Refectory has been refurbished for meetings of all sorts and “throughout the summer many parties of pilgrims from the diocese and elsewhere are fed here. ... In the summer there are many pilgrimages every week” (pp. 111–12).

3.18 Frank L. M. Bennett, *Chester Cathedral* (Chester: Phillipson & Golder, 1925)

This 31-page summary of his larger guide was made available very cheaply for the use of visitors. In the back there is an application form for the Friends of Chester Cathedral.

3.19 Nicholas Orme, *The History of England’s Cathedrals* (Exeter: Impress Books, 2017)

Orme’s detailed history contains a portrait of Bennett in the Cloisters wearing the medieval St Werburgh Pilgrim Badge. From Bennett’s opening sermon at the Cathedral Orme singles out the idea that the new Dean wished to change Chester “from being a museum for curious visitors into a home for pilgrims”.

3.20 The St Werburgh Pilgrim’s Badge

In pre-reformation times, pilgrims who visited various shrines would purchase a small badge that symbolised the saint’s activities. Many of these still survive. For St Werburgh the badge featured five geese,

representing the miracle attributed to her of restoring to life a half-cooked goose which had been purloined against its owner's wishes. Bennett would sometimes wear his own St Werburgh pilgrim badge.

3.21 Peter and Sheila Mason, *Saint Werburgh: From Ely to Chester* (New Generation Publishing, 2015)

This is a descriptive guide to many of the questions surrounding the figure of Werburgh who became the centre of the shrine at Chester and whose stature as a focus for pilgrimage was raised by Bennett once again.

3.22 “Notes by the Dean,” *Chester Diocesan Gazette*, September 1928

Bennett comments on the number of pilgrims from all over England and from overseas. “Among them, happily, have been a larger proportion than ever before from our own Diocese. Such I always remind that they can walk about and rest and pray with a sense of possession in what is the greatest and best of all they feel is their very own. July and August in the Cathedral are very happy months for us all, for during them we daily increase our already great company of friends and lovers.”

3.23-24 Frank L. M. Bennett, *A Little Handbook for Pilgrims to Chester Cathedral* (Chester: Phillipson & Golder)

This little 3^d booklet was especially written as a pilgrim handbook rather than as a museum guide. On display are the 110,000 and 131,000 printings.

3.25-26 *Chester Cathedral: The Pilgrim's Way*

This brief one shilling pilgrim handbook was produced in the 1960s to encourage the pilgrim to make a pilgrimage through the Cathedral either from West Door to Lady Chapel or via the side chapels. Those using the guide are encouraged to pause and reflect at frequent intervals and prayers are provided for use at each location.

3.27 T. C. Teape-Fugard, *Let Chester Remember* (Privately Published, 1983)

One of the photographs on the back of this booklet shows the medieval Pilgrim carved at the front base of the Dean's Stall in the Cathedral. Bennett used this pilgrim figure as the symbol of the Friends of the Cathedral which he established. His use of the figure discloses his priority for pilgrimage.

3.28 David Pott, *The Two Saints Way: A Pilgrimage Route between the Cathedral Cities of Chester and Lichfield* (Malcolm Down Publishing, 2015)

This colourful guide takes advantage of the increasing appeal of pilgrimage with Chester in mind.

3.29 Pilgrim Passport

Produced by Cathedrals Plus and the Association of English Cathedrals for the 2020 national Cathedrals' theme of pilgrimage. Pilgrims can have the passport stamped at each Cathedral they visit.

(c) South Side: Bennett's Interest in People

Bennett had an extensive Library much of which he lent to those interested through the Cathedral Library whose collections he encouraged clergy in the Diocese to use. He had many books on Theology, Christian Spirituality, Psychology, Science & Religion, and Medicine. To some of them he refers in his own writings which sold widely. He never took the books with him when he left Chester. Perhaps of most influence in his thinking on the spiritual dimension of what a person is was Evelyn Underhill, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness* (London: Methuen & Co. Ltd., 1911).

3.30 Portrait of Émile Coué

Bennett was fascinated by the thinking of Émile Coué. He invited him to the Cathedral where he addressed an audience of 600 in the Refectory. Later he cited a poem sent to him in response:

This very remarkable man
Has hit on a capital plan
 You can do what you want
 If you don't think you can't
So don't think you can't; think you can.

3.31 F. S. M. Bennett, *M. Coué and His Gospel of Health*

Bennett considered Coué's teaching Gospel because "it is good news to sick folk that, whereas they cannot will themselves well, they can will so to think that their *thinks* will put them on the road to health; it is good news for the shy and incapable that they can effectively think their own enablement; it is good news to despondent folk that they can think themselves into cheerfulness." Bennett admitted this was akin to auto-suggestion, but he thought of this as the soul in the making, "which is Christ in you, the hope of glory." Bennett wrote this book not only to commend Coué's philosophy of life, but to clarify matters to do with will and imagination from a Christian perspective.

3.32 F. S. M. Bennett, *A Soul in the Making or Psycho-synthesis* (Chester: Phillipson & Golder; London: Marshall & Co, 1924)

Bennett argues that psychosynthesis is the opposite of psychoanalysis. His concern is to offer people who are not quite well something that can piece them together in a better way of health. His book is a reaction to the Church's 1923 "confused" report on *The Ministry of Healing* and is also based in part on his experiences when hearing confessions at the Cathedral and in so doing to fit psychology with Christian faith. He bases his observations on both psychology and evolutionary science: "Man is still in actuality incomplete and therefore needs explaining. He, too, cannot be explained by his origin, but only by his completion, his end, his 'what-he-was-meant-to-be.' The only explanation of man is Jesus Christ" (p. 48). From psychology he argues that Religion is what enables a person to coordinate their instincts and the accompanying emotions; and that can be done suitably through auto-suggestion confirmed by prayers of thanksgiving so that a person becomes "complete in Jesus Christ" (p. 79). A self or soul is "that bundle of feelings, thinkings, sayings and doings which is my very own."

3.33 F. S. M. Bennett, *Mary Jane and Harry John: Or Home the Premier School* (London: A. R. Mowbray, 1927)

This little book on child psychology and on the home as the place of nurture went through five reprintings in its first year of issue and had its tenth reprinting in 1936. Bennett was pleased that it was even translated into Japanese.

His major concern was to argue that children should engage with religion as with any other matter and that they should not rely on second-hand adult views as to what it was and was not about. He outlined six elements of childhood that needed to be engaged and respected: "(1) To live and excel; (2) to wonder and to imitate; (3) to inquire and to know; (4) to acquire and to possess; (5) to play and to enjoy; (6) to not be laughed at or made a fool of." Those things should be nurtured in the home, but also taken seriously as any and every child began to explore and engage with religion. In the Cathedral one of Bennett's first actions was to create a Children's Corner.

3.34 Picture of the Children's Corner

The Cathedral Children's Corner was established by Bennett in the North Aisle adjacent to the Baptistry. Bennett was very keen that children should feel welcome in the Cathedral. In some ways this reflected his long experience as a parish priest, but it was also a practical expression of his awareness that children should be allowed to have and make explicit their own sense of Christian experience and not simply feel obliged to parrot what they were told by grown-ups.

Concluding Reflections

The purpose of this exhibition, as with those before, is to stimulate reflection, in this case on the ideas of one of the most influential Deans of Chester. Here are a few concluding thoughts which might make the reader wonder about the policies, practices and priorities of Cathedrals today.

The first and most remarkable feature of Dean Bennett's ministry as Dean was his promotion of the Cathedral as *the spiritual maternal home for the whole Diocese*, from the Bishop down. The Cathedral and its estate were thoroughly reorganised to make this true. The Cathedral was home to the annual Diocesan Conference, a place of spiritual rest and refreshment for diocesan clergy and others. And the Cathedral was promoted as a pilgrimage centre for the whole Diocese in the first instance with the annual celebration of the Feast of St Werburgh as the highlight of the year.

Second, Bennett came to Chester as Dean having spent key periods of his ministry associated with the city. He used his local knowledge to place the Cathedral *at the service of the City* and all its many concerns. For example, during the severe outbreak of foot and mouth in the county there were regular prayers and services for those involved. It was to be open for as long as possible each day without any admission charge.

Third, Bennett had a profound and convivial engagement with people of all sorts. He regarded all who came to the Cathedral as *pilgrims* of one sort or another. He believed that the vast majority of *visitors were open to religion* and had some spiritual need. The Cathedral should be organised so as to meet their needs and concerns with Dean and Canons spending time in the Cathedral as pastors. Volunteers and the vergers should normally be available to answer any enquiries.

Fourth, through his good management and his many writings, Bennett demonstrated the *value of the independence of Cathedrals* as national ecclesiastical treasures. He stood for this against much of the prevailing mood amongst the Bishops in particular.

Fifth, Bennett was not an academic by career, but he could write in a highly intelligent and accessible manner; he was an *excellent communicator* at all levels from the parish magazine or *Diocesan Gazette* to multiple short booklets and longer works. He was not afraid to express his own well-informed opinions, notably on science and religion, in an attempt to help others and encourage them to open up and change their minds.

Appendix

A Sermon Preached in Chester Cathedral
by the Very Rev. Frank Selwyn Macaulay Bennett, M.A.,
on Sunday Evening, June 6th, 1920
(Being the First Sunday after Trinity, and the Sunday immediately
following his Institution and Installation as Dean)

Galatians V, 13 and 1 Peter II, 16

“Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh or for a cloke of maliciousness, but, as bond servants of God, through love be servants one to another.”

My sermon must begin with a personal note. I must say, to start with, how gratefully the unbounded kindness of the welcome accorded to me by word of mouth and by letters from all sorts of people in and around Chester, and expressed by the great gathering that honoured my instalment on Wednesday last. It is over thirty years since I came to Chester, and, though for half of that period I have lived away from the city, I have throughout it met here with such invariable kindness and good will, that to come back to Chester is like coming home, and to come back as Dean of this beautiful Cathedral, every part of which evidences the loving care of my predecessor, Dean Darby, and of Dean Howson before him, is to have received the most delightful honour that could have fallen to my most happy lot. For your welcome, “thank you all very much.” I only hope I shall come half way to the level of your much too flattering expectations.

For nearly five and twenty years I have been a Parish Priest, and, oddly enough, have never felt that, as such, I had much to do with the Cathedral, or it with me. It was the altogether unexpected offer of this Deanery which led me first to study the Statutes of this Cathedral and to read all I could lay hands on about Cathedrals in general and their Chapters—their purposes and their possibilities. Immense, both of them; and hence a whole crop of new ideas and ideals. I say ideas and ideals, for one of the most interesting of living philosophers has suggestively said that “every idea which does not become an ideal for you, slays a power in your soul; while every idea which becomes an ideal, creates in your soul living powers.” So I have been trying to turn my crop of new ideas into a harvest of new ideals—new, that is to me, but familiar enough, probably, to those who have been more intimately connected with this Cathedral than I have. About some of these ideals I want to adventure some remarks.

Let me start with a single idea. Now the first idea that strikes me about the calling of a Dean is that he is put into a position of extraordinary freedom. This is especially the case in a Cathedral like this, technically said to be “of the new foundation,” that is, converted into a Cathedral from a pre-existing monastery by Henry VIII. By the statutes the Dean is allowed a hundred days’ absence from Chester a year for his own private business, and for as many days as he may need for any business of Church or State. By the statutes he must preach three times a year, at Christmas, Easter and on the Feast of Corpus Christi; but even this modest duty he may do by deputy. He is to rebuke and exhort others to their duties; but the others are not expected to rebuke him in return, rather they are to obey and reverence him as their head. For grave offences or neglect he is amenable to the Bishop; but within his own domain he is by the statutes of this Cathedral made as nearly an autocrat as any man may safely be. He is indeed “called to freedom,” and specially appropriate to him are the admonitions of Saints Peter and Paul—to whom this Cathedral was originally dedicated—not to use his liberty as a cloke of maliciousness, which means disobedience, but as the servant of God, serving his fellow-servants by love. Translated into practical terms, such admonitions suggest three obligations which a Dean, in his position of freedom, ought to recognise.

1. Called to freedom himself, he is by his very freedom obligated to obey voluntarily the statutes of his Cathedral and such other regulations of properly authorised ecclesiastical authority as apply to him and it.
2. Called to freedom himself, he is by his freedom obligated to secure for others, with even-handed justice, the liberty which under such free leadership they have the right to expect.
3. Called to freedom himself, he is obligated by his freedom to have and to keep an outlook as wide and as generous as his own spacious and goodly heritage.

Let me take these obligations in order.

Obedience

The Cathedral has its own body of statutes, enjoining some things by particular enactment, others by general suggestion. It is an enactment, for instance, that the Dean is to appoint a sacristan “who shall visit the sick of our Church and hear their confessions,” which suggests that the Dean himself must be accessible to any others who may wish to consult him for their souls’ health and to exercise their Anglican right to receive absolution as well as counsel and advice. It is an enactment that the Bishop is to take cognisance of the Dean, when he is in fault and the Dean of the Canons; it

is suggested by the whole trend and wording of the statutes that the chief service with the best music every day—week-days as well as Sundays—is to be the Eucharist. This is, indeed, the only daily service that the statutes require the choir-boys to attend. The statutes have, of course, been modified in some particulars and supplemented in others by legislation since the reign of Henry VIII., for instance, by the Constitutions and Canons Ecclesiastical of 1603. The statutes, thus supplemented or modified, I do feel obligated to obey. I have begun well. On Thursday I preached here a sermon at Evensong. It was the feast of Corpus Christi, and on it by the statutes I am directed to preach. The evening before I wore a cope and in a cope hereafter I purpose to celebrate the Eucharist, because the Constitutions and Canons Ecclesiastical order that “in all Cathedral and Collegiate Churches the Holy Communion is to be administered the principal minister using a decent cope, and being assisted by a Gospeller and Epistoler agreeably.” I cite these two instances, not because I think them specially important but because with regard to them I had to decide at once whether, having given my promise on oath, I would stand by my word even at the risk of being thought a hasty innovator. That other deans of other cathedrals adopt other uses I am aware. I have no doubt that they have good reasons and in any case I am not the keeper of their consciences. Personally, I can’t get away from the notion that if I promise a thing I must do it, and so the statutes of this Cathedral I feel bound in honour, as far as I can, to obey.

The Liberties of Others

The Church of England is a very large room, and in it, quite legitimately, are people of very different temperaments, upbringings, outlooks. This fact must be frankly recognised and its problems fairly met. The same fact on an even wider and more accentuated scale meets us in the field of education, and its problems have thus far baffled politicians and educationalists alike. The attempt has been made to solve the problem by the policy called undenominationalism. The policy has failed, as it was bound to fail, through its sheer uninterestingness. It was and is based on the odd notion that what represents no one in particular must represent everyone in general. The truth is that what represents no one in particular, represents no one at all, and that to compel everyone to accept it is the very antipodes of liberty. So I venture to think that a Dean, called himself to a position of freedom, must aim at securing the liberties of all and sundry who worship in the Cathedral along more rational and promising lines than those of trying to have no sort of service to which any Churchman can object. That the regular official services should be acceptable to the largest possible number is an obvious principle of common sense and Christian

charity. But that in a Cathedral, besides the regular official services, there should be a considerable variety of use, seems to me the only reasonable way in which to secure the liberties of all. Some are most helped and can express their religious feelings best through services devoid as far as possible of any ceremonial; others are really uplifted by the combined beauty of sight and sound and movement embodied in the traditional worship of the Church. Some find great power and effectiveness in services of meditation which are almost if not altogether silent; others regard music of a Cathedral as its greatest asset. Some are accustomed to a plain celebration of the Lord's Supper in which the minister in surplice and scarf stands at the north end of the Holy Table; others regard what is known as a High Celebration, with celebrant, deacon and sub-deacon, with vestments, lights and incense and music, as the most fitting way of celebrating the Holy Mysteries.

Again, we must recognise that legitimate tastes in and standards of Church Music differ very much. Some love modern music, some ancient; some prefer harmony, others plainsong; some revel in Welsh and Folk-song melodies, and some don't; all have an equal right to their particular preferences. It seems to me that the only possible ideal for a Cathedral is that all should be represented there and represented at their best—that everything cordially sanctioned by the Bishop in the Diocese should be at home in its Mother Church. If, therefore, hereafter in addition to the regular services I venture to aim at a good deal of variety; if Prayer Meetings, Mission Preachings, and gatherings for Silent Meditation become neither more or less familiar than Solemn Evensongs, Processions and High Celebrations; if I try to form a Plainsong Society as well as to promote Choral Festivals; if, on St. David's Day, for instance, we have annually in this the Capital of North Wales over the border a Welsh service, with Welsh hymns, Welsh sermon, and the blessing pronounced in Welsh by the Dean, it will be because I recognise myself as obligated to secure for others the liberties that have been so amply secured to me.

The intolerable thing is when individuals of strong convictions constitute themselves the norm for everyone else. Of course, we all ought to have our convictions; we are of little use to others, so long as, if we fail, we can good temperedly agree to differ. I have myself been described by some as a High Churchman. I have no wish to deny the gentle impeachment. But High or Low, I do most clearly recognise my obligation as a Dean to respect the views and wishes of those who differ from me, and a quite equal obligation and right to insist on a like respect and tolerance for those who think the same. It is at once the special glory and the special difficulty of the Church of England to combine freedom and authority. Let us see to it that here in

Chester we work together on the hallowed principle — “in necessary things, unity; in those less than necessary, liberty; in all things, charity.”

A Generous and Comprehensive Outlook

A Dean’s outlook, like charity, should begin at home but not stay there. It should begin at home with the Cathedral and the household of the Cathedral—a household that properly is not the Dean’s but the Bishop’s. In the Statutes of all the older Cathedrals it is the Bishop who is the *caput principale*, the chief head, for the Cathedral, which derives its very name from the Bishop’s seat or see in its choir, should be before all else the Bishop’s home; to it he is before all else its father in God, with all a father’s gladly recognised privileges and comfortable rights. A Cathedral estranged from the Bishop is a contradiction in terms. A household, living together a corporate life, bound together by ties of affection and mutual forbearance, was the foundation idea of every old Cathedral corporation. What is it that makes the word home so delightful a word, that makes to a boy much more attractive than the often much more opulent surroundings of school or elsewhere? Home means where everything is understood, where shortcomings are as far as possible overlooked, certainly never exaggerated, where if anything goes wrong everybody hastens to put it right. This is the true idea of a Cathedral body. Wisely the Statutes of this Cathedral lay stress on the importance of hospitalities among its members, and suggest that at least from time to time the Dean and Chapter should entertain the rest. Few things will give me greater pleasure than to see the beautiful old Refectory of this Cathedral restored another day, not for its archaeological interest, or merely for meetings or choir practices, but for its original purpose, that in it, from time to time, all who exercise any ministry in this Cathedral may meet together for that greatest bond of friendship—the Masonic Fourth Degree—a common meal. Personally, I have no more sincere wish than to find myself recognised as being as understandingly accessible to the youngest choir-boy or the eldest bedesman, as I am to the Archdeacon, or the most august member of Chapter, accounting friendliness a chiefest of the virtues.

Nor shall I be able to feel quite content till there grows up between you, who form this great congregation and myself something warmer and more personal than a Sunday evening acquaintance. I shall find it difficult to remember, after all these years, that I am no longer a Parish Priest, and must be very circumspect as to any pastoral visitations. Perhaps it will be all to the good for me to remember that once I was a Vicar in Chester, and how careful I then thought the Cathedral ought to be not to enter into competition with the parish Churches of the City, and not to deprive the

parochial Clergy of the support and attendance of those who would naturally form their congregations. In any case there are few stronger or happier bonds than that which can grow up between a congregation and a preacher who understand each other; may such an understanding be ours as a good gift from God.

Very representative of the whole City this congregation must be, and obviously all that affects the City affects its Cathedral. Across the few yards of intervening square Chester's two noblest buildings—Cathedral and Town Hall—seem to call their respective corporations to fellowship in all that makes for the City's welfare, and, certainly, a Cathedral Chapter, which not so long ago numbered Charles Kingsley among its Canons, will be alert to welcome any and every opportunity for cooperation. To be the spiritual centre of every sort of civic and asocial service must be our high ambition, and clearly it is in the sanatoria of social service that the consumptions and lesions of our Institutional Christianity can best and soonest be healed. For the last year or two we have had, at our S. Deiniol's Library in Hawarden, regular meetings of the clergy and ministers of the district for friendly intercourse and discussion. To achieve a fraternal of the same sort in Chester, and in connection with its Cathedral, would be to me a great joy. Time won't let me say one half of the things that I should like to say; first impressions are interesting, and I am much impressed by the massiveness of the ubiquitous iron railings that seem to ward off the citizens of Chester from our precincts. I have for years had everything, including my own garden, open to everyone always, and I cannot help feeling that we have something to learn from a city like Gloucester, which has laid out the surroundings of its Cathedral as a garden, with paths and seats on which its citizens stroll and sit on summer evenings. And what I feel about its surroundings, I feel about the Cathedral itself; it should be as accessible as possible on Sundays as well as week-days, and for as long a time as our staff, supplemented I hope by some voluntary guides and helpers, can reasonably make it. In it, too, surely there should be—obvious but safeguarded from mere sightseers—a chapel, as beautiful and as devotional as possible, wherein to say our prayers in peace, when and how we will.

But, of course, out and beyond the City our outlook must be as wide as the Diocese. My still unaccustomed apron and gaiters are nothing but an old riding costume, meant to remind me and others who wear the like, that we have duties away from home. Even the curious strings upon a so-called dignitary's hat are a survival from days when he was glad to have something to tie on with when riding in a gale. That everything fathered by the Bishop in the Diocese, whatever its name or nickname—high, or low

or central—should find itself at home in his Cathedral, I have already said; but it can only be so if we exercise a very large toleration and equal hospitality I have often thought that our recognised Church Societies, which can claim the patronage of the Bishop—C.E.M.S. or C.L.B., M.U. and W.H.S. or G.F.S.—should have its own corner, if not its own Altar in the Cathedral, where members would find copies of its own literature and monthly intercession papers, not forgetting a very special place for children, with copies of the Cathedral's "Daily Prayers for Children," for any small visitor to take away. In connection with the Diocese our restored Refectory would be invaluable. It must be so equipped that those who come here for Quiet Days or Devotional gatherings, Choirs visiting the Cathedral, Communicants' Guilds or Ruridecanal Chapters, can be conveniently catered for therein; with the old and adjacent Monastery Day Room, filled with comfortable chairs for their convenience, the Cloisters glazed for their warmth and the old Cloister Garth made once more for the pleasuring of their eyes the most beautiful garden of the most hospitable and friendly Cathedral in the world.

In the Cathedrals of the old foundation, the Canons, honorary as well as residentiary, are enjoined by the statutes to recite daily a portion of the psalms, the portions being so allocated that the whole psalter is read through every day. The idea underlying the old and beautiful custom is two-fold—to bind the whole Chapter together and the Diocese to the Cathedral by a daily set of corporate devotion, and to make those, who were originally intended to be the Bishop's permanent Council, (and may perhaps become so again) into his spiritual bodyguard to enable him in his work by the intention of their daily psalms. That the Canons of a new foundation, like Chester, should voluntarily follow the example of their older brethren is much to be wished. It would at least begin a fuller recognition of our Greater Chapter's corporate existence and connection with the Cathedral which I should like to promote in every hospitable way. And such a daily act of devotion by the whole body of Canons would link the Cathedral with the Diocese on a spiritual level. It is on this level that we ought to look for the greatest opportunities for a truly Diocesan use of the Cathedral Church. I hope the day will come, and come soon, when it will seem the obvious and natural thing to send in to us here for inclusion in our daily intercessions at the Eucharist and our gatherings for prayer, the special needs of any and every parish—needs during a Mission, needs during a vacancy, the names of sick to be prayed for, the names of dead to be remembered before the throne of Grace. If we have learnt nothing else during these strenuous years we have learnt the need of groups of people who will give themselves to prayer. Where shall we find experts at intercession if not in our Cathedrals, and in what Cathedral, if not here?

I must bring my sermon to a close. The greatness of the purposes and possibilities of a Cathedral are an attractive theme, and it is a wonderful experience to find oneself placed in charge of one of them. I could not resist trying to let you at least a little way into my mind at our very start. May God grant us the spirit of His Christ, the spirit of truth that makes men free, that, as we work together here, ambitious only of His approval, we may learn by daily experience how much S. Paul meant by “brethren, ye were called to freedom,” freedom to serve and to serve by love—that magic of the liberty of the glory of the children of God.



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