

EXTERIOR VIEW OF THE ABBEY-CHURCH OF ST. ALBAN.

G-108

The  
**Abbey of Saint Alban.**

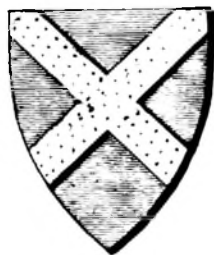
SOME EXTRACTS FROM ITS EARLY HISTORY  
AND A DESCRIPTION OF ITS  
CONVENTUAL CHURCH.

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HONORARY CANON OF ROCHESTER.



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THE ARMS OF THE ABBEY.

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## PREFACE TO THE FIRST EDITION.



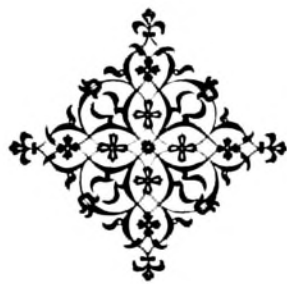
THE following *Extracts from the History of the Abbey of St. Alban* and a very cursory *Description of its Church* have been compiled to serve as a Guide to the Visitor, at the time he is making his tour of the Building.

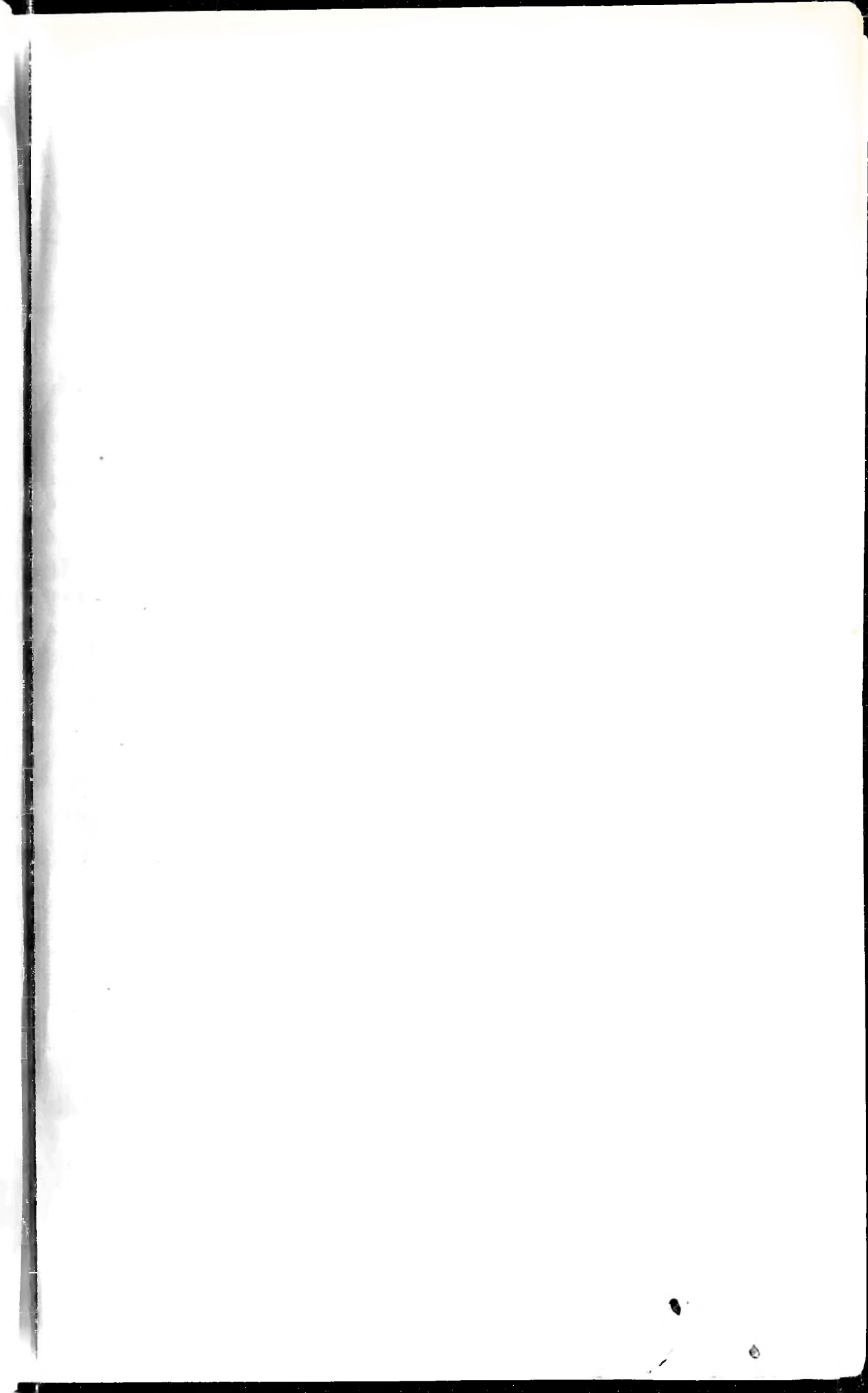
But, in order that the Book may be accounted worthy to survive such ephemeral use, the matter is put together in a connected series; an appended list of authorities authenticates what is adduced, and directs the enquirer to sources of information where he may prosecute further research.

Special reference is occasionally made to authors, when a doubtful or disputed point is advanced, or when fairness claims that the result of close investigation and cautious inference should not be thrown into the common stock unacknowledged. This latter remark applies especially to the *History of the Architecture of the Abbey Church*, by Messrs. Buckler, from which many extracts have been made when describing the Building; and not unfrequently for lines together in the very words of the original.

H. J. B. N.

*Rectory, St. Albans,*  
1851.

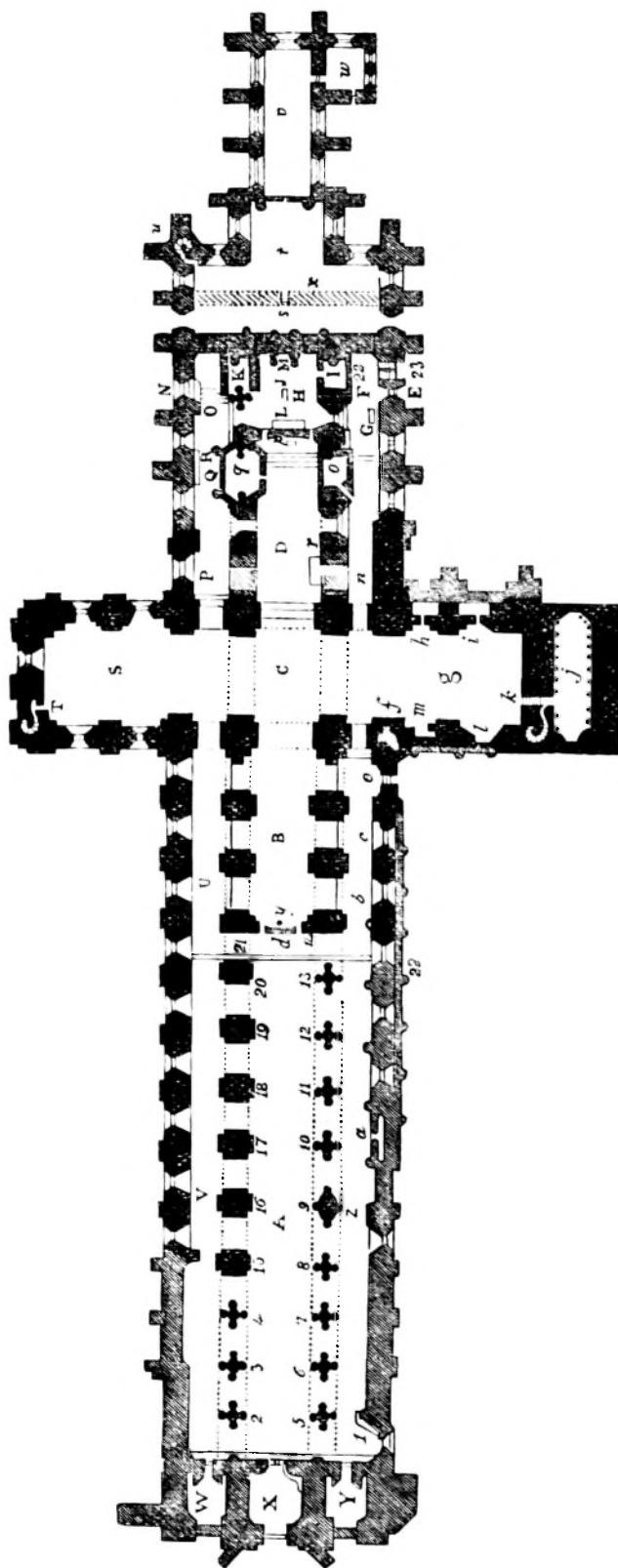






# GROUND-PLAN OF THE ABBEY-CHURCH OF ST. ALBAN.

*In this Plan the Anglo-Norman portions of the Church are distinguished by a darker shade from those of later date.*



## REFERENCES TO PLAN.

- A. Nave.
- B. Ante-choir, or baptistery.
- C. Central tower.
- D. Retro-choir.
- E. South-door.
- F. South-aisle of the Saint's chapel.
- G. An Altar stone.
- H. The Saints' chapel.
- I. Sepulchral chapel and vault of Humphrey, duke of Gloucester.
- J. Site of the Saint's shrine.
- K. Watch-gallery.
- L. Balustrade, with votive inscription.
- M. Arches leading eastward, closed subsequently to the dissolution.
- N. North door.
- O. North aisle of the Saint's chapel.
- P. North aisle of Retro-choir.
- Q. Back of abbat Ramryge's chantry.
- R. Early pointed arcade.
- S. North transept, supposed site of the martyrdom.
- T. Tower-stairs; early arch, and masonry.
- U. North aisle of ante-choir, or baptistery.
- V. North aisle of nave.
- W. North-western porch, now closed externally.
- X. Central-western porch, shewing original level of floor, and basement mouldings.
- Y. South-western porch, now closed externally.
- Z. South aisle of nave.
- a. Recess in main wall, originally open to the cloisters.
- b. South aisle of ante-choir, or baptistery.
- c. Sepulchral heptafoil arch, a piscina within.
- d. St. Cuthbert's screen, with position of two altars.
- e. Abbat's entrance.
- f. Recess in main wall.
- g. South transept.
- h. Chapel of St. Mary.
- i. Chapel of St. Simeon.
- j. Passage between the Church and the Chapter House.
- k. Stairs to triforia.
- l. Arch to Chapel of abbat Delamare.
- m. Entrance from the cloisters.
- n. South Aisle of retro-choir.
- o. Chantry, or sepulchral chapel of abbat Wheathampsted, now containing brass of abbat Delamare.
- p. Screen between retro-choir and shrine of St. Alban.
- q. Chantry, or sepulchral chapel of abbat Ramryge.
- r. Ancient doorway and structure.
- s. Now a public thoroughfare, but formerly forming, with the ambulatory, an ante-chapel to lady-chapel.
- z. Turret with stairs.
- v. Lady-chapel, now a school-room.
- w. Vestry.
- x. Modern partition-wall.
- 1. Excavation, shewing basement and original floor.
- 2, 3, 4, 5, 6, 7, 8, 9. Early pointed compartments of nave.
- 9, 10, 11, 12, 13, 14. Decorated or middle pointed compartments of nave.
- 15, 16, 17, 18, 19, 20, 21. Anglo-Norman compartments of nave.
- 22. Remains of cloisters.
- 23. Windows between Church and destroyed chapel. These windows had been built up in the main wall, but have recently been discovered.



## EXTRACTS FROM THE HISTORY OF THE ABBEY.

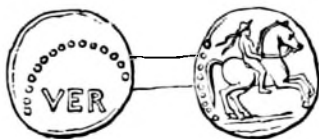
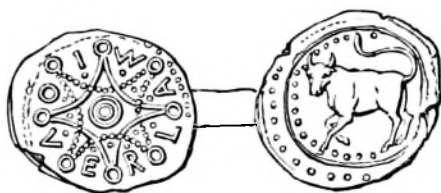


OME mention of the Town of Verulam, out of whose gates the Martyr Alban passed to his death on the rising ground where the Abbey Church now stands, will properly precede an account of the monastery founded in his honour.

It is generally agreed that the name of the town was of British origin, and originated in that of the river Ver or Verlam<sup>1</sup> which flowed beneath its walls. It rises in the parish of Flamstead—which is probably a contraction of Verlamstead (Camden)—and at one time formed a great pool at what is now the lower part of St. Albans; which still preserves the memory of its origin in the name of *Fishpool Street*.

The name of the town is given as *Ὀυρολανιον* by Ptolemy—Verulamium in the Itinerary of Antoninus—while it appears in the form of Verlamio on its coins.

By the term town (Oppidum) as applied by the ancient inhabitants of our island, we are to understand a collection of rude huts and stabling or sheds protected by pallisadoes and a ditch, and further assisted by the natural advantages of entangled woods and morasses to which the occupants retired to defend themselves against an invading enemy (Cæsar and Strabo).



COINS OF ANCIENT VERULAM.

<sup>1</sup> Ver or Verlam, now called the Mure. Camden (*Britannia*, edit. 1<sup>a</sup>, 1586.) Verlumus or Murus, now called Moore. Lambarde (*Dict. Ang.: Top. and Hist.*; London, 1730.) Ver; hence the name of the place Gwerllan, or the Temple on the Ver. Humphrey Llwyd (*Commentariolum*. London, 1731.) Ver or Meure. Brayley (*Beauties of England and Wales*, 1808).

After the Romans had brought the people under subjection they conferred upon this place the term of dignity—*Municipium*.

It is said to have been the residence or capital of Cassivellaunus, the Prince of the Cassii, from whom he derived his name.<sup>1</sup> The territory of these people subsequently became part of the early possessions of the monastery of St. Albans, under the name of Albaneston;<sup>2</sup> the Normans changed it into Caisho, which has remained to the present time.

On the second invasion of Britain by Cæsar, B.C. 54, the forces of Cassivellaunus were defeated, and the Britons, it is supposed, retreated into Verulam.

It is probable—from the circumstance that the name of Verulam appears on coins which were struck within a short period of Cæsar's landing—that it was at that time a place of importance. Certainly it was the capital of Tasciovanus, the Father of Cunobeline, some of whose coins, besides those bearing merely the name of the town upon them, have been found here.<sup>3</sup>

When Aulus Plautius first commanded in Britain (A.D. 42), Verulam had the pre-eminence of a *Municipium* conferred upon it; the native inhabitants enjoying the rights and privileges of office

<sup>1</sup> Ita dictus est quasi Cassiorum princeps. Id ni esset, cur hinc Cassivellaunum Dio vocat Suellan pro Vellan? Camden.

<sup>2</sup> In Domesday Book, land belonging to the monastery is said to be in Albaneston Hundred.

<sup>3</sup> An account of Coins found upon and near the site of Ancient Verulam; by John Evans, F.R.S., F.S.A., Num. Chron. xx. 101. The author of the paper here cited closes his catalogue with the following remarks, exemplifying very forcibly the valuable service which such collections render to the historian of any age or country. "These coins convey to the mind more forcibly than any historical evidence the reality of such a city having existed, of which so few visible traces now remain, and give some idea of the extent of its population. We may picture it, as we glance over the list of coins, first as the capital of one of the chief tribes of the Britons, becoming a military colony under Claudius, and burned to the ground by Boadicea soon after it had attained the rank of a *Municipium* under Nero. We may see signs of its restoration under Vespasian and Domitian, when Agricola had carried the scene of the war with the Britons far away into the north, and of its peaceful occupation during the reigns of Trajan, Hadrian, and Antoninus; while the scarcity of the coins of Aurelius and Commodus points to the disturbed state of Britain, which led to the arrival of Severus, whose presence is abundantly testified by his coins. We may then imagine a period of comparative inaction till the days when Postumus, Victorinus and Tetricus successively held dominion in Britain, and find evidence that Verulam was a town of importance under the British Emperors Carausius and Allectus. We may trace the prosperity it enjoyed under the able rule of Constantine; a prosperity which lasted during the reign of his sons; while the increasing barbarism and approaching dissolution of the Roman power in Britain becomes evident on the coins of their successors, and the series terminates with what can hardly be termed a coinage, the evident result of sheer anarchy and barbarism."

and government of law and property equally with the Romans themselves.

The fidelity of the inhabitants of Verulam to the service and interests of the Romans brought upon them the anger of Boadicea,<sup>1</sup> Queen of the Iceni, who, A. D. 61, avenged the bitter wrongs of herself and her people by the slaughter of many thousands—Romans and Britons—indiscriminately (Tacitus' Annals, 14, 33). Dion Cassius writes that 70,000 were hanged, crucified or cut in pieces without mercy.

Suetonius Paulinus was at this time occupied in the conquest of Mona (the Isle of Anglesey). He came quickly upon the victors and retook the city, with great slaughter of the Britons.

“ In the meantime the true sun—not that in the firmament, but “ the Sun in the Highest Heavens—first shed its bright beams upon “ this island frozen by winter cold and long distance from the visible “ sun, *i. e.*, Christ sent his messengers to preach the Gospel.” (Gildas.) The context shows that by *the mean time* the writer intended the interval between Plautius' government and the revolt of Boadicea.

After Agricola had entirely subdued the island, A. D. 79, he prudently taught the people the arts of civilization; and the Britons lived in much ease and quiet. It is also matter of accepted history that the Christian faith continued to gain ground until the time when its maintainers throughout the empire suffered dreadful persecution under the edict of Diocletian, at Nicomedia, A. D. 303; which was carried out in Britain by Maximianus Herculus (whom he had associated with himself in the Empire) and Asclepiodotus<sup>2</sup> (Leland's Collectanea). “ In the days of “ Asclepiodotus was gret persecution of Cristen pepell by the tyrant “ Diocletian. In this same time Saint Alban was martered.” (The Saint Albans Chronicle, a MS. in the Archiepiscopal Library in Lambeth Palace.)

Alban stands recorded in history as the proto-martyr of Britain. He had given shelter and hospitality to Amphibalus,<sup>3</sup> a Christian and Deacon of the Church; receiving through intercourse with him an abundant return in his own conversion to the Faith.

<sup>1</sup> According to some MSS. *Boadicia* or *Bonduca*.

<sup>2</sup> Asclepiodotus commanded in Britain, under Constantius Chlorus, in the year 296, and recovered Britain to the Roman Emperors after ten years of revolt under Carausius and Allectus. He is mentioned by Eutropius, Bede, and Geoffrey of Monmouth. “ It is probable that he is the Asclepiodotus “ who wrote the life of Diocletian cited twice by Vopiscus in the life of “ Aurelian.” (Collier's Hist. Dict.) St. Alban the Briton suffered in the time of Asclepiodotus. (Acta Sanct.)

<sup>3</sup> The name is of Greek formation, and signifies a cloak or mantle. Fuller (Ch. Hist.) suggests that it may be a Greek translation of the name in his own language, he observes that “ Samuel was marked by such a mantle. So “ Robert Curthose had his surname from going in such a garment.”

When search was made for Amphibalus, Alban enabled him to escape, and thus brought upon himself the death from which he had for a time rescued his friend. Amphibalus was subsequently captured in Wales. The intention of his persecutors seems to have been that he also should suffer at Verulam; but he was put to death about four miles short of the city, where the village of Redbourn now stands, the church of which is dedicated to his memory.<sup>1</sup>

In an old Agonal or History of the passion of St. Alban, we are told that the citizens of Verulam caused an account of his sufferings to be recorded on a marble tablet, which they placed in their town wall, as a public opprobrium to him, and a terror to all Christians. But afterwards, when the blood of martyrs had overcome the cruelty of tyrants, the Christians built a church in his memory (Camden).

Gildas, who wrote *De Excidio Britanniaë* in 564—Bede the Historian in 731—the writer of an ancient MS. of the Monastery of Rochester, to which the date 794 is assigned (see Leland's *Collectanea*) and Matthew of Westminster under A. D. 313 concur in the fact that a Church was founded in honour of Alban on the spot where he suffered, within a very few years after the martyrdom.

Alford cites Giraldus Cambrensis, who lived about A. D. 1300, as testifying that sacred edifices were erected in honour of St. Alban and other martyrs of whom he was writing, in the time of the Britons and before the Saxon invasion.

Among them was the Church of St. Alban, Wood Street, London, founded by Offa, contiguous to his palace; and the feeling has especially revived in our own times of dedicating churches to the memory of our martyr.

“Verulam carried with it so great an opinion of religion, that therein was holden a Synode or Council in the year of the World's Redemption, 429; when as the pelagian Heresie by means of Agricola, sonne to the Bishop Severianus had budded forth afresh into this Island, and polluted the British Churches so as that, to averre and maintain the truth, they sent for Germanus, Bishop of Auxerre, and Lupus, Bishop of Troies, out of France; who by refuting this heresie gained unto themselves a reverend account among the Britons.”—(Camden's *Britannia*.)

It is worthy of remark that Matthew of Westminster and other ancient English writers represent this mission as having arisen out of a request on the part of the British Church acceded to by a council of the ancient Gallicans, without any mention of papal intervention.

Germanus, when about to return home on the successful termi-

<sup>1</sup> Several churches formerly bore his name—chief of them was the first foundation of the noble cathedral of Winchester.

nation of his mission, caused the tomb and coffin of Alban to be opened, and deposited therein certain relics of apostles and martyrs, (see pp. 6 and 12) receiving some similar memorial of our martyr (see p. 59) taken out of the coffin, and presented to him in gratitude for the benefit he had conferred on Britain.

Not long after the visit of Germanus, Verulam fell into the hands of the Saxons. But Uther Pendragon, after a very tedious siege, recovered it (Brompton). Upon his death it fell again into their hands, for Gildas plainly intimates that the Saxons, in his day (circ. A.D. 564) were in possession of the city. They are supposed to have destroyed the population and reduced the buildings to a mass of ruin. It is said that through the two succeeding centuries its name does not occur in history. But there are various events of later date which render the opinion probable that it was not wholly deserted until after the rise of the modern St. Albans.

The Saxons, on gaining ascendancy over the Britons, changed the name from Verulam to Werlamceaster, or Watlingceaster, or Waetlingaceaster,<sup>1</sup> according to the readings of different MSS.; the name of the city being taken from that of the Roman road, Watling Street, which passed through it; and is described by Florentius (circ. A.D. 1117), cited by Ingram in his edition of the Saxon Chronicle as *Strata quam filii Watli Regis ab orientali mare usque ad occidentale per Angliam straverunt.*

Sumner assigns another etymology and calls it *mendicorum via*—the road of mendicants, from *Weatla egenus*. Dr. Guest<sup>2</sup> observes that the Waetlings were the wild men who lived in the weald as contradistinguished from the husbandmen who cultivated the plain, and that the woodlands through which the Watling Street ran for some 30 or 40 miles after leaving London, were notorious during the middle ages for the banditti which infested them. Matthew Paris tells us that Leofstan, abbat of St. Albans in the 11th century, cut down all the trees within a certain distance of the highway to enable travellers the better to provide against the robbers that lay in wait for them.

Stukeley (Itiner. Cur. Iter 5, in a paper dated 10 October, 1722) writes, "Three years ago good part of the wall of Verulam was standing . . . but ever since, out of wretched ignorance . . . they have been pulling it up all round to the very foundation to mend the ways . . . there are round holes quite through the wall, at about eight yards distance, in that corner still left by St. German's Chapel."

The place of martyrdom—the hill on which the church now stands—received from the Saxons the name of Holmehurst; after-

<sup>1</sup> Cod. Diplom. No. 696.

<sup>2</sup> Arch. Journ. xiv. 114.

wards it was called Derswold<sup>1</sup> (Stow's Annals, London, 1631,) who puts the name of John Capgrave in the margin as his authority.

Bede states in his History, that the original Church was existent in his day. "Ecclesia est mirandi operis, atque ejus martyrio "condigna, extracta."—i. 7.

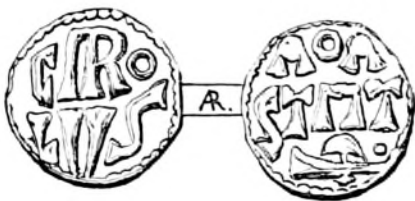
About the year 793, Offa II.<sup>2</sup> King of the Mercians, having murdered Ethelbert King of the East Angles, and being desirous of re-establishing his character in the world and appeasing his troubled conscience, determined on founding a monastery in honour of Alban at the place of his martyrdom. William of Malmesbury says (lib. i. cap. 4) that the King was animated to this work by Charlemagne, with whom he held a friendly correspondence. He first made search for the Coffin, which had long lain hidden under the green sod (*sub cespite diu absconditum*, Matt. Par.) having been removed from the Church, that it might escape the desecrating hands of the Saxons, who subsequently reduced the sacred Structure almost to a ruin.—(Roger of Wendover.)

The denier of Charlemagne, of which an engraving is here given, was lately found near the west entrance of the Abbey Church. A similar coin is described in Longpérier's *Monnaies Françaises composant la Collection de M. J. Rousseau*. The penny

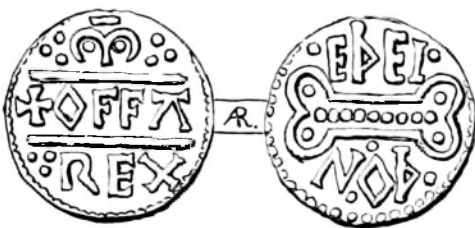
of Offa was not found here, but is given for the purpose of illustration and comparison. It is taken from Hawkins' Silver Coins of England, No. 62.

When the Coffin was found, it contained the remains of Alban, and also the Relics which had been added by Germanus. The King placed on the head a golden circlet, inscribed *hoc est caput S<sup>ti</sup> Albani*; and having deposited the Remains in a *Reliquary*,<sup>3</sup> adorned with gold and silver, and precious Stones, he conveyed them back in solemn

procession to the little Church (*Ecclesiola*) which he had repaired



CHARLEMAGNE.



OFFA.

<sup>1</sup> *Derswold*. Sir Walter at Le was commissioned by the King (Ric. II.) to meet the townspeople of St. Albans in the *Derfold* wood. (Thos. Walsingham, Hist. Ang. see p. 33.)

<sup>2</sup> *Henry of Huntingdon*, one of the earliest of our historians, *Ralph de Diceto*, and *Brompton*, apud Twysden, have each recorded the genealogy of Offa, varying a little in the orthography of the names, and making him 15th in descent from Wodin, the God of War of the Teutons, worshipped under the name of Odin by the Scandinavians.

<sup>3</sup> See a representation of this Reliquary, p. 14.

as an Asylum, until a more worthy Edifice should be built. (See Matthew Paris, Vit. Offæ II. and the ancient Rochester MS. in Leland's Collectanea.)

Offa journeyed to Rome to obtain consent of Pope Adrian to the building and endowing the Monastery. This was granted; together with the Canonization of the Martyr, and especial privileges to the contemplated Establishment.

Ina, King of the West Saxons, had originally appointed the levy of Peter pence, A. D. 727, for the maintenance of a Saxon College at Rome, and a penny was collected from each family holding lands producing thirty pence in the annual rent. Subsequently Offa obtained from the Pontiff that the pence collected throughout his dominions should be appropriated to the Abbey of St. Alban. (Hist. Aur. of John of Tynemouth in the Bodleian Lib. Oxford, cited in Harleian MS. 258, fo. 36. See also Annotatio de Romescot, sive de denario S. Petri solvendo. Saxonice. Nero, A 1, fo. 5).

This payment obtained the name of *Peter Pence*, because it was paid upon the first of August, dedicated to *St. Peter ad vincula*, being the day on which the King discovered the bones of the martyr. The Romanist writers, Polydore Vergil and Cardinal Baronius have misstated the fact; and have represented it as a sort of submission to the Pope, and that Offa thereby made his kingdom, as it were, a fee of the Roman See.

In the year 1113 the payment of this tax was withheld (p. 12); but in process of time it was claimed as a right, which clearly appears in the Bull of Adrian, A. D. 1154, authorizing Henry II. to invade Ireland. (Rymer's *Fœdera*, i. 15.)

On the return of Offa from Rome, he forthwith carried his intention into effect, endowing the Monastery with the Royal Manor of Winslow, where he was residing, when a miraculous light from Heaven, while he was praying for information to enable him to complete his vow of founding a monastery, seemed to betoken God's favour and assistance.

He placed the Monastery under the Rule of Saint Benedict—the Order which had been introduced by Augustin in 596. The vow of the Order was, to live in the observance of the most rigid chastity, to have no possessions of their own, and to pay obedience to their superior or Abbat. They abstained from flesh except when sick, and their dress was a long black Tunic, or close gown ungirded, a white close waistcoat of woollen beneath, and a shirt of hair. A cowl covered the head, or hung back on the shoulders. The hair was shaven off the greater part of the crown, the feet and legs were covered with boots.

It is the prevalent opinion among Antiquaries—as Dugdale and Whitaker—that Offa did not complete his original purpose of con-



structing a larger and nobler Church. "The Chapel noticed by Bede, which had been built by the early Converts to Christianity, appears to have been appropriated by Offa as the Church of his new Monastery; the officinal buildings in addition being completed by him within four or five years." (Dugdale's Monasticon, vol. ii. p. 179.)

And this is not irreconcilable with the account of these transactions as given by Mathew Paris. But there is some confusion in this part of his History.

The King offered his Charter of Donation (a copy of which is given in the Auct. Addit. of Matt. Par.) upon the High Altar of the Church, A. D. 795; soon after which he retired to his palace at Offley, and there died.

A confirmation of this Charter, given by Æthelred in 990 with several other grants by kings and other benefactors in Saxon times, will be found in the Codex Diplomaticus, published by John M. Kemble, London, 1839.

Egfrid, his son and successor, rejected the solicitation of the first Abbat that the King's remains should rest in the sanctuary of his own foundation.

By this time about twenty great Monasteries had been founded; and about the same number of Episcopal Sees established.

A List of the Abbats will be found in A Table of Comparative Chronology, p. 88. The following claim particular notice:

WILLIGOD was related to the King; and had been appointed by him the first Abbat. The refusal of Egfrid to permit his Father's body to rest in his own Monastery is supposed to have caused the premature death of the Abbat, who survived the King only two months.

EADRIC, the 2nd Abbat, was of the blood royal, and chosen from the body of the Monks, as charged by the Founder.

VULSIG, the 3rd Abbat, was descended from the royal family.

ÆDFRID, was the 5th Abbat. In his time Ulpho the Prior built a chapel in honour of Germanus, on the spot where the rude dwelling which he had occupied (p. 4) lay in ruin. (Matt. Paris, Vit. Abb.) "It is sixty one years since they," (the ruins of this chapel of which Stukeley gave a view) "have been finally destroyed." (Hist. of Ver. and S. Alb. by F. L. Williams, 1821.)

ULSINUS or ULSIC, the 6th Abbat, built the three adjacent Churches, dedicated respectively to St. Peter, St. Michael, and St. Stephen, and established a market. (Cott. Lib. Nero D 7.) The illuminator of the MS. has represented him holding a model of a Church in each hand. Before this time the town consisted only of a few houses built near the Monastery. He also built a small Chapel or Oratory to the honour of St. Mary Magdalen at a short distance from Germanus Chapel.

ÆLFRIC was the 7th Abbat. He purchased of King Edgar the

large and deep fishpool already mentioned, and drained the waters, and made it dry ground (Nero, D 7.) He translated into Saxon some of the Historical Books of the Old Testament, together with a fragment of Judith, printed at Oxford by Thwaites in 1698. Newcome observes of him, that it is remarkable that in his Epistles and in one of his Sermons for Easter Day, his doctrine concerning the Eucharist is wholly such as was restored by the Reformers. “ ‘Certainly,’ he says, ‘this Housel, [Host] which we do now hallow at God’s Altar, is a remembrance of Christ’s Body, which He offered for us, and of His Blood, which He shed for us. Once suffered Christ by Himself; yet His suffering is daily renewed at the Mass, through mystery of the Holy Housel.’ ”

“ And in his Epistle to Wulfstan, Bishop of Sherburn, are these words, as may be seen in the original, still preserved in Exeter Cathedral. ‘ And yet that Living Bread is not so bodily; not the self-same body that Christ suffered in; nor is the holy Wine the Saviour’s Blood, which was shed for us, in Bodily Reality, but in Ghostly understanding.’ ”

A very curious and ancient MS. of a Latin and Saxon Glossary by this Abbat, enlarged by Ælfric Bata, his pupil, is preserved in the inner Library of St. John’s Coll. Oxford. The work was printed at the end of Somner’s Saxon Dictionary.

He became Archbishop of Canterbury, according to Dugdale, in 995; and the same author, in the Appendix to the account of Abingdon Monastery, of which Ælfric had been a monk, gives a copy of his Will in the original Saxon, which enumerates legacies to the Abbey of St. Albans.

EALDRED the 8th Abbat and

EADMER his successor collected materials for rebuilding the Church. The contemplation of a new Structure within the period of two centuries from Offa’s death is strongly corroborative of the opinion, that a Church had not been built by him. Matthew Paris relates that in the time of this Abbat a volume was found in the ruins of Verulam, written in the language of the ancient Britons, being a History of the Life and Martyrdom of Saint Alban. This Treatise, translated into Latin, continued to be read in the Monastery in the time of Matthew Paris. (See Claudius, E 4, fo. 34.)

It has been suggested that the extensive removal of materials also brought to light many of the valuable gems enumerated in the inventories, (Nero D 1 and Claudius E 4.) One, at least, of these gems was an ancient cameo; a drawing of which was made by Matt. Paris, and a description given of the virtues attributed to it. Engraved gems appear among the ornaments in the Treasury of St. Paul’s Cathedral in London in the year 1295. (Dugdale’s Monast.)

LEOFRIC, 10th Abbat, son of the Earl of Kent, and surnamed Plumstane according to Willis, strenuously defended the possessions of the Church. He was in consequence raised to the Archbishoprick of Canterbury, and resigned the Abbacy. With reference to this promotion, he is represented by the Illuminator of Cotton MS. Nero, D 7, as having laid down the pastoral staff of an Abbat and holding a crosier in his hand.

ÆLFRIC, 11th Abbat, second of the name, was half-brother of Leofric. He was at first Chancellor of King Ethelred, and when holding that office bought the royal palace of Kingsbury, with its ancient demesnes (*regale municipium*), of which he obtained confirmation, upon his election to the Abbacy, for the use of the monastery. He caused the palace to be levelled with the ground, excepting a small tower (*parvum propugnaculum*) near the Monastery, which the King (Canute) would not permit to be destroyed, that some vestige might remain of the royal residence together with the name, which still survives.

The manor of Westwick was granted to the Monastery by K. Ethelred in the time of this Abbat, A. D. 990.

While Chanter of the Monastery he composed a History of Saint Alban, and set it to music. It was in use in the Choir in the year 1380. (Cotton MS. Nero, D 7.)

LEOFSTAN, 12th Abbat, was Confessor to Edward the Confessor,<sup>1</sup> who confirmed the grant of Abbots Langley to the Abbats of Saint Albans by Egelwine the black and Winifred his wife; whence it has the adjunct of "Abbots" (see Codex Diplomat. No. 945). In the same page is the admission of Oswald and Æðeliða into the fraternity by agreement with the Abbat and monks. He died in 1066.

FREDERIC, 13th Abbat, was elected in the short reign of Harold. He was of the royal blood of the Saxons, and also next heir to Canute. (Willis's Mit. Parl. Abbeys.)

He was a principal instrument in extorting an oath from William the Conqueror, which was administered by himself, that he would keep inviolate all the laws of the Realm, which his predecessors, and particularly King Edward, had established. But the Conqueror subsequently disregarded the engagement he had made, and the Abbat was forced to retire to Ely, where he died in great vexation of heart. (Cotton MS. Nero, D 7.) The Illuminator has represented him on horseback, wearing a cloak and hat, and turning in his saddle to look upon a Church behind him, while he holds up his hand in benediction.

Speed in his History of Great Britain records that Abbat

<sup>1</sup> In the illuminated MS. Cott. Lib. Nero, D 7, he is represented as receiving the King's confessions.

Frederic conspired with two stout Earls, Edwin and Morcar, to set up Edgar Atheling their general once again. He describes somewhat at large the boldness of Frederic in presence of the Conqueror.

PAUL of Caen, the 14th Abbat, kinsman of Lanfranc, Archbishop of Canterbury, was appointed in 1077 to preside over this Monastery. He constructed the Church entirely anew of Stones and Tiles from the ancient City of Verulam, and of the Timber which he found collected and reserved by his predecessors. Eleven years were occupied in building. The present Tower and Transepts, and eastern part of the Nave, are the remains of this Structure.

Petrus de Valons (Valoignes) a Norman Baron gave the cell of Bynham to the Monastery in the time of this Abbat. (Nero, D vii.)

Robert Mowbray, Earl of Northumberland, founded the magnificent Priory of Tynemouth and gave it to Abbat Paul and the monks of St. Albans. He had been detained prisoner in Windsor Castle by William Rufus and his successor, Henry I., for many years, and subsequently became a monk of this Abbey. He died in 1106, and over his grave Abbat Symeon afterward built a Chapel of St. Symeon; so that the Body was enclosed, and lay near the Altar. Weever (Funeral Monuments) records the Epitaph engraven on his Tomb.

He obtained by exchange with the Abbat of Westminster what had been the Chapel of Offa's Palace<sup>1</sup> (now the Church of St. Albans, Wood Street, Cheapside).

Returning from Tynemouth, he died on the way, and was magnificently buried in the Abbey.

The Monastery remained in the hands of the King—William Rufus—four years.

RICHARD DE ALBENEIO or d'Albeneio, Albini or D'Aubenei succeeded. There is a remarkable difference in the MSS. regarding his surname. Matthew Paris attaches no surname to the Abbats in his Vit. Abbat. He is called in the Hist. of Roger de Wendover, and in Harleian MS. 3775, Ricardus de Exaquo. In Cox's edition of Roger de Wendover the editor calls him Richard of Lessay or Essay in Normandy.

The Coffin of St. Cuthbert was opened in 1104. A memoir exists by an eye-witness, in all probability Simeon the Durham historian. It took place on the occasion of the body being transferred from the old to the new Cathedral of Durham. Richard, Abbat of St. Albans, Radulphus, Abbat of Seez, in Normandy, and Alexander brother to the King of the Scots, had arrived to honour it

<sup>1</sup> It had also been the Royal Palace of Athelstan; and hence was derived the name of the adjacent *Addle* Street.

with their presence. (Hist. and Antiq. of the Anglo-Saxon Church, by John Lingard, D.D., vol. ii. p. 79.)

The Church was dedicated in his Abbacy, at the time of Christmas, on Innocents Day, A. D. 1115-16; King Henry the First and his Queen Matilda, with the principal Nobles and Prelates of the realm being present, from the 27th of December to the 6th of January. (The Saxon Chronicle in the Bodl. Lib.—Roger de Wendover—Chronicle of John Wallingford and John de Oxenead.) It is remarkable that there is no mention of this important solemnity in the Codex, the St. Albans Chronicle, in the Lambeth Library.

Ralph De Diceto (apud Twysden) records the names of the Prelates present, viz. Geoffrey Archbishop of Rouen, Richard de Beau-meis Bishop of London, Robert Blohet of Lincoln, Roger of Salisbury,<sup>1</sup> and Randal of Durham. The Bishop of Lincoln (being the Diocesan) took the chief part in the ceremonials.

But the Chronicon of John Wallingford (Cotton Lib. Julius, D 7, of which Harl. MS. 688 is a copy) assigns this honour to the Archbishop of Rouen. See also Harl. MS. 5775-14, De Dedicacione Eccles. Sci. Alb.

This Abbat constructed a Feretry, in which he deposited the Relics of the twelve Apostles and Martyrs (Nero, D 7,) which St. Germanus had placed in the sepulchre of Saint Alban. He also built a Chapel to St. Cuthbert in the Conventual Church, upon his return from the Priory of Tynemouth, in thanksgiving for a miraculous cure obtained while assisting at the Translation of the Bones of that Confessor.

A Council was held at St. Albans, A. D. 1113; and the Royal prohibition received against paying Romescot for the present.

The priory of Wymondham was founded by William de Albeneio, Count of Arundel, cupbearer to Henry I., and conferred on the monastery of St. Alban during the Abbacy and by the procurement of this Abbat.

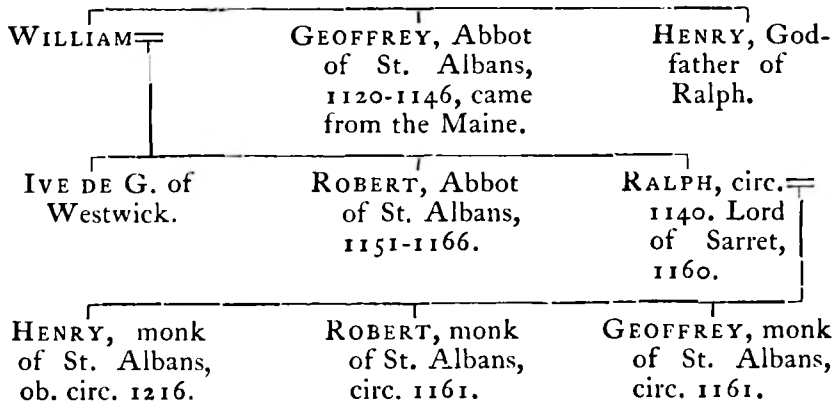
The Cell of Beaulieu in Bedfordshire, and the Chapel of St. Macutus were given to the Abbey by Robert de Albeneio. And the Hist. of Benefactors to the monastery (Nero, D 7,) records many gifts of Religious Houses and Manors by members of the family of d'Albeneio.

GEOFFREY DE GORHAM, 16th Abbat, was so called from the Castle of Gorram in Normandy, now called Gorrion. The earliest notice of it in the English Records occurs in 1202, when King John issued a Writ for seizing the Castle of Gorham (Pat. Rolls, 3 John, M 9.) We observe here the variation in the spelling the name.

<sup>1</sup> The tomb of Roger Bishop of Salisbury, is still to be seen in the Cathedral.

By a singular mistranslation of *Cænomania*, Newcome has erroneously stated that this family came from Caen, instead of from the Maine (Nichols's Collect. Top. et Geneal.)

*Pedigree of de Gorham of Westwick (Gorhambury), and of Sandford Great Hormede, Herts, taken from Nichols' Collectanea.*



He built an Hospital for Lepers, and dedicated it to St. Julian. Julian and Bardissa his wife lived in Egypt, and applied their property and their time to the relief of the poor and sick, fitting up their house suitably for their comfort. They suffered martyrdom in 313. Hence Julian is accounted the patron of Travellers, Wanderers and Lepers. The *Statutes of the Hospital*, appointed by Michael, the 29th Abbat, exist in the Cottonian Library, in the British Museum (Nero, D 1, fo. 24), and are printed in the Works of Matthew Paris, by Wats.

Matthew Paris relates, that two women having entered on a re-clude life in a hut which they had constructed near the river, the Abbat built a House for their better accommodation, placing therein thirteen sisters under the Rule of Saint Benedict. And because the two first women used to dip their dry bread in the water of a neighbouring spring, the place was called Sopwell (p. 86).

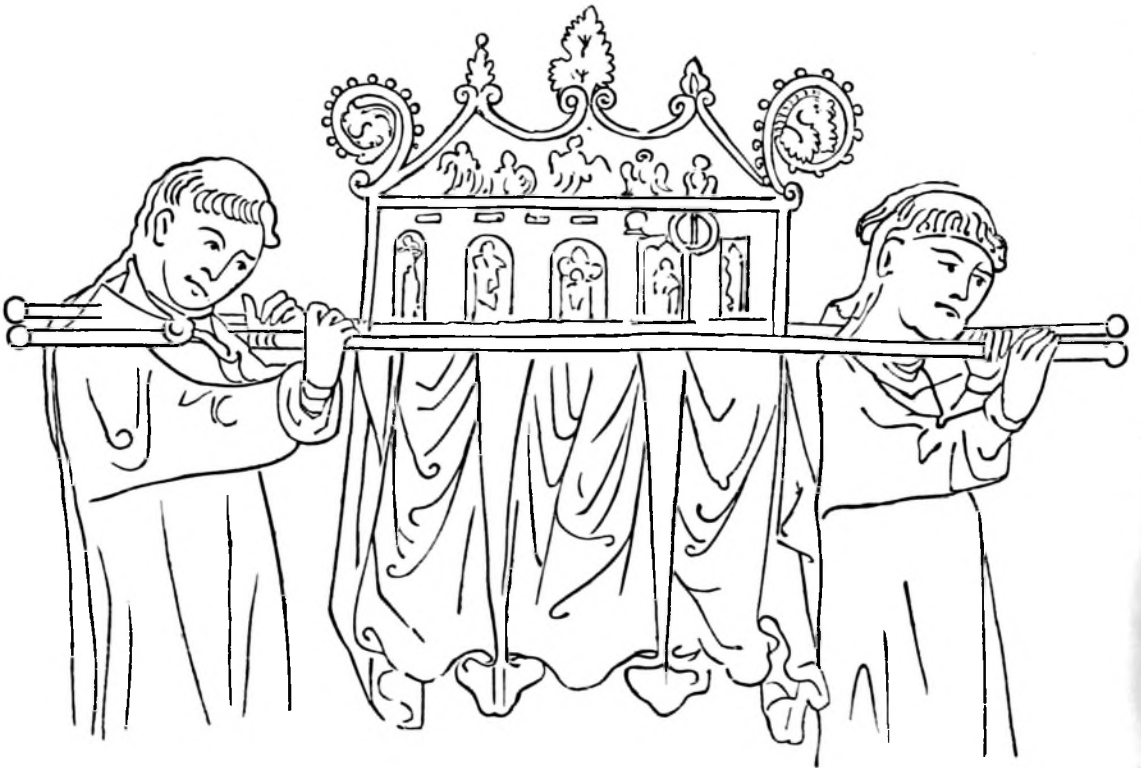
But Clutterbuck (Hist. and Antiq. of the County of Hertford) shews that these women must have lived before the time of Abbat Geoffrey, inasmuch as he was a witness to a gift of land to this cell by Robert de Albeny, which Roger the Hermit had rebuilt in the time of Henry de Albeny, the father of Robert.

*The Customs and Rules of the Nuns of the Blessed Mary of Sopwell* exist in MS. in the Cotton Library (Nero, D 1, fo. 26), and are printed by Wats.

This Abbat also founded Merkyate Cell in the parish of Cad-dington by the name of the Church of the Holy Trinity in the wood. It was consecrated by Alexander, Bishop of Lincoln. See page 81. (Matt. Paris, V. Abb.)

In his time a costly shrine or feretry was constructed of silver gilt, and ornamented with gems, in which the Relics of the Martyr were deposited with great solemnity, after they had been removed from the ancient tomb, in the presence of the Bishop of London, several Abbats and other Dignitaries.

An illuminated MS. of the Histories of Offa I. and II. by Matt. Par., which was given to the Church by him, and is now in the Brit. Mus. (Nero, D 1), represents under the following form the



Reliquary, in which the Remains of St. Alban were conveyed from their place of concealment to the little Church which the King had repaired, that it might serve as a temporary asylum.

As regards the Reliquary prepared by Offa, this form is, of course, altogether imaginary; but as the bones of the Martyr were preserved in the Reliquary made by Abbat Geoffrey when the Illuminator of the manuscript executed his work, we may be allowed to suppose that he may have here transmitted to us some general resemblance of it.

It is remarkable that although this Abbat is mentioned in the Cotton MS. Nero, D 7, as a benefactor to the Abbey, having given many books and vestments and much ornamental furniture; no record is made therein of the Hospital of St. Julian or the Shrine of St. Albans.

The grant of *The Liberty of St. Albans* was now first made to

the Abbat by Henry I. It conferred the great civil power of holding pleas, and taking cognizance of all lesser crimes, and offences, which had been punishable in the leets, the hundred, and the county courts.

The original charter is among the Records in the Tower of London, and bears date at Westminster the 3rd day of November, 2nd of Edward IV., and is signed by the King himself. There is a printed copy of it in Clutterbuck's History of Hertfordshire, vol. i. Appendix No. 1.

Of RALPH DE GOBION,<sup>1</sup> 17th Abbat, Matt. Par. records, as a circumstance discreditable to him, that he caused a rich chasuble to be burned for the sake of the gold with which it was embroidered, and the shrine to be stripped of all the plates of gold in order to purchase the vill of Brentfield;<sup>2</sup> he also sold the jewels, when he might have raised the sum required by the sale of gold and silver cups which were used at his table. The rent of the new purchase, he however adds, was appropriated by the Abbat in perpetuity to the restoration of the shrine and afterwards of the edifice; and Walsingham, who also records the spoliation (see extracts from the life of the next Abbat), assigns a justifying and even a creditable reason for it, though he does not clear the memory of the Abbat from the imputation of having spared the plate used at his own table. He died A. D. 1151; after resigning in favour of

ROBERT DE GORHAM, 18th Abbat, nephew of Geoffrey. He granted lands in the neighbourhood to one of his family and name, who settled there; and the place obtained the appellation of *Gorhambury*, i. e. the house and dwelling of Gorham. He built the Chapter House and the Locutory, now called the Abbat's Cloister. He repaired and adorned with gold and silver and precious stones the Feretry of the Martyr, which had been despoiled during the famine in the time of Abbat Ralph to supply the necessities of the poor. (Nero, D 7.)

King Stephen was honourably entertained by this Abbat, who profited by the occasion to obtain permission to demolish all that remained of the royal palace of Kingsbury (p. 10), because certain of the royal servants, who gave much annoyance to the Abbat, occupied a tower (*propugnaculum vel municipiolum*) towards the east, almost in the centre of the street, as a residence and refuge.

He was engaged in a dispute with the Earl of Arundel concerning the Cell of Wymondham in Norfolk, which his father, William de Albin, had founded as subordinate to the Abbey. The contest after a long discussion ended in the Earl's acknowledgment of the rights of the Abbat.—(Matt. Par. see pp. 12 and 17.)

<sup>1</sup> Gobion Higham in Bedfordshire.

<sup>2</sup> Newcome suggests that the vill received the name subsequently as signifying that it was purchased with burnt or *brent* goods.



It was probably in his time that Nicholas, son to a servant in the Abbey, Robert Breakespeare of Abbots Langley, a village near St. Albans, applied for admission into the monastery.

In the Catalogue of Benefactors and of those admitted into the fraternity of the monastery of St. Albans (Cotton MSS. Nero, D 7), record is made of John Ferrers and Agatha his wife, coheiress of Adrian Brekespere of Langley—and also Bernard Brekespere, clerk, her uncle. There is a farm in this parish which still preserves the name of Breakspear; and local tradition has always accounted it the place of the nativity of the only English Pope.

Nicholas was refused admission by the Abbat on the ground of insufficiency of learning, upon which he went abroad to study in foreign schools; and by means of great natural abilities combined with diligence, he acquired a high reputation for learning. Eventually he was raised to the chair of St. Peter in 1155, under the name of Adrian IV.; and is the only Englishman who has attained that high dignity. He was “the first that taught the Norwegians “the Christian faith; and repressed the citizens of Rome aspiring “to their ancient freedom—whose stirrup also, as he alighted from “his horse, Frederick, Emperor of the Romanes, held—and whose “breath was stopped in the end, with a flie that flew into his “mouth.”—(Camden’s Britan.) When the news of his advancement reached the monastery, the Abbat repaired to Rome, that he might obtain confirmation of the ancient privileges of this church. He was received kindly by the Pope, who granted all the favours he sought, together with some privileges allowed to no other Abbey in the kingdom.

About the year 1161 Geoffrey and Robert de Gorham, monks of St. Albans, were sent by their Uncle the Abbat (see Genealogy, p. 13), with a present to Pope Adrian of two Candelabra, exquisitely wrought in silver and gold (Matt. Par.); and in the “Annales Eccles.” of Baronius, is given a congratulatory letter from King Henry of England to the Pope on his accession. These annals recount particulars of the holding the stirrup of the Pope by the Emperor, and that the Pontiff then, for the first time, admitted this Sovereign to the Kiss of Peace. The death of this Pope by a fly is rejected by Baronius as false. Matthew Paris thinks that he was poisoned.

From this time the Abbat and his successors assumed the mitre (he is the first depicted with a mitre in the illuminated MS. Nero, D 7); and twice in a year afterwards, he assembled his clergy; forming a synod, and prescribing rules and laws for the convent and cells, habited in the mitre; but leaving to the bishop, as before, all ordinations to the priesthood, consecrations of oil, dedications of churches and altars, &c.

He died October 20, 1166. The contest for power between

the crosier and the sceptre was now in its zenith ; and Henry II. was determined to exercise what he believed to be his right ; and accordingly kept the Abbey vacant several months. During this interval the functions of the head were intrusted to the Prior, the Steward, and other brethren. At length the King appointed SYMON, or SYMEON, 19th Abbat ; who completed the costly shrine, which had not attained the extent of Geoffrey's intentions for want of funds. Matthew Paris gives a detailed account of its structure. The Feretry of Abbat Geoffrey continued to be the depository of the bones of the Martyr, and was covered by that of Abbat Symon, which for that purpose was made of a great size. It was also raised to such a height as to be in view of the celebrant at the high altar.

The relics of Amphibalus (see p. 4) were discovered at Redbourn in his time, and brought to the Abbey. He procured the dedication by the Bishop of Durham of the chapel of St. Cuthbert, built by Richard de Albini. He caused a History of the Martyrdom of St. Alban and of Amphibalus, written in the vernacular language about the year 590, to be translated into Latin by William the Monk. (See Claudius, E 4, fo. 34.) This Abbat was sent by Archbishop Becket to Henry, the eldest son of King Henry II. to try to negotiate a reconciliation between them. Matt. Par. has given an account of the conference between the Archbishop and the Abbat. A translation of this interesting conversation will be found in Historical Memorials of Canterbury, by Arthur P. Stanley, M.A., Canon of Cant. 1856. The King had caused his son to be crowned during his own lifetime, and the Archbishop accordingly gives him the title of Rex Junior.



In the illustrated MS. Cott. Lib. Nero, D 7, Adam the Cellarer is introduced between this Abbat and his successor, probably for the same cause that it is there recorded of him, that he was buried

in the Chapter House among the Abbats on account of his great merits. No date is attached to his name. Another member of the monastery has the same distinction given to his memory.



ADAM THE CELLARER.  
Nero, D 7, Cotton MSS.<sup>1</sup>



ALAN MIDDLETON.  
Nero, D 7, Wright, 136.<sup>1</sup>

Alan Middleton, who was Collector of Rents of the obedientiaries of the monastery, and especially of those of the bursar. This is also without date.

WARREN DE CAMBRIDGE, 20th Abbat, elected by the fraternity, founded the hospital of St. Mary de Pratis for the reception of leprous women, as the hospital of St. Julian had been built by Geoffrey de Gorham for men. This Hospital of St. Mary de Pratis was dissolved by Cardinal Wolsey; and was one of the forty small endowments for which he procured a grant from the Pope in 1526 for appropriating their revenues towards the founding his new College of Christ Church at Oxford. They all fell into the King's hands when Wolsey was attainted. The Rules of the Hospital, written in Norman French, exist in the Cotton Lib. MSS. Nero, D 1.

Among the institutes of this Abbat was a regulation relating to the mode of burial of the monks; it being directed that they should no longer be interred in a mere grave, but placed in a coffin of stone. He caused a feretory splendidly adorned with gold and silver to be made, in which the relics of St. Amphibalus were deposited.

<sup>1</sup> For these blocks, taken from Wright's "Domestic Manners," the compiler is indebted to the kindness of Messrs. Chapman and Hall.

(Nero, D 7.) In his time Richard Cœur de Lion was taken prisoner by Leopold, Duke of Austria, on his return from the Holy Land; and this Abbat sent to the King two hundred marks of silver, in contribution towards his ransom; or, as is recorded in Nero, D 7, King Richard had required the Chalices of England for his ransom, and our Abbat redeemed the sacred vessels by the payment of 200 marks. The transaction is represented by the illuminator.

JOHN DE CELLA, 21st Abbat, so called from the cell of Wallingford over which he presided before he was chosen Abbat, is also named DE STUDHAM from the place of his birth. This Abbat began the transformation of the west front of the Church from the Norman to its present style of architecture; but meeting with many impediments, he did not live to complete it. In his time the kingdom was under interdict from Pope Innocent III.; and there was a suspension of divine worship in this Monastery as elsewhere.<sup>1</sup>

WILLIAM DE TRUMPINGTON, 22nd Abbat, was elected on the day of St. Edmund K. and Martyr—and solemnly and pontifically consecrated before the great altar in St. Alban's Church, by Eustace Bishop of Ely, on the day of St. Andrew the Apostle. (Roger de Wendover.)

He continued and completed the change at the west end, which his predecessor had begun, and raised a lofty lantern on the tower. He was present at the Council of Lateran,<sup>2</sup> summoned by Innocent III. A. D. 1215; and he held a great consistory at St. Albans of Abbats, Priors, Archdeacons, and others. During his rule, when the contest arose between King John and his Barons, the King, setting forth to raise forces, came to this Abbey with a numerous train of adherents and soldiers. The church of Redbourn was dedicated to the honour of the martyr Amphibalus and his companions; and the Feretry, with the Reliques of the Martyr and his companions in the Abbey, were removed from the place where they were first deposited, viz. behind the High Altar near

<sup>1</sup> The following is a note by Browne Willis in his own copy of his Survey of Cath. Churches; in which he had entered several corrections, additions and other notes in his own hand.

"I suspect the true and real name of Abbat John de Cella was John de Scelford; for in a curious old original Court Roll on Vellum in my possession, formerly belonging to the manor of Krokesley, in Rickmersworth—part of the possessions of this Abbey—at an Halimote, or Court Baron, held on All Souls Day, 53 of Henry III., it is thus entered 1268: 'Juratores dicunt super Sacrm. suum, Terra quam Isabella Stut tenet, solebat reddere annuatim temp̃e Dni. J. de Scelford, &c.' Possibly this Dominus, J. de Scelford, might be Cellarer to the Abbey." (Coles Add. MSS. 5828, p. 172 *et seqq.*)

<sup>2</sup> MS. Nero, D 1, fo. 74, of the Cotton Lib. is a copy of a form appointed by this Council for the Institution of an exempt Abbat in England. It was used on the occasion of the succession of the next Abbat, John de Hertford.

the Feretry of St. Alban, and solemnly transferred to the place enclosed in the middle of the church with an iron grating, and provided with an altar suitably ornamented. (Mat. Par. Lives of the Abbats).

About this time also, Thomas, Bishop of Norwich, dedicated a cemetery for the Church of St. Alban, in which many persons had been buried during the interdict, which arose out of the same disastrous contests.

In the time of this Abbat, in the year 1217, Matthew of Paris, the celebrated historian, took upon him the religious habit in this Abbey, as appears from a memorandum by himself in the MS. Nero, D 1, fo. 165, in the Cottonian Library.

JOHN DE HERTFORD, 23rd Abbat, had been Sacristan, and afterward Prior of the cell at Hertford.

At the coronation of Henry III. the mitred Abbats being placed next to the Bishops, John of Saint Albans was the first of them. For as St. Alban was the first martyr of England, so this Abbat possessed the first place in rank and dignity (Lambeth Libr. Cod. 589, p. 30), until deprived of the same by the Abbat of Westminster. (Harleian MS. No. 3775-12, p. 5.) And yet this priority seems to have been subsequently recovered; for in the list of signatures attached to The Articles of Faith drawn up by Convocation, 28 Henry VIII. in 1536, that of Robert Catton, Abbat of Saint Albans (p. 40), stands first of the Abbats; and next to him, that of William Benson, or Boston, Abbat of Westminster. The original MS. of these Articles exists in the Cotton MSS. Cleopatra, E 5.

In 1239 the Legate Otho excommunicated the Emperor with great solemnity in this Abbey.

In the year 1247 two Friars Minors, sent by the Pope with authority to collect money in England, demanded of the Abbat of St. Albans, 400 marks to be paid to them for the Pope's use. Being refused, they demanded it the second time in the same year. (Hist. of England, by Robert Brady.)

About the same time a pestilence raged in the town, and nine or ten corpses were interred daily in the Churchyard of St. Peter's.

The King—Henry III.—made eight visits to the monastery during the rule of this Abbat, and presented many costly vestments. (Matt. Par.)

Matt. Paris records an earthquake in 1250 which greatly affected St. Albans, and the neighbourhood which is called Ciltria.<sup>1</sup>

In the year 1256 Letters were sent from the Pope to the Abbat of St. Alban and his Monastery, that within fifteen days of Easter

<sup>1</sup> Ciltria Ager sive regiuncula non procul a Sancto Albano quæ in antiquâ Saxonum notitiâ Anglice Eiltepm.

they should pay to the Collectors (*Usurarii*) of the Pope 500 marks to which they were bound. If they should not pay, the Monastery would be forthwith suspended from divine offices, and the Abbat excommunicated by name (*Chronica Joh. de Oxenedes*).

In the same year (1256) *Matt. Paris* records (*Hist. Major*) that the Church of St. Alban was placed under interdict, assigning as the reason the vexatious exactions of the Papal Collectors (*Protervientibus Papalibus exactoribus*).

At this time it was found necessary to repair or rebuild the east end of the Church; and in 1259 Matthew Paris died. *Codex 643* in the Lambeth Lib. contains many papal Bulls; at page 7 is a Bull of Alex. IV. who held the papacy from 1244 to 1261, exempting the Monastery of St. Albans and all its cells, enumerated in order, from Episcopal authority.



The seal of this Abbat is attached to a charter in the British Museum conveying a grant for the support of a Mass in the Church of St. Mary, Hertford, A. D. 1258.

The *Lives of the Abbats*, by Matthew Paris, end with John of Hertford. We are chiefly indebted to Thomas Walsingham for those that follow, to Abbat De la Mare inclusive. (*Cotton MSS. Claudius, E 4.*)

ROGER DE NORTON (near Baldock in Hertfordshire) succeeded. In Prinn's Col. tom. 3, p. 1302, apud Browne Willis, Mitred Abbeys, Ralph Banburgh occurs Abbat of St. Albans, A. D. 1280. This is not noticed in Dug. Mon. Ang.

There is a copy of the confirmation of Roger de Norton to the Abbacy of St. Albans by Pope Urban, in Rymer's Fœdera, A. D. 1263.

It is stated by modern writers that in his time St. Albans was put in a fortified state, and all its avenues strongly barricadoed to prevent the ravages occasioned by the baronial wars.

In the year 1291—the last of this Abbat's rule—Edward I. King of England held his court at St. Albans, and soon after hastened to Scotland.

JOHN OF BERKHAMSTED, 25th Abbat, was installed on Saint Alban's day, 1291. In his time the body of Eleanor, Queen of Edward I. rested at St. Albans, in progress from Herdeby,<sup>1</sup> near Lincoln, where she died, to Westminster; and shortly after a commemorative cross was erected in the High Street. It was destroyed a little before the year 1702, as appears by the following entry in a book belonging to the Corporation cited by Clutterbuck:—"3 Feb. 1702. Ordered that a Market House<sup>2</sup> be built "and set up where the Old Cross lately stood." Waltham Cross, erected on the same occasion, having fallen into decay, was restored a few years ago.

In the *Vetusta Monumenta*, vol. iii. 1796, there is an interesting description and plates of the Eleanor crosses then existent.

An attempt being made to force the clergy to pay an eleventh part as well as a tenth in support of the war, a Royal letter was issued to the collectors protecting the Clergy from the additional tax. The document ends thus: "Teste meipso apud Sanctum Albanum anno nost. reg. xxiiii. (Edw. I., A. D. 1295.) Another Royal letter in support of the war was written at St. Albans, A. D. 1297.

This Abbat was chiefly engaged during his Abbacy in disputes and compromises with the King respecting the claims and privileges of the Church. Eventually he obtained from the Sovereign a confirmation of all grants made by his predecessors.

This was in A. D. 1302, the year of the Abbat's death; who was buried in front of the high altar, in presence of the Abbats of Westminster and Woburn. (*Thos. of Walsingham*, Claud. E 4.)

<sup>1</sup> There can be no doubt that this place is, as Mr. Gough states, a little village called Hardby, on the Lincolnshire side of the Trent, but in the County of Nottingham, five miles West of Lincoln, which by this event, and this event only, has been brought into notice. (*Archæologia*, vol. xxix. p. 167.)

<sup>2</sup> This was probably the octagonal covering supported by wooden pillars, which was removed in the year 1810.

JOHN DE MARINIS, 26th Abbat—Cellarer<sup>1</sup> from the 9th to the 15th of Edw. I. (Coles Add. MSS. 5828, p. 172), had officiated as Prior for the last fourteen years. In his time when King Edward II. visited the Abbey this Abbat “caused the tomb and feretry of St. Alban to be removed from the place where it stood, and the “marble tomb, which we now see, to be constructed, at a cost of “820 marks.” (Nero, D 7. A MS. compiled by Thomas Walsingham in 1380.) It may be considered as a temporary removal, caused by the repairs which were then in progress in the eastern part of the Church; or it may have arisen out of the discovery of the ancient tomb of St. Alban in 1257. See p. 61.

He was buried in the Abbey by Richard de Hertford, the Abbat of Holy Cross, Waltham.

HUGH DE EVERSDEN, so called from a village in the county of Cambridge, was the 27th Abbat. He had been Cellarer for five years before his election (Coles Add. MSS. 5828). In his time some pillars of the south aisle of the Church gave way, the roof fell, and great part of the south wall over the cloister was thrown down. The Abbat commenced the work of restoration, and expended a large sum of money upon it. (Nero, D 7.) The same MS. also records the names of many who contributed to the rebuilding of the Cloisters.

This Abbat also finished the Lady Chapel, and its antechapel, where the shrine of Amphibalus was placed. They had been commenced long before, as appears from the arcade lately laid open by Mr. Scott, which is of the same date with that in the aisles of the Saints' Chapel and Retro-choir.

Here it may be well to insert an entry which is without date, in the Catalogue of Benefactors, &c., to the Monastery of St. Albans from the time of the Conquest, preserved in the Cottonian MSS. Nero D 7. “Magister Reginaldus de Sancto Albano, affectus penes “eundem Martirem specialiter et istud Monasterium, construxit “Capellam gloriose Virginis in orientali parte ecclesiæ; ubi cotidie Missa per notam, in honorem ejusdem Virginis, celebratur.”

Walsingham gives a lengthened account of a second visit to the Monastery by King Edward II.; and of his proceeding from St. Albans to Ely, to settle a question regarding the relics of Saint Alban.

During the rule of this Abbat—Nov. 16, 1320—Reginald d'Asserio was consecrated to the See of Winton by the Bishops of London, Ely, and Rochester in St. Albans Abbey. (Hist. Winton. Ang. Sac. vol. i. p. 316.)

<sup>1</sup> A list of Cellarers of this Abbey is preserved in the Coles Add. MSS. 5828, fo. 188; among them J. de Scelford (probably John de Cella), John de Marynis, H. Eversden, Wm. Heyworth, Abbats, and Robert Blakeney, the last who acted in that capacity, and was also Chaplain to Abbat Ramryge.



The same circumstance is thus recorded by another Annalist. In the year 1320, the See of Winchester being vacant, the Pope reserved to himself the collation to that dignity. But the monks of Winchester, notwithstanding the reservation, elected a member of their own monastery by unanimous consent. The Pope hearing of this election annulled it, and conferred the See on Rigaudo (vel Rigando. Reginaldum autem appellat alii, Annals of Edward II., by John de Trokelowe. Claud. D 6, 8, published by Hearne, Oxford, 1729; who considers Trokelowe to have been a monk of St. Albans), who having obtained permission of the King, after much opposition, was consecrated, with leave of the Abbat and monastery, by the hands of the Bishops of London, Ely, and Rochester at the High Altar, Saint Albans. (Annales Edward II., by John de Trokelowe, a monk of St. Albans; Claud. vi. 9.)

Godwin (*De Præsulibus Angliæ*) records that William de Greenfield, Archbishop of York, who died Dec. 13, 1315, left all his books to the Library of St. Albans Abbey.

Hugh was twice besieged in his Abbey by the townsmen on questions of rights and privileges. They desired to be answerable to the King rather than to an inferior lord, and attempted to break off their allegiance to the Abbat; alleging in their petition to Edward II. that they held their town of him in capite; and had been accustomed in the times of Edward I. and his ancestors, to give their attendance in Parliament by two burgesses; but that the Sheriff had refused to summon the said burgesses. This matter resulted in an agreement, which was confirmed by King Edward III. in the first year of his reign; and the Abbat was obliged to submit to the King's writ, commanding the Abbat to place all the liberties, privileges, &c. on the same establishment as recorded in Domesday Book. A copy of this agreement is given by Clutterbuck, vol. i. Appendix No. iii.

RICHARD DE WALLINGFORD, 28th Abbat, obtained from the townspeople the surrender of all the privileges wrested from Hugh de Eversden, with all their charters and records of whatever kind. (*Walsingham's Hist. Ang.—Claud. E 4.*)

This is confirmed by the fact that an official memorandum, at foot of the agreement above mentioned, dated a few years later, records that a deputation of the townspeople on their own petition, surrendered this charter—renounced all the privileges set forth—and prayed that it might be cancelled. It will be found in the Report of the Committee of the House of Peers upon the dignity of a Peer of the Realm, 1826. It is also given in Clutterbuck's Appendix.

Sir Henry Chauncey (*Hist. of Hertfordshire*), also writes that from the 5th of Edward III. he did not find that this borough sent

any more burgesses to Parliament ; and supposes that the Abbat prevailed on the King to discharge them from this service.

This Abbat was son of a blacksmith and learned in geometry and astronomy. He constructed an astronomical clock with great skill, and at great cost. Leland (*De Script. Brit.*), librarian to King Henry VIII. speaks of the clock as going in his time, and noting the fixed stars, the course of the sun and moon, with the ebb and flow of the tide. In the illuminated MS. Nero, D 7, Cott. Lib. the effigy of the Abbat points to his clock. He invented also an astronomical instrument, to which he gave the name Albyon ; and copies of a treatise written by the Abbat, explanatory of its use, are in the Harl. MS. No. 80 ; the Bodleian Lib. Laud. F 55 ; and the Lib. of Corp. Christ. Coll. Oxon, MSS. 144. This last collection contains also a treatise, bearing date 1326, on another instrument invented by this Abbat.

On St. Andrew's Eve, 1334, the 8th year of his rule, a violent storm of thunder and lightning set the cloister on fire above the Abbat's chamber, between the chapel and the dormitory. It was soon extinguished, but the Abbat never recovered from the shock. He was buried on the Monday following by John, Abbat of Waltham. (*Harl. MS. apud Gough Sep. Mon.*)

MICHAEL DE MENTMORE, S. T. B., 29th Abbat, deriving his name from a village in the vale of Aylesbury, carried on to completion the repairs of the south Aisle, begun by Hugh de Eversden ; and added three altars, with the vaulting of the same aisle. He also repaired the Cloister from the Abbat's door to the door of the Church, and caused an eagle of silver gilt to be placed on the crest of the feretry of the martyr. (*Nero, D 7.*) The same MS. mentions the gift of two suns, to be similarly appropriated. New rules and ordinances for the Monastery, the Hospital of St. Julian, and the nuns of Sopwell, were framed by him.

The fifth son of Edward III., born at King's Langley, was afterwards baptized in the royal palace by Abbat Mentmore, receiving the name of Edmund, June 5th, 1341. (*Hist. Ang. by Thos. Walsingham.*) He was the ancestor of the House of York.

Philippa the Queen went over to St. Albans Abbey to be churched, and her offering was a cloth of gold.

This Prince was buried in the Conventual Church at King's Langley ; and when that building was destroyed, the monument was removed to the village Church, where it is still to be seen.

The Abbat died a victim to the dreadful pestilence which was then tracking its course with destruction over the greater part of the globe. The Prior, sub-Prior and many inmates of the monastery died at the same period of the same virulent disease. He was buried at foot of the High Altar, and his epitaph is recorded by Weever. (*Fun. Mon.*)

THOMAS DE LA MARE OF MERE OF MORE, 30th Abbat, was the son of Sir John de la Mare and Joanna, daughter of Sir John de la Harpsfield. His brother John took the vow at this Abbey, and his sister Dionysia became a sister and nun at the Hospital of St. Pré. He was probably a near relation of Sir Peter de la Mare, said to be the first Speaker of the House of Commons. (South's Life of Wickham.)

See Confirmation by Bull of Pope Clement VI. A. D. 1349, an. 23 Edward III. of the election of Abbat Thomas on the death of Abbat Michael, dated at Avignon, viii. ides of July, the 8th year of the Pontificate. (Rymer's Fœdera, vol. v. p. 662.)

He had been Prior of the cell of Tynemouth, in Northumberland; and in that situation entertained the Scottish Earl Douglas, after the latter had been made prisoner at the battle of Neville's Cross. A few days before, Douglas had sent a message bidding him prepare a breakfast for him and his men for two days, intending thereby to frighten him.

He was in high favour with Edward III., who constituted him President of the General Chapter of Benedictines throughout England; and when Edward the Black Prince won the battle of Poitiers in 1356, and had taken the French King John prisoner, the captive monarch was for a time resident in the Monastery of St. Albans in custody of the Abbat. (Monast. Ang. Dugdale.) He was treated by De la Mare with great consideration and respect; and on an occasion which offered itself to the King, after he had returned to his dominions upon payment of the appointed ransom, he released three men of the town of St. Albans, made prisoners in France, directing them on their return home to thank the Abbat for their freedom. (Newcome.)

In 1350, the 1st year of the rule of this Abbat, the following precept was issued at Westminster:—

“ The King (Edward III.) to all and singular the Sheriffs,  
 “ Mayors, Bailiffs, Officers and his other lieges, as well  
 “ within liberties as without, to whom, &c., greeting.

“ Know ye that we have appointed our beloved Hugh de St.  
 “ Albans, master of the painters assigned for the works to be exe-  
 “ cuted in our Chapel at our Palace at Westminster, to take and  
 “ choose as many painters and other workmen as may be required  
 “ for performing those works, in any places where it may seem ex-  
 “ pedient either within liberties or without, in the counties of  
 “ Kent, Middlesex, Essex, Surrey and Sussex; and to cause those  
 “ workmen to come to our Palace aforesaid, there to remain in  
 “ our service at our wages as long as may be necessary. And  
 “ therefore we command you to be counselling and assisting this  
 “ Hugh in doing and completing what has been stated, as often

“and in such manner as the said Hugh may require.” (Rymer’s *Fœdera*, vol. v. p. 670. London, 1708.)

The works of ornamental painting and glazing of St. Stephen’s Chapel were carried on for some years in succession after the date of the above precept; and the rolls of account relating to them contain several entries regarding the working of the said Hugh, and his designs for the painters working under his direction.

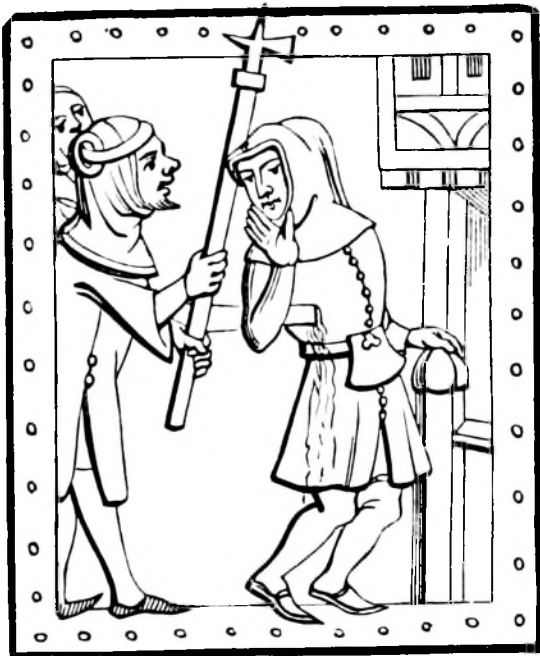
The Abbat having ruled the monastery for several years conceived the intention of resigning the Abbacy, and made known his secret wish to his guest the King of France, who applauded his resolution and promised to write with his own hand to the King to obtain permission. The Abbat’s letter of supplication to the Pope being afterwards communicated to the King at Calais, that Prince forbade any further steps being taken; declaring that such a man as Thomas de la Mare could not be spared. (Mon. Ang.)

It is remarkable that the compiler has not been able to trace the authorities from which Newcome and Dugdale have drawn the residence of the King of France in this Abbey, and the circumstances arising out of it. It is certain that the King resided some time at Hertford Castle.

King Edward III. issued a licence to the Abbat and Convent, dated Wodestoke, 17th of June, in the year of his reign 31, (A. D. 1357) empowering them to fortify the monastery with a stone wall crenellated.<sup>1</sup>

In the year 1381, the 4th of Richard II., the insurgents under Wat Tyler and Jack Straw, threatened destruction to the Abbey, and extorted charters from the Abbat, which are to be found in Dugdale, taken from Claud., E 4, fo. 312.

This may be accounted a suitable place for introducing from the illuminations of Cotton MSS. Nero, D 7, the representation of Walter de Hamuntesham (Amersham), attacked and seriously wounded by the rabble of St. Albans while standing up for the Rights and Liberties of the Church. Like most of the records of the Worthies preserved in that MS. it is without date; his name no where else



<sup>1</sup> Stevens’ Continuation, i. p. 261.

occurs in the history of the Abbey; but the circumstance here represented seems to point to this period of time.

After the insurrection the King came in person to St. Albans with his Chief Justice: by whom fifteen or eighteen of the leading rioters were condemned to death. The King resided in the Abbey on this occasion during eight days, and obliged all the Commons of the county to attend him in the great Court of the Abbey, and there to make oath to do suit and service to the Abbat and Convent in the customary manner. Many particulars of the insurrection and the visit of the King are recorded by Walsingham.

In the Cotton Lib. Nero, D 7, is a list of Monks living in the monastery in the year 1380 when it was compiled. The following names occur:—Dompnus THOS. DE LA MARE, Abbas; Dompnus MOOT, Prior; ADAM DE REDBURN, who in his day laboured diligently in the writing, noting and binding of books; WILLIELMUS DE WYLUM, who wrote this book; ROBERTUS DE TRENCH, Guardian of the Feretry; THOMAS DE WALSINGHAM, Precentor, who compiled this book; JOHANNES DE HETHWITHE, Archdeacon; WILLIELMUS WENTERSHULL, eleemosynary; JOHANNES DE WATHAMPSTEDE; JOHANNES DE HETHWOURTHE, Junior.

The great gate with its chambers, prisons and vaults (until lately prison for the Liberty of St. Albans) was rebuilt under this Abbat's rule. He also paved the west floor, and expended £4000 on the fabric, and £1167 on the services of the Church. (Cotton MS. Nero, D 7.)

In an ancient and fair copy of the Sanctilogium Britanniae of Johannes Timmuthensis, a monk of St. Albans, and preserved in the Cotton Library, is the following note of Thomas de la Mere: "Hunc Librum dedit Dominus Thomas de la Mere, Abbas Monasterii Sancti Albani Anglorum Protomartyris, Deo et Ecclesiae beati Amphibali de Redburn; ut fratres ibidem in cursu existentes per ejus lecturam poterint cœlestibus instrui, et per Sanctorum exempla virtutibus insigniri." (Bishop Nicolson's Historical Library, London, 1714.)

This is the MS. Tiberius, E 1, the remains of a folio volume now preserved in a glass case; having been burnt to a crust when a fire made sad ravage in the Collection in the year 1731; the house in Little Dean's Yard, where it was then deposited, being burned to the ground. It formerly consisted of three hundred and forty-one leaves, and contained one hundred and fifty-seven articles, enumerated in Smith's Catalogue, being all lives of British Saints; said to have been collected by John of Tynemouth in the year 1366.

Capgrave's *Legenda Nova Angliæ*, printed by Wynkyn de Worde in 1516, appears to be merely an abbreviated transcript of Tynemouth's Sanctilogium, changing the order in which the

Lives there occur into an alphabetical series. (Introd. to Mon. Hist. Brit.)

This Abbat died 15th September, 1396 (Lambeth MS. 585), having governed the Abbey forty-seven years; a duration much exceeding that of any other rule before or after him. He lies buried at foot of the high altar, and a plate of his brass is given by Clutterbuck.

JOHN DE LA MOOTE, 31st Abbat, was born at Syndlosham, in Berkshire. He had been appointed to various offices in the Monastery, and when holding that of Cellarer was put into the pillory in Luton Market, by Philip de Limbury (an ancient demesne and manor near the town), in hatred to the Abbat and utter contempt of religion. (Thomas Walsingham, Hist. Ang.)

An English Chronicle, printed by the Camden Soc., London, 1855, under the year 1397 (2nd of Moote), at p. 156 of Notes, cites the *Chronique de la Traison et Mort de Richart Deux Roi d'Engleterre*, a MS. in the Imperial Library at Paris, as recording a conspiracy to dethrone Richard, which began at the dinner table of the Abbat of St. Albans, godfather to Gloucester,<sup>1</sup> in the early part of July, when Gloucester and the Prior of Westminster were dining with the Abbat. This was shortly after followed by a larger meeting at Arundel, when the Duke of Gloucester, the Earl of Derby, the Earl Marshal, the Archbishop of Canterbury, the Abbat of St. Albans, and the Prior of Westminster were present; and on the following day the perpetual imprisonment of the King was agreed upon.

The following is extracted from another Chronicle printed by the same society in 1856:—"Richard II., A. D. 1397. On the "morrow Ser Richard erl of Warwick was brought into the "Parlem' into the said hale, and hadde the same jugement as the "erl of Arundel hadde; and as his counsel bade him, he confessed & saide that all he hadde do he dede be the counsel and "stirring of the duke of Gloucestre and of the erl of Arundelle; "trustying also in the holynes and wisdom of the Abbot of Saint "Albonez and of the Recluse of Westminster."

In the 3rd year of this Abbat's Rule the body of John Duke of Lancaster rested at this monastery on the way to London for interment; Henry Beaufort, the son of the deceased by Catherine Swinford, then Bishop of Lincoln, being admitted under certain restrictions, to perform the exequies in person (Newcome, p. 279); and in September of the same year King Richard and Henry, now Duke of Lancaster, lodged at St. Albans on their way to London. The day after arriving the King was had from Westminster to the Tower.

<sup>1</sup> Thomas of Woodstock, one of the younger sons of Edward III.

The two Houses forthwith met in Westminster, and the resignation of the King was read. Upon which the Bishop of Carlisle rose from his seat and stoutly defended the cause of the King; affirming that there was none among them worthy or meet to give judgment upon so noble a prince. Then the Duke of Lancaster commanded that they should lay hands on the Bishop and carry him to prison to St. Albans. He was placed in confinement in the Abbey, and brought before Parliament as a prisoner on the 28th of October. To gratify the pontiff the new king signed his pardon and eventually preferred him to the Rectory of Todenham. (Holinshed and Lingard.)

Shortly after the body of the King was brought, unattended by any of the nobility, to the Church of the Friars, at King's Langley, for interment; the Bishop of Chester with the Abbats of St. Albans and of Waltham performed the funeral obsequies. Fourteen years after, on the accession of Henry V., the body was transferred to Westminster.

The contest sustained by this Abbat against the Abbat of Westminster for priority of seat in Parliament is given in full by Newcome.

Harleian MS. 602, is a book of memoranda which seem to have been brought together by his order.

He died on the morrow of St. Simon and St. Jude, A.D. 1400, and was buried in the Abbey. But from an entry in the Patent Rolls (pat. 3 Henry IV., p. 1) his death appears not to have been announced to the king before Nov. 14, 1402.

On the 15th of December of the same year consent was given by the king for the election of a successor (Fun. Monuments, 561).

WILLIAM HEYWORTH, 32nd Abbat, succeeded in 1400 or 1401.

In the year 1413 Henry V. came to the throne, and the King in council determined to fetch the bones of King Richard II. from Langley to London, and to bury them at Westminster Abbey and "there was don a dirige ryally, and on the morwe the masse "was solempny songon" (Chronicle of London, Harleian MS. 565, and Cott. MS. Julius B 1.)

The Abbat resigned in 1420 on being promoted to the See of Lichfield by Papal Bull, dated November 20, 1419. He was consecrated in the chapel of the Bishop of London at Fulham, on Sunday, December 1, in that year; and died 1446 or 1447 and was buried in St. Albans Abbey. (Antiq. of the Cath. of Lichfield, by Thos. Abingdon, London, 1717.)

The Register Book of St. Albans Abbey—a MS. in the Library of C. C. C. Camb.—contains an interesting detail of the election of William Heyworth, at which John of Wheathampsted assisted; as he had before done when John Moot was appointed. The names are given of each of the society who voted, and of those in favour of whom the suffrages were given. John of

Wheathampsted, Prior of Tynemouth, by appointment of the Scrutators, declared the number of votes : those for William Heyworth being 40 in number, and for Wheathampsted himself, 4 ; and then he pronounced Heyworth to be duly elected. Wheathampsted had voted for him, and so also had John Stoke, Prior of Bynham, the successor of Wheathampsted.

There is much diversity of dates assigned to the several occurrences above referred to (see Coles Add. MSS. 5828—Fasti Eccles. Ang. by John Le Neve, and Gough's Sep. Mon.)

A Bulla or Papal seal was found in 1852 below the surface of the earth near the Chapel of the Virgin and close to several human skeletons lying side by side. It bears the traces of having been appended to a document by means of a slip of parchment. The heads of St. Peter and St. Paul are, as usual, on the one side and the name of John 23 on the other. This pope occupied the papal chair during the rule of Abbat Heyworth ; but nothing occurs during the existent history of his abbacy to which the issuing of a papal ordinance would attach. It has been suggested that this may have been the property of one of the persons who lay buried near ; and that it was attached to a certificate of his having made a pilgrimage to Rome, or to some similar credential.

JOHN OF WHEATHAMPSTED, S. T. P., 33rd Abbat, was the son of Hugo and Margaret Bostock, and surnamed from the place of his birth. Mr. Boutell in his Monumental Brasses and Slabs, p. 108, records the memorial of his parents in the church at Wheathampsted, and gives the Latin inscription at the foot of the two figures. By comparing it with a known composition of this Abbat in a MS. copy of Valerius Maximus, presented by him to the University of Oxford, he shows the great probability that the inscription was composed by the Abbat. He goes on to remark that, as the shield above the head of the lady is charged with the bearings of Heyworth,—arg. 3 bats, with wings extended, sa.—as exhibited on an adjacent brass, to the memory of John and Eliz. Heyworth, which John died 20 December, 1520 ; and as the predecessor of Wheathampsted in the abbacy was a William Heyworth, possibly this Abbat may have been nephew (sister's son) to his predecessor.

A third inscription, beneath the effigies, of a man and woman in marble with their two sons and one daughter, records the burial of John Heyworth, of Mackeyrend, and Joane his wife . . . .  
 . . . The saide John Heyworth deceased the 25th day of December, anno Dom. 1558.

This evidence to the maiden name of the Abbat's mother seems to be conclusive ; and it may also be inferred with some probability, that the family were in hereditary possession of the estate of Mackeyrend, or Makaryend. But The pedigree of John Bostock, Abbot of St. Albans (Harleian MSS. 139, fo. 97),



records that "his father was Hugh Bostok, or Bostock, of Wheathampsted, in the county of Hertford, and his mother Margaret, "daughter of Thomas Makery, Lord of Makeyrend, in the same county." So that this document, while it confirms the monumental records, as to the Christian name of the Abbat's mother, and the place of residence of her family, is at issue with them as to the surname. The evidence existent in the church will probably be accounted the more worthy of acceptance.

In order to recruit the funds of the monastery, this Abbat restored an old practice of admitting into the fraternity (Harl. MS. 3775, fo. 8) many gentlemen and ladies of high rank. It is recorded in Cotton MS. Nero, D 7, that Humphrey, Duke of Gloucester, and Jaqueline, Duchess of Holland and Haynault, his wife, were admitted in 1423, and in a subsequent page is enrolled the admission, in full chapter, of Eleanor, wife of Humphrey, Duke of Gloucester, v11 Kald. of July, 1431. This admission into the brotherhood imposed no monastic severities, nor gave any new civil privileges; but it was a token of esteem and honour of religion: and those admitted were allowed to vote in chapter.

We read in the same MS. that he erected in the Church, over against the shrine, a certain small Chapel—quandam Capellulam. This is perhaps the watching Tower mentioned in page 61.

He directed that a copy be made of the postilla (comments) of De Lyra on the whole Bible, to which the historian annexes the prayer, God grant that this may have a happy result for our people.

In the 18th year of his government, he procured Royal grants of land in various adjacent manors; and in order to secure himself from the accusation of any irregularity, he procured a pardon to be granted him, which from the many heinous offences it includes, seems rather to give a picture of the enormities habitually committed in those days than of the personal irregularities of the Abbat. It will be found in Cott. MS. Claud. D 1, fo. 147, and runs thus,

Henricus Dei gratia, &c. . . . perdonavimus eidem Abbati  
 " . . . pro omnimodis prodicionibus—murdris—raptibus mulie-  
 " rum—rebellionibus—insurrectionibus—feloniis—conspirationibus  
 " . . . per ipsum perpetratis."

Wheathampsted, induced probably by the decline of his friend the Duke of Gloucester, and by foresight of evils coming upon the nation, after ruling twenty years, resigned in the presence of a certain clerk, Matthew Bepset, and other officers of the monastery,<sup>1</sup>

<sup>1</sup> There is in the Bodl. Lib. a MS. on vellum, folio, in fine preservation, entitled, *Secunda pars Valerii Maximi per dominum De Burgo elucidata*. The first page is illuminated, and on the last is written, *Hunc librū ad usum scolarm studiencium Oxonie assignavit vener: pat dñs Johēs Whethmstede olim Abbas Monast. Sci. Alb.* From this it would appear that the work was given by him after his resignation of the Abbey, and before his re-election.

and was succeeded by John Stoke, 34th Abbat, in 1440. In this same year the Duchess of Gloucester, Alianor Cobham, was imprisoned in the Tower for witchcraft, and there is a detailed account of her doing penance through the streets of London on several successive days in a Chronicle of London, from 1080 to 1483. (Harl. MS. 565, and Cotton MS. Julius B 1.)

Humphrey, Duke of Gloucester, who died at Bury, Feb. 28, 1447, was buried in this Abbey (p. 49); and we learn from Nero D 7 that this Abbat was the builder of his monument. A schedule of the charges for making the tomb, and for perpetual masses, &c., is preserved in Claudius A 8.

Historians differ as to the time of this Abbat's death; some assigning it to the year 1451, probably influenced by the resumption of the rule by Wheathampsted in that year—others accounting him to have vacated at that time, and died in 1462.

*John of Wheathampsted was re-elected 1451*, and in the *Hist. de Rebus Gestis*, &c., is printed the process of the re-election, from the MS. *Chronicon* of Wheathampsted, in the Herald's College. The transactions of this Abbot under his second rule, are chiefly taken from this MS.

About the time of his re-election he gave to this church a pair of organs, on which and their erection he expended fifty pounds. No organ in any monastery of England was comparable to this instrument for size, and tone, and workmanship. (*Chronicon* above-mentioned.)

At this time the contentions began between the Houses of York and Lancaster; and the first blow was struck at St. Albans, 23 May,<sup>1</sup> 1455. The battle was fought in Key Field, south-east of the town. The Lancastrians were defeated, and the King, Henry VI., having been discovered in the house of a tanner, was made prisoner and conducted by the Duke of York to the shrine of the Saint, and the next day to London. (*Walsingham's Hist. Ang.*)

An account of this battle will be found in the *Archæologia*, vol. xx. 519, by John Bayley, Esq., F.S.A., of H.M. Record Office. It is copied from a MS. in a coeval hand, found in the Tower among a large quantity of private letters, and accounts of Sir William Stone, Knight, who, from his correspondence, appears at this time to have been much about the Court; and was also a steward of the Abbat of St. Alban. On comparing the writing with some of the other papers, it seems to be in the hand of Sir William himself.

Particular circumstances connected with this battle will also

<sup>1</sup> Historians differ as to the day of the month, but *The Grafton Chronicle* and the best authorities agree on the 23rd.

be found in the Paston Correspondence, vol. i. pp. 80, 100, 104, 118, and vol. iii. pp. 220, 250.

In 1459 King Henry VI. passed his Easter at the Abbey; ordering his best robe to be delivered to the prior on his departure. Dugdale gives a long extract from an interesting account of this visit, recorded in the Chronicon of Wheathampsted, in the Library of the Herald's College, see p. 95.

On Shrove Tuesday, the 17th of February, 1461, the second battle of St. Albans was fought, when Queen Margaret compelled the Earl of Warwick to retreat with considerable loss; and the person of the King fell again into the hands of his own party. The battle was fought on Bernard Heath, north of the town. No one of distinction is recorded to have been slain but Sir John Grey of Groby, the husband of Elizabeth Woodville, afterwards Queen of Edward IV. He, in the company of other twelve, had been made Knight, in the town of Colney, on the preceding day. (See Graf-ton's Chronicle and Stow's Annals, also remarks on the monumental brass of Sir Anthony de Grey, p. 65.)

The King and Queen and the Prince of Wales went to the Abbey the day after the battle; and the Abbat and Monks led them to the Altar to return thanks. (Stow's Annals.)

Early in the following month the Earl of March was proclaimed King by the title of Edward IV.

According to Hallam (Middle Ages, vol. ii. p. 488 note) the Abbey of St. Alban was stripped by the Queen and her army after the second battle fought at that place; which changed Wheathampsted the Abbat and Historiographer from a violent Lancastrian into a Yorkist.

Edward IV. (late the Duke of York), granted to this Abbat power to hold Pleas of all Felonies, in as ample a manner as was usually assigned by Commission to the Judges of Assize. There was given a full power of life and death, and the cognizance of all the most capital offences. Even treason was cognizable in this court. These powers remained in force until 24 Henry VIII. and then the authority sunk down to its former and ancient level, as when the liberty was first granted to Geoffrey of Gorham, in the time of Henry I. (See a Copy of this Charter in Clutterbuck's History of Hertfordshire, vol. i. Appendix, No. 1.)

He caused the old Chapel dedicated to St. Andrew, which stood on the north side of the west door of the Church, to be demolished. (Claud., D 1, fo. 157, Acta Joh. de Wheathampsted, per Joh. Ammundesham Mon. St. Alb.)

In order that there might be a decorous and fitting place of prayer to God, who dwells in the hearts of his faithful people, he erected at his own cost the Chapel which we see near the north side of the Church of St. Albans, about to be solemnly conse-

crated to the honour of St. Andrew the Apostle. (Nero, D 7, fo. 42.)

Putting these two records together, we may perhaps pronounce that they both refer to the ruins of an extra-mural Chapel, laid open by Mr. Gilbert Scott, at the western end of the north aisle of the nave; the inference being further strengthened by the different dates of the fragments found.

In the year 1462 he presented a petition to the new sovereign Edward IV. on the impoverished state of the Abbey. The King granted a new Charter of Privileges, by which the civil power of the Abbats was greatly augmented, and a kind of palatine jurisdiction vested in them; in many respects similar to those lately enjoyed by the Sees of Durham and Ely.

If we admit with Hearne (Preface to Wheathampsted's Chronicle) that none could by the Canon be ordained priest before they were twenty-five at soonest, and Wheathampsted was ordained in 1382, he must have lived to above a hundred. And this is corroborated by the circumstance, that when he accepted the government of the Abbey a second time he speaks of himself as old and infirm.

Bale (Illust. Script. Maj. Bryt. Basil 1557,) has given a list of the works written by this Abbat; and it has been copied by Thos. Hearne in his *Duo Rerum Script. Vet.*

WILLIAM ALBAN, 35th Abbat, was elected and confirmed by the King, probably in 1463 or 1464.

In the Bodleian Library there is a Register of the Acts of William Alban, Abbat of the Monastery of St. Alban. It is a miscellaneous collection, and not confined to the rule of this Abbat.

WILLIAM OF WALLINGFORD, 36th Abbat, had been Prior and Archdeacon. He erected the screen over the High Altar, which had been designed by Wheathampsted. In Nero, D 7, it is recorded that this Abbat constructed a Chantry Chapel for the place of his own burial, at a cost of £100 sterling, situated in the south part of the Church, near the High Altar; but there is much doubt in the present day as to the spot where it stood. The prevailing opinion is, that it occupied the space in the aisle between the Chantry of Wheathampsted and the door of the Saints' Chapel, where there is now an altar-tomb without an inscription. But some are inclined to consider, that the remains of it are seen in the extra-mural structure by the south door mentioned in pp. 48 and 54.

The art of printing had been brought into England by Caxton, and the earliest historical work printed in England issued from his press in 1480. It is entitled "The Chronicles of England;" and was apparently derived from the Cotton MS. Galba 8. The edition of the Chronicle, which was printed at St. Albans in 1483, is erroneously called the "Fructus Temporum." The last named

work was compiled by a Schoolmaster of St. Albans from Caxton's Chronicle, with the addition of brief excerpta from Holy Scripture. (Mon. Hist. Br. General Introduction.)

There is a copy of the "Chronicles of England" with *the frute of times* in the Collection of the Earl Spencer and another in the Royal Library Brit. Mus., having the arms of the Abbey at the end; and, on a fly leaf at the beginning, in writing, "Peter Thompson—Bought at Mrs. Bacon's sale. I. West. Given me by my worthy colleague in Parliament for the Borough of St. Alban, the above Sir Peter Thompson."

The prologue begins "Insomuch that it is necessary," &c.

Sir Henry Chauncy assigns the name of *Insomuch* to the Printer; and apparently, as has been remarked, from some unaccountable misapprehension of the first three words of the prologue.

The earliest book printed at St. Albans was "Rhetorica Nova Fratris Laurentii Gulielmi de Saona, 1480." There is a copy of it preserved in the Library of the Earl Spencer, another in the University Library at Cambridge, and a third in the Royal Lib. Br. Mus. The last ends thus, "*Compilatam autem fuit hoc opus in Almâ Universitate Cantabrigie. . . . Impressum fuit hoc presens opus Rhetorice facultatis apud villã Sancti Albani, A. D. 1480.*"

The first treatise on hunting which ever issued from the press was "The Boke of Saint Alban," written by Dame Juliana Barnes (otherwise Berners) the Prioress of Sopwell, and printed in the Monastery in 1486. There is a copy in the Collection of the Earl Spencer and another in the University Lib. Cambridge.

It may be added that, in the Library of King Edward VI.th's Grammar School, in the Lady Chapel of the Abbey, there is a copy of Geoffrey Chaucer's translation of Boethius de Consolatione, printed by Caxton.

A very beautiful MS. in the Library of Lambeth Palace is thus described in the printed Index :

"6. Codices MSS. in folio, Sec. 15. The St. Albans Chronicle as it is called, enriched with miniature paintings of the most exquisite beauty, and finely preserved. It begins, 'Here begynne the cronicles of kynges of Englonnd sith the tyme that it was first inhabit; and of their actes as by dyers auctores is declared and testified.'

"See the account of this work as printed in 1497 by Wynkyn de Worde. (Ames' Typograph. Antiq. edit. Herbert, vol. i. p. 133.)

"In the colophon to Wynkyn de Worde's publication, the work is said to have been compiled and also empyrnted by one sometime scole mayster of Saint Albans.

"Pits and Bayle speak of a schoolmaster or reader of history in

“ the Monastery of St. Alban, who had collected materials for a “ history of England, but died before he had completed the same.”

This Abbat was very prudent in the management of the affairs of the Abbey, and resolute in the defence of its rights. Some claims against him by Archbishop Bouchier, upon appeal to the Court of Rome, were decided in the Abbat's favour. (Newcome.)

His labours for the advantage of the Monastery in the several offices of Prior, Archdeacon and Abbat, are enumerated in MS. Nero, D 7.

All chroniclers seem to be agreed that he died in 1484, though his successor was not appointed until 1492.

But during this interval two remarkable documents were issued which seem to have dropped out of general history.

They are given in the Appendix to the Monast. Anglic. but the matter they refer to is not embodied in the text ; nor has the compiler met with it in any other history.

1. A Bull of Innocent VIII. for the reformation of exempt monasteries and other religious houses, dated Rome, A. D. 1489, in the 6th year of his Pontificate.

It opens with the declaration that it has come to the ear of the Pontiff that some monasteries in England have greatly deviated from rectitude. He therefore urges on the Archbishop that he visit every superior monastery in his province within a certain range, and effect a reformation both of Chapters and individual members of those establishments, and bringing them back to conformity with the rules and ordinances of the several Orders to which they belong ; and giving to the Archbishop full authority to displace, excommunicate and interdict—resorting also, if necessary, to the secular arm—for carrying his judgments into effect.

2. A monition from the Archbishop reciting the Bull which had been addressed to him as Legate. He states that instances had come to his own knowledge of simony, usury, dilapidations, lavish expenditure, and even great violation of good morals. He therefore admonishes the Abbat and brotherhood living within the walls, and also the prioresses of Pré and Sopwell, and others in the Priors and Cells subjected to the Abbat, that within sixty days after the delivery of these presents, and affixing copies of them to the doors of the Conventual Church, all things be reduced to order. If reformation be not effected within the time allowed, then after thirty days the Archbishop would visit in person or by commissioners appointed by him.

Acta hæc omnia Lamethith (Lambeth), Westminster, A. D. 1490, mensis vero Iulii die quintâ.

THOMAS RAMRYGE was 37th Abbat ; whose name was originally Ramrugge, from a place so named near Kimpton. Though

his predecessor died in 1484, he was not appointed (as before mentioned) until 1492.

Newcome conjectures that this circumstance may be attributed to the King's displeasure on finding that Catesby, the great seneschal of the Abbey, was among the traitors at Bosworth.

There is an interesting picture in the Collection of MSS. in the British Museum (Cole, vol. xxx. fo. 14) headed, "The Parliament holden at Westminster the fourth of february the third yeare of our Sovereigne Lord Kinge Henry the 8th, A. D. 1512," during the Rule of Abbat Ramryge, in which the figure and dress of each ecclesiastic dignitary walking in the procession is depicted. Each has his coat of arms over his head. It commences with Abbats walking in pairs according to the rank of their abbeys—the lesser houses preceding. The first pair are the Abbat of Tewkesbury and the Prior of Coventry. This is the only Prior in the procession; and the shield over him is blank, though with a line of impalement. Many have not their family arms, the sinister being left blank. The Abbats of St. Albans and Westminster are the last pair. The arms of both are given; but there is no figure under those of Westminster; from which we may infer that he was absent. All the Abbats, with two exceptions, have exactly the same dress, consisting of a plain cassock and cap, with an ample robe of purple having folds behind as a hood; none of the Abbats wear mitres. The Bishops wear the same simple caps as the Abbats, only the Archbishops who close the procession wear the mitre. The arms of Ramryge are—*gu. on a bend or, three eagles displayed gu. in chief a lion rampant, and in base a ram rampant gardant ar.*

Not the least history of this Abbat's rule has been transmitted to us. But we learn from Willis (Mitred Abbeys, vol. i. p. 25), that he wrote a book, "De Gestis Abb<sup>m</sup>. Mon<sup>m</sup>. et benefact<sup>m</sup>. St. Alb. Monast."<sup>1</sup> And the Lansdown MS. 160, contains the following minute of the Court of Star Chamber, 20 Henry VII. 1505, "of the Abbot of S. Albones 80 lib. for the discharge of a fine of 100 lib. for the escape of one Js. Banester cōvict of felony."

This entire want of information, Newcome remarks, can be accounted for on no other supposition, than that the first plunderers after the surrender of the Seal on the Dissolution of the Abbey, seized all the Writings and Registers, as being evidences of the Estates and Properties belonging to the House.

This Abbat is portrayed in prayer to the Holy Trinity, in Cotton MS. Nero, D 7; and there is an engraving of the portrait in the

<sup>1</sup> The work is quoted by Weever (Funeral Monuments), who saw it in MS. in the Library of the British Museum, Cotton Collection, Otho B 4.1, since burnt. The precise title of the MS. as given in Smith's Catalogue is "Gesta paucula Ab. Joan. Whethampsted de tempore illo quo præfuit primo in Officio Pastoralis."

Royal and Ecclesiast. Antiq. of England, by Jos. Strutt, London, 1773. The time of his death is very uncertain.

THOMAS WOLSEY—Archbishop of York, and a Cardinal—succeeded as 38th Abbat. He was invested with the Temporalities on the 7th of December, 1521, and held the Abbey in commendam,<sup>1</sup> granted at Rome the following year.

This latter process was such a violation of the Canon Law, and such an invasion of the rule and government in which Abbeys had been held, that it seemed to portend some fatal blow to the monastic institutions (Newcome). The two instruments will be found in Rymer's *Fœdera*.<sup>2</sup>

There is an interesting letter from Richard Pace<sup>3</sup> to Wolsey, dated Windsor, the 13th day of November, detailing the interview between Henry VIII. and a deputation of the Monks of St. Albans at Windsor Castle upon the death of their Abbat, petitioning for licence to choose a new Abbat. The original will be found, Cotton MSS. Vitellius, B 4, fo. 197—and it has been published in the Collection of Original Letters by Sir Henry Ellis, London, 1846.

Mr. Ames (Typographical Antiq.) remarks that there was no printing at St. Alban's during the Abbacy of Cardinal Wolsey; and that probably he put a stop to printing here, having previously shewn his disapprobation of it in a convocation held in St. Paul's Chapter House; telling the clergy that if they did not in time suppress printing, it would be fatal to the Church.

There is no record remaining, that he even came down to take possession; nor of any act done by him with reference to this Monastery during his commendamship, which lasted till his downfall, except the gift of plate to the Monastery (of which a note is preserved in the Cotton Lib. Titus, B 1, fo. 80), and the following presentation in right of his abbacy. "I find William Wakefield inducted into the vicarage of St. Peter's in the town of Saint Albans, by virtue of the letters of Thomas, Lord Cardinal and Archbishop of York, and Abbat of Saint Albans." (Cole, MS. Brit. Mus.)

<sup>1</sup> *Commendam* is a benefice or ecclesiastical living, which, being void, is committed (*commendatur*) to the charge and care of some sufficient clerk, to be supplied until it may be conveniently provided of a pastor (Godwin's Repertorium, 230). The law respecting *commendam* has been abolished by 6 and 7 Gul. IV. c. 77.

<sup>2</sup> Pro Cardinali Eborum de Restitutione Temporalium S. Alb. teste Rege apud Westmonasterium septimo die Decembris, A. D. 1521, and the other, pro Cardinali Eborum, Monast. S. Alb. commenda, per Adrianum papam sextum. Dat. Romæ A. Incarn. 1522 Sexto Id. Novembris.

<sup>3</sup> Pace was a learned priest and considerable statesman. He was sent for to the court of Henry VIII., who appointed him secretary of state, and employed him in several important negotiations. On the death of Leo X., Cardinal Wolsey sent him to Rome for the express purpose of endeavouring to obtain for him the Papal chair.



ROBERT CATTON, 39th Abbat—*i. e.*, Robert Bronde of Catton, was *elected* to save appearances, but really *appointed by the King*, being promoted from the Priorate of Norwich. (*Wharton's Anglia Sacra*, vol. i. p. 420.) The Royal Agents and Ministers lived as guests in the monastery, and held rule over all. However, the letter from Petre, one of the Commissioners (Cleopatra, E 4, fo. 43—copied in the *Mon. Ang. and Newcome*, p. 439—and published by the Camden Society), shows the Abbat to have been a difficult subject to manage.

His signature stands first of the Abbats, having seats in the Upper House of Convocation, who signed the Articles agreed upon in 28 Henry VIII., A. D. 1536, which were afterwards confirmed by the king, and published in his name and by his authority.

The original exists in the Cottonian Lib. Cleop. E 5.

In his time the art of printing was again revived at St. Albans, and was practised in the precincts of the Abbey by John Hertforde. A work in English Verse was printed in 1534, entitled, "The glorious lyfe and passion of Seint Albon, prothomartyr of Englande, and also the lyfe and passion of Saint Amphabel, which converted Saint Albon to the fayth of Christe."

The Colophon ends—"Whose lyves were translated out of french and latin into Englyshe by John Lydgate monk of Bury; and now lately put in print at request of Robert Catton Abbat of the exempt monasterie of Saynt Albon, the xxvi yere of our souveraigne lorde Kyng Henry the eyght, and in the yere of our Lord God MDXXXIII."

It appears from the Act of Restitution to his successor of the temporals on approval of the election by the King, that this Abbat was deprived and superseded in his lifetime. The clause runs thus: "post privationem legitimam Roberti Catton ultimi Abbatis ejudem loci vacantis" (*Rymer's Fœdera*, tom. 14, p. 587, A. D. 1538, 29 H 8).

RICHARD BOREMAN, S. T. B., alias Stevynnache,<sup>1</sup> the 40th and last Abbat, was chosen by the Royal interest, and put in to execute the instructions of the King and parliament with a better grace.

He surrendered the Abbey on the 5th of December, 1539, and delivered the Conventual Seal to the Visitors appointed by the Crown.<sup>2</sup> The seal, which is of ivory, is now in the British

<sup>1</sup> In Hertfordshire.

<sup>2</sup> The general form in which most of the surrenders were written was prefaced by the declaration that "the Abbot and Brethren upon full deliberation, certain knowledge—of their own proper motion—for certain just and reasonable causes especially moving them in their souls and conscience, did freely and of their own accord give and grant their House to the King." (*Rymer's Fœdera*, tom. 14, p. 604.)

The number of monasteries suppressed—first and last—in England, accord-

Museum. Thomas Walsingham, in his *Hist. Angl.*, recording the attaching the Seal of the Monastery to an agreement between the Monastery and the Town of St. Alban, in the time of Richard II., speaks of the Seal as being of very high antiquity. It is remarkable that it should bear the inscription, *Anglorum, P.M.*, as the date of the martyrdom was much more remote than the arrival of the Angles in Britain (see page 55).

The *Archæological Journal*, 1854, p. 261, exhibits a seal of Peter Bishop of Beauvais, A.D. 1123, very similar to this.

A Copy of the Surrender from the Original in the Augmentation Office, signed by the Abbat ("Ricardus Stevynnache") the Prior, and 37 Monks will be found in *Dugdale*; and also a list of all the Lands, Manors, Rectories, &c., of the Monastery, and the respective values of them at the time of the Dissolution.

The King assigned to Boreman a yearly pension of £266 13s. 4d.; and various allowances to Monks of the Abbey. The Abbat and twenty of these Monks were surviving on the accession of Queen Mary, A.D. 1553. (*Willis' Hist. of Mit. Parl. Abbeys.*) Clutterbuck, in the Appendix to vol. i. of his *History*, gives from the Original Roll a List of Pensions and Annuities granted after the Dissolution of Religious Houses in the county of Hertford, in the reign of Queen Mary.

The possessions of the Monastery were very quickly dispersed among the interested Courtiers, who had favoured the King's views. Several volumes of MSS. in the Laudian, and one in the Rawlinson Collection of the Bodleian Library, belonged to the Monastery of Saint Alban. One in the library of Exeter College, bears at foot a note that it is the gift of John Wheat-hampsted, the Prior to the Monastery of St. Alban; and he has

ing to Camden, was 643, together with 90 colleges, 2374 chantries and free chapels, and 110 hospitals.



written at foot his usual anathema against those who shall purloin or injure it.

Leland (Collect. edit. London, 1770, tom. iv. p. 163) gives a list of works which he had seen in the Abbey Library: it is copied in the Monast. Anglic. edit. London, 1819-30.

Stevens (additional volume to Dugdale's *Monasticon Anglicanum*, London, 1722) writes, "The Great Abbey of Saint Albans, in Hertfordshire—if the old lands were united together—is worth at this day, in all rents, profits and revenues, about two hundred thousand pounds a year, according to the improved rents of this day."

The Monastic Buildings, with all the ground lying round the Abbey Church and the Parish Church of St. Andrew, which stood on the north side, were granted to Sir Richard Lee in February, 1540; and he had scarcely gained possession when he began demolishing the whole.

In the ancient Kalendars and Inventories of the Treasury of his Majesty's Exchequer, printed under the direction of the Commissioners on the Public Records of the Kingdom is, under 3 and 4 Philip and Mary, an Indenture testifying the delivery made by the Solicitor-General to the Lord Treasurer, of deeds relating to lands conveyed to the Queen.

These documents are—1st, A deed bearing date 25th Nov., a<sup>o</sup> Ed. VI. 5<sup>to</sup>, wherein Sir Richard Lee, Knight, bargained and sold to the said Boureman, and to his heirs, the site of the late dissolved Monastery of St. Albans, &c. 2nd, A release from the same deed. 3rd, A letter of Attorney made by the said Boureman to James Oledale to take possession in the premises. 4th, A deed from Richard Boureman to the Queen's Majesty, her heirs and successors bearing date 29th Dec., 3rd and 4th years of the said King and Queen.

"Queen Mary, having an intention of restoring this Abbey, designed Abbat Boreman to preside over the new convent, which she had established here, if her death had not prevented it. I judge this favor to him might have been in consideration of his having been instrumental in preserving his church by purchasing it after the dissolution; and thereby putting a stop to the demolishing it; which the sacrilegious proprietors might have soon yielded to, for lucre of the materials." (Willis' *Mit. Par. Abbeyes.*)

The Abbey Church continued in the Crown until the 12th May, 1553, when the Town obtained its Charter, (a transcript of which from the Original in the Archives of the Borough will be found in the Appendix to Clutterbuck's History) from Edward VI. empowering the Mayor and Burgesses to erect a Grammar School in the Church of St. Alban; and thus the Lady Chapel, with the Ante-chapel or Eastern Aisle, became detached from the great

body of the Church, which, by the same Deed, was granted to the Mayor and Burgesses for 400*l.* to be the parish Church of the Borough for the inhabitants of the late parish of St. Andrew; and all the Messuages, Lands, &c., within the late parish of St. Andrew to be reputed part and parcel of the newly-constituted parish of St. Alban, George Wetherall being appointed the Rector.<sup>1</sup>

The following is the succession of Rectors, with the Dates of their respective Institutions :—

George Wetherall . . . . .	12 May, 1553.
† William East . . . . .	
† James Dugdall, M.A. . . . .	26 Feb. 1556.
Edward Edgworth, M.A. . . . .	5 March, 1578.
Roger Williams, S.T.B. . . . .	7 March, 1582.
† John Brown . . . . .	
† Edward Carter. . . . .	20 Feb. 1662.
† John Cole, M.A. . . . .	16 Dec. 1687.
† John Cole . . . . .	9 Sept. 1713.
Benjamin Preedy, B.A. . . . .	13 Sept. 1754.
Joseph Spooner . . . . .	23 Jan. 1779.
John Payler Nicholson, M.A. . . . .	28 Nov. 1796.
Henry Small . . . . .	4 July, 1817.
Henry J. B. Nicholson, M.A. . . . .	13 Feb. 1835.
Sir John Cæsar Hawkins, Bart. M.A. . . . .	18 Oct. 1866.
Walter John Lawrance, M.A. . . . .	30 Oct. 1868.

“Information of Abuses in the Suppression of Monasteries to Queen Elizabeth,” Harl. MSS. No. 6879, is to be found also in the Harleian Miscellanies, London, 1813, vol. x. p. 279; and the document is there headed by some remarks on the subject, chiefly taken from Warton’s *Life of Sir Thomas Pope*. The following

<sup>1</sup> Under the operation of the Municipal Corporation Act in 1835 the Advowson was sold by the Corporation and purchased by Dr. Nicholson, who has bequeathed it to the Bishop of the diocese.

† Marked thus were also Archdeacons of St. Albans. It seems impossible to ascertain at what time the first appointment of an Archdeacon as an Officer under the Abbat took place. We learn, however, from *Mat. Par.* that in 1129 there was an Archdeacon named Radulphus; and from *Nero, D 7, fo. 31*, in 1380, Johannes de Hethwithe; and, in *Collect. Top. and Geneal. vol. vii. Art. 25*, a list of the Archdeacons of St. Albans is given from 1415 to 1539, copied from the Registers now in the archives in the Abbey Church. Thos. Kyngesbury received a formal appointment of Archdeacon and Commissary from Abbat Robert Catton; but in 1536 the words “*authoritate regia*” are added to his Title.

‡ The Commissioners appointed by the Parliament to enquire into the state of the Ecclesiastical Benefices in the year 1650 (the year after the murder of the King), found by their Inquest that “this Rectory was . . . . . sequestered from one John Brown; and that Mr. Job Tookey, an able and godly minister, officiated the Cure.” *Lambeth Lib. MSS. 902-922.*

are extracts :—“ Many of the abuses of civil society are attended  
 “ with some advantages. In the beginnings of reformation the loss  
 “ of these advantages is always felt very sensibly, while the benefit  
 “ resulting from the change is the slow effect of time, and not im-  
 “ mediately perceived or enjoyed. The accuracy of this observa-  
 “ tion is fully exemplified by an attentive examination of the cir-  
 “ cumstances attending the dissolution of Monasteries ; than which,  
 “ in the words of the same author (Warton), scarce any Institutions  
 “ can be imagined less favourable for the interests of mankind.  
 “ And yet their suppression was immediately attended with many  
 “ and very serious evils. This great event was the cause of a  
 “ temporary but lamentable decline of literature, an extinction of  
 “ hospitality, an increase of domestic hardships by the oppression  
 “ of poor tenants, and a variety of other grievances, which occa-  
 “ sioned loud complaints at the time. . . . . But it must  
 “ be recollected, that the greater part of these evils were not ne-  
 “ cessary attendants of reformation, but produced by the corrupt  
 “ and injudicious manner in which reformations was effected.  
 “ . . . . . It may be truly said—however mortifying the  
 “ observation—that the actors in this great scene were in defiance  
 “ of the express prohibition of that Book which we possess through  
 “ their means—‘ doing evil that good may come.’ ”

A patent passed the great seal in the 15th year of James I. (1617), which is to be found in Rymer, “ Licentia specialis con-  
 “ cessa Mariæ Middlemore ad inquirendum de treasure trove  
 “ infra diversa Monasteria. Witness ourself at Westminster,  
 “ 29th day of April, 1617.” The purport being to allow to Mary Middlemore, one of the maydes of honour to our dearest consort Queen Anne of Denmark and her deputies, power and authority to enter into the Abbeys of St. Albans, Glastonbury, Saint Edmondsbury and Ramsay ; and into all lands, houses and places within a mile belonging to such Abbeys, there to dig and search after treasure supposed to be hidden in such places.

Bede complains of the spoliation of Monasteries in his day by Rulers, Kings, and Bishops. (Opera, vol. viii. p. 1071.)



EXTERIOR OF THE CHURCH AND  
TRACES OF THE CONVENTUAL  
BUILDINGS.



THE building has little of external ornament. Its form is that of a Latin Cross, the axis pointing about twenty degrees to the south of the east; and it consists of a *Nave, with its side Aisles, Central Tower, and the two Transepts, Choir with side Aisles, Eastern Aisle or Ante-Chapel of the Lady Chapel, and the Lady Chapel.* The most central parts are the most ancient, and are built of Roman bricks collected out of the ruins of Verulam.

The later portions of the structure are of stone from the quarries of Totternhoe in Bedfordshire.

The external *length*, from east to west, measures 548 feet four inches, and from the great east to west window 434 feet ten inches; length of the nave from the great west window to St. Cuthbert's Screen 215 feet; from the same to the Western Arch of the Tower 284 feet; the *width* between the outer faces of the transepts 189 feet six inches, and the height of the tower 144 feet.

The distance between the Altar Screen and that of St. Cuthbert is the same as that between the inner faces of the transepts, 175 feet four inches, thereby forming a Greek cross. These measurements have been obligingly taken by a friend, an architect, for the purpose of this publication; and they confirm those of Hawkesmoor in 1721, who makes the total length 550 feet. An error has at some time arisen in regard to the extreme dimension, which has been accounted 600 feet; and this statement has been too hastily adopted in successive descriptions.

The *Lady Chapel*, which appears to have been building from about the year 1280 to 1320, received great embellishment at the hand of Abbat Wheathampsted. This chapel and its ante-chapel formerly communicated with the general structure by three pointed arches; but these were blocked up and a public thoroughfare constructed in the year 1553. (See page 42.)

The walls of the *Retro Choir* or *Sanctuary* exhibit the intended insertions of flying buttresses, to counteract the thrust of the proposed stone roof, when this part of the Norman building was reconstructed in the 14th century. But the groining having been completed in wood, the buttresses were not required.

On the east walls of the *Transepts* traces still exist of the pitch of the roofs of the Apsidal Chapels, which formed an interesting

feature of the Norman structure. These Apses and the Norman Gables of the Transepts were removed in the 15th century. (See pages 71 and 82.)

The Cylindrical Turrets at the angles of the Transepts are of Norman date. *The History of the Architecture of the Abbey Church of St. Alban* by J. C. and C. A. Buckler, assigns to them, in their original state, a Conical Roof, like those on the Chancel of the Church of St. Peter in the East, Oxford. The Octagonal Turrets were formed at the angle of each transept, when the fronts of the transepts were changed from the Norman into early pointed architecture, by which a staircase in those angles became necessary as a means of communication; the windows occupying the full height from the level of the triforium to the gable.

The Gable Springers at foot of the towers shew the pitch of the original Norman *Roofs* of the transepts.

When the present depressed form of roof with gutters was substituted for the steep pitch, parapets were added to the walls, and the Norman cornice and buttresses were dismembered.

The *Great Tower* terminated in turrets at the four angles—circular, like those of the transepts; and probably presenting a general correspondence with them.

In the thirteenth century, the original finish of the tower gave way to an *Octagonal Lantern*; and this in its turn disappeared in the course of subsequent alterations; leaving the original Norman design injured by the loss of the turrets which surmounted the angles.

*The Nave* exhibits three periods of Architecture, which will be more particularly noticed when describing the Interior of the Building.

The *West Front* of the Norman Church presented a lofty group of gabled walls with towers measuring forty feet square on the outside, and extending to a breadth of a hundred and fifty-five feet.

The *Great Gateway* of the Monastery (page 28) is the only building except the Church, which has escaped destruction. It was until lately appropriated to the purpose with reference to which it was constructed, that of a gaol for the custody of prisoners in the jurisdiction of the liberty of St. Albans.

The Remains of *the Cloisters*, a hundred and fifty feet square, are visible against the south wall of the nave.

The *Chapter House* stood in front of the south transept, as in the Cathedrals of Exeter and Worcester; and also of Winchester, as traced by its ruins in the Dean's Yard.

The *Sacristy* was situated immediately under the east front of the south transept, and extended the whole length of it, joining on to the wall of the south aisle of the choir or sanctuary.

*The Refectories, Dormitories, &c.* were built south of the Cloisters, forming a range of buildings parallel with the Nave.

Doctor Stukeley (*Itiner. Cur. Iter 5*, dated 10th Oct. 1722), writes, "They have lately been working hard at pulling up the old foundations of the Abbey; and it is now levelled with the pasture, where, three years ago, you might make a tolerable guess at the Ichnography of the place. This very year they pulled down the stone tower or gate house on the north side of the Abbey, within a month after I had taken a sketch of it." He gave the Society of Antiquaries a drawing of the original ground plan of the Abbey.

There is also in the Royal Library of the British Museum a rough pen sketch by him of part of the foundations, dated 1721, and a very interesting drawing of the Abbey Church, and of some portion of the Conventual Buildings, particularly the South Gateway in the Abbey Mill Lane, by John Lievens, a pupil of Rembrandt, but without date.



Wesheyl (*Wæshal be whole*, Bosworth's Sax. Dict.), or Grace Cup, presented to the Abbey by Thomas de Hatfield, Bishop of Durham, from 1345 to 1381, on the day of his admission into the Fraternity. MS. Nero, D 7.



## INTERIOR OF THE CHURCH.



THE *Lady Chapel*<sup>1</sup> must not be omitted under this head ; although from its long separation from the Church (see p. 42) there is nothing left to describe beyond the structure itself. This however exhibits many features which are interesting to the Antiquary and Ecclesiastical Architect, as being executed in the best taste of the period in which it was built.

The Shrine of St. Amphibal occupied the centre of the Antechapel or Eastern Aisle ; and many persons of note, among whom were Henry Percy, Earl of Northumberland, the Duke of Somerset, and Lord Clifford, were buried in the Chapel after the first battle between the Houses of York and Lancaster, fought at St. Albans May 23, 1455, in the time of Wheathampsted (p. 33). An account of the interment of these noblemen, with the Abbat's Oration or Sermon on the occasion, will be found in Dugdale, vol. ii. p. 203, extracted from the Chronicon of the Abbat in the Library of the Herald's Office.

The General Entrance of the Church is by the south door, which, the visitor will observe, has taken the place of the doorway into a Chantry Chapel, the remains of which are seen outside the wall of the building, having been constructed as a Side Chapel between the buttresses. There is an Ambrey on the right of the Altar ; and the entwined Roses of York and Lancaster are seen beneath.

When the Chapel was laid open in 1846, a stone-lined grave was also discovered, occupying the centre of the structure. No human remains were in it. The destruction of this Chapel probably took place on the building becoming a parish-church, and the tenant of the grave may have been removed and consigned to a second resting-place within the walls. The colour and gilding on the wall were at first very apparent, and even vivid in places. They are shown in a drawing executed at the time by Messrs. R. and A. Brandon, for the St. Albans Architectural Society. (See p. 35).

Abbat Wheathampsted expended on a new little chapel in the Church over against the shrine above seventy-four pounds. (Nero, D 7, fo. 27).

<sup>1</sup> Built under the rule of Hugh de Eversden, 1308 to 1326 ; and by the hands of Master Reginald, a native of the town.

*The South Aisle of the Saints Chapel.*

ON entering, the eye is drawn to the monument of Humphrey, Duke of Gloucester, fourth and youngest son of Henry IV. and Protector of the Kingdom during the minority of his nephew Henry VI. The structure is attributed by some to Abbat Stoke (see page 33); by others to Abbat John of Wheathampsted, who both preceded and succeeded him. The monument is sprinkled with wheat ears, the device of the latter. The figures in the canopied niches are considered by Sandford (*Genealog. Hist.*) to be the Duke's ancestors. Mr. Gough inclines to think them Kings of Mercia; and this opinion is very much confirmed by the circumstance of one of them bearing in his hand the model of a church, which has always been accounted indicative of the founder of one;—we should therefore pronounce the figure to be that of Offa.

The iron grating is generally considered to be of a date prior to the erection of the monument, and to have been intended to give to pilgrims and other visitors in the aisle a view of the shrine in the centre of the Feretory, or Saints Chapel.

On the east wall of the aisle is the following Latin Inscription, in honour of the Duke, probably the composition of John Westerman, Head Master of the Grammar School, in 1625, whose name is attached to a monumental record in the south aisle of the choir, to be noticed in its place:—

*Piæ Memorix V. Opt.*

*Sacrum*

*Serotinum.*

*Hic jacet Humphredus, dux ille Glocestrius olim,  
Henrici sexti protector, fraudis ineptæ  
Detector, dum ficta notat miracula cæci:  
Lumen erat patriæ, columen venerabile regni,  
Pacis amans, musisque favens melioribus, unde  
Gratum opus Oxonie, quæ nunc schola sacra refulget,  
Invida sed mulier regno, regi, sibi nequam,  
Abstulit hunc, humili vix hoc dignata sepulchro;  
Invidiâ rumpente tamen, post funera vivit.*

*Deo Gloria.*

*Fraudis ineptæ Detector* is an allusion to the pretended gift of sight to one born blind, on touching the Shrine of Saint Alban; which was detected by the Duke. (See Shakespeare's *Henry VI.* part 2, act ii. sc. 1.) *Gratum opus Oxonie*—the Divinity School at Oxford, founded by Duke Humphrey. He also commenced the collection of books now comprehended under the general name

of the Bodleian Library. But all the books presented by him were destroyed by the visitors in the time of Edward VI. except two volumes. One of them, a MS. on vellum is in the library of Corp. Chr. Coll. Oxon, and contains translations from Plato and other writers on moral and natural philosophy. The other, a MS. in the library of Oriel Coll. of Capgrave's Commentary on the Book of Genesis, is a large folio volume containing 181 leaves, written upon vellum in double columns and by his own hand. It is dedicated to Humfrey duke of Gloucester. On the fly-leaf at the end is the following remarkable inscription, written in a bold but not very clear hand:—" *Cest livre est a moy Humfrey duc de Gloucestre du don de Frère Johan Capgrave quy le me fist presenter a mon manoyr de pensherst le jour de l'an MCCCCXXXVIII.*" *Invida sed mulier*—the Queen Margaret of Anjou, by whose intrigues, and those of her partisans, certain articles were exhibited against him in Council, and he was arrested at St. Edmund's Bury. The night following he was found dead in his bed at St. Saviour's Hospital in Bury; slain, as some old writers record, by the hand of Pole, then Duke of Suffolk. "However," (observes Newcome), "providence seems to have avenged his death, in that utter ruin which fell on the King, Queen, and all the nobility; for Gloucester being dead, the people cast their eyes on the Duke of York, as being the next legitimate heir, and thus raised up a terrible enemy and a most destructive civil war."

The following dates and circumstances are extracted from p. 117 of the English Chronicle from 1377 to 1461, published by the Camden Society, 1856.

A.D. 1447.

"Feb. 23. And on the Thursday next folowyng aftre the arrestyng of the sey duke of Gloucestre, he deyde sone appon iij on the belle at aftrenone at his owne loggyng called Seynt Saluatures, without the Northgate; on whose sowle God haue mercy. Amen.

"Feb. 24. And on the Fryday next folewyng the lordes spirituelle and temporelle, also knyghtes of the parlement, and whosoever wolde come saugh hym dede. And ageyne even he was bowelled and rolled in seryd cloth and leyde in a cheste of leede, and thenne aboute the leede a cheste of popeler boorde.

"Feb. 25. And on the Saturday next folewyng by the morewen he was bore to the Greye Freres of Babbewede with xx torches of his owne meynye; save the two zemen of the crowne and the sergeant of armes, ther was no mo strangeres that went with hym.

"Feb. 26. And on the Soneday folewyng at afternone the Abbot of Seynt Albones dede his Dirige.

"Feb. 27, 28. And on the Moneday his masse. And on the Tewesday they bruzt hym to the Newemarket and bood there

“ at nyzt. And on the Wendesday at nyzt they lay at Berke-  
wey.”

“ March 1, 2, 3, 4. And on the Thorsday they lay at Ware. And  
“ on the Fryday they come to Seynt Albones. And there was done  
“ his Dyrge, and on the morewe his Masse; and thanne put into  
“ a feyre vout whiche was made for hym by his lyffe and so closed  
“ and mured up: On whose sowle God haue mercy, and on alle  
“ Cristen sowles. Amen.”

At the foot of the Tomb of Duke Humphrey is the Monumental  
Slab of Abbat Ramryge, removed from its original position in his  
Chantry Tomb, perhaps when the Ffarrington family were first  
interred there. It is worthy of notice, as being an *Incised Slab*,  
i.e. one in which the figure and inscription are complete in the  
stone itself—a very usual style of art on the Continent: but the  
far more general process in England was to imbed an engraved  
brass plate or effigy in the stone. The legend in the margin is  
*Benedicta sit Sancta Trinitas atque Indivisa Unitas. . . . .*  
*quia fecit nobiscum misericordiam suam. Amen.*

The space between the eastern extremity of Abbat Wheathamp-  
sted's Tomb and the door of the Saints Chapel, now occupied by  
an Altar Tomb, was probably the site of Abbat William Walling-  
ford's Chantry Chapel.

The painted glass was introduced into the window opposite in  
memory of Archdeacon Watson, D.D. who died in 1839, having  
presided over the Archdeaconry of St. Albans for 23 years. It is  
a general tribute of respect from the Clergy, by whom he was held  
in very high esteem, and is the production of Mr. Clutterbuck, of  
Stratford. The subject bears reference to the patron Saint, and  
represents the point of time when Alban, having refused to offer  
incense in an Idol Temple, is passing on to receive his Crown of  
Martyrdom. The kneeling figure in front represents the Execu-  
tioner, who is recorded to have been converted by the words and  
the bearing of Alban.

Beneath this window is a Table Monument, the slab of which  
was formerly that of an Altar, as is shown by the five crosses cut  
upon it, one at each angle and one near the centre, corresponding  
with the five wounds of our Saviour. (See the Service for the Con-  
secration of an Altar in the Roman Pontifical, which directs the in-  
cising of these crosses as part of the ceremonial.) But it is said  
that they were also permitted to be cut upon the tombstones of  
benefactors who had bequeathed gifts to be distributed at their  
graves.

Gough (Sep. Mon. vol. i. Pref. cxxii.) records that, conversely  
the Communion Table at Stow Bardolf, Norfolk, is made of the  
slab of Sir Ralph Hare, Knight of the Bath, who died 1623.

Close by, on the floor, is the brass effigy of Rauff Rowlatt, mer-

chant of the Staple at Calais, an ancient Company of foreign merchants, incorporated by King Edward III. He was the lineal ancestor of Sarah, Duchess of Marlborough. The Estates of Gorhambury and Sandridge, with others, had been granted to him by Henry VIII. at the dissolution of the Monastery. His son dying without issue, his two daughters became his co-heiresses; Mary or Margery, the eldest, inherited Gorhambury, and married John Maynard, Esq. of Easting in the County of Essex, who sold the whole of his Estate in the neighbourhood of St. Albans to Sir Nicholas Bacon, Kt. afterwards Lord Keeper of the Great Seal in the reign of Queen Elizabeth, and was buried in St. Michael's Church.

Elizabeth, the younger, who inherited the Estates of Sandridge and Holywell, St. Albans, married Ralph Jennings of Churchill, in the County of Somerset, and from them descended three co-heiresses, one of whom, Sarah the youngest, purchased the thirds of her sisters, and married Colonel Churchill, afterward Duke of Marlborough: from him the Estates of Sandridge and Holywell devolved to the younger branch of the Spencer family.

The present Rectory pew formerly belonged to Holywell House, and was attached to the Rectory when the House was pulled down and the Estate divided into lots and sold in 1837. The carving of the pew exhibits a coat of arms, Quarterly of four (Churchill and Winston), bearing on an escutcheon of pretence Jennings; with a Baron's Coronet and supporters. Clutterbuck remarks that this pew must evidently have been fitted up in its present state soon after the repair of the Church, while the Duke of Marlborough was Baron Churchill of Eymouth or Sandridge.

### *The Saints' Chapel.*

A VIEW is here obtained of the north face of Duke Humphrey's elaborate and elegant monument.

In the broad moulded cornice, between the canopies now destitute of figures, and the principal arch, are seven Shields bearing his Coat—the Royal Arms bordered Argent. The centre and two intermediate shields are surmounted by a helmet, lambrequin, and cap of maintenance, the others by a cap of state or coronet. The intervals between these Shields have been occupied by Antelopes, the Badge of the Duke. A writer in the *Hesperus Monthly Magazine* draws attention to the daisy flower (*marguerite*) in the sculptured coronet of the Duke, as being the device which had been chosen by the Queen Margaret, in allusion to her name, and which is still to be found in the margins of books illuminated for her. In a window of Ockwells House, Berkshire, where her Arms are

brilliantly painted, daisies are represented on the velvet between the bars of the crown. The window is engraved in vol. i. part 2, of Lysons' Mag. Brit.

In Sandford's Genealogical History of the Kings and Queens of England, there is a delineation of this monument made from the original in 1663. It exhibits as perfect much that is now mutilated, and represents all the niches on the north face as occupied by figures at that time.

The Cottonian Lib. in the British Museum contains *A Schedule of the Charges for making the Tomb of Humphrey, Duke of Gloucester, and for perpetual Masses, &c.* Claudius, A 8, fo. 195.

"In Queen Anne's time,<sup>1</sup> while they were digging a grave for "John Gape, Esq., who lies between St. Albans<sup>2</sup> and Duke "Humphrey, was found the vault of the Duke in a leaden coffin "full of pickle, and the corpse entire, with a beautiful crucifix "painted against the east wall at his feet, which is yet entire; but "the body is now decayed." (*Cole MSS.* 5836, bearing date Oct. 25, 1747); Gough's Sepulchral Monuments, vol. 2, part 2, p. 143; and Salmon's History of Hertfordshire, 1728, speak of the state of the body and describe the crucifix.

There is also a picture on canvas of the appearance in the vault, taken at an unknown time since the discovery, and now in the Saints' Chapel for the inspection of visitors. On comparing the different descriptions with the original, as it now appears, it is evident that it has received additions—considered as embellishments—in later times. The four cups are remarkable features of the picture, but not singular; for the east window of the church at Bowness, Westmoreland, is occupied with stained glass taken from Furness Abbey, which represents the Crucifixion, and angels receiving into cups the sacred blood issuing from the wounds.

The remains of the Royal Duke, and of a leaden coffin which contains them, are now covered by a wooden case, visible through an iron gate at the entrance of the vault.

In July, immediately following the first great battle of St. Albans, 23rd of May, 1455, a parliament was holden in King Henry's name; and the first popular Act of the Assembly was to restore the memory of the Duke to honour: declaring him to have been a true subject to the King and Realm. (*Chronicon of Abbat John of Wheathampsted.*)

His virtues and public wisdom acquired him the honourable title of *the good Duke Humphrey*; but perhaps it is not so generally known that he added to his other merits and accomplishments invincible courage and consummate military skill. He received a

<sup>1</sup> A.D. 1703.

<sup>2</sup> More properly the site of St. Alban's shrine.

dangerous wound at the battle of Agincourt; and appears to have borne a distinguished part in all the warlike operations of his brothers in France. (Leland's Collectanea.)

The notion which prevailed before the discovery of the body, that he was buried in the Old Cathedral of Saint Paul's, in London, and that the tomb of Sir John Beauchamp, of the House of Warwick, a drawing of which may be seen in the History of St. Paul's Cathedral, London, by Dugdale, 1658, was his, gave rise to the proverb of *dining with Duke Humphrey*. A custom prevailed of strewing herbs before the monument in the Cathedral, and sprinkling them with water; and men who strolled about for want of a dinner were familiar enough with this tomb, and were said to dine with Duke Humphrey. (See Stowe's Survey of London.)

Messrs. Buckler are of opinion that the Chantry Chapel, south of this monument, of which we have already spoken, appertains to this tomb; observing that it stands with respect to the monument precisely like that of his Royal Father, Henry IV., attached to the south aisle of the Chapel of the Holy Trinity, in Canterbury Cathedral. But it is difficult to understand, upon this supposition, for whom the grave in the Chantry Chapel was intended.

A stone in the centre of the Chapel indicates the place of the Shrine of Saint Alban, which is more particularly marked by a framework of Purbeck marble in the pavement. And this agrees precisely with the position assigned to it by Matthew Paris, the historiographer of the Abbey.

This stone, which has lately received a new inscription, previously exhibited the following:—*S. Albanus Verolamensis, Anglorum Proto-Martyr, 17 Junii 297.*

There are several records in this Church, which, though they relate to matters of distant antiquity, have always been accounted of recent origin, and this was one of them.

It is not noticed by Weever, in his *Anc. Fun. Mon.* 1631, though he dedicates twenty-six pages to the inscriptions in this Abbey Church, and gives some quaint lines in English verse relating to the martyrdom, which existed until lately on the east walls of the Chapel, very near to the Shrine. As far as the Compiler's researches have extended, it is first mentioned by Chauncy in 1700, followed by Salmon in 1728, in their Histories of the County of Hertfordshire; but it is remarkable that both of them, while professing to give a copy of the inscription, have "A. D. 293;" and this error has been continued in the reprint of Chauncy in 1826. An entry in the Cole MSS. Brit. Mus. dated Oct. 25, 1747, states that the stone was laid "not long since."

As the inscription had its origin in a dark age of our country, in

regard to her Church Antiquities, we need feel but little hesitation in calling its accuracy in question upon three points: first, the appellation *Anglorum P. M.* secondly, the day of the month, 17 *Junii*; thirdly, the year of the Martyrdom, 297.

The objection to the appellation *Anglorum P. M.* has long ago been urged, and renewed at intervals.

A Saxon MS. in the library of Corpus Christi College, Cambridge, relating to the burial-places of the English saints, begins thus: "The first martyr of *Britain* reposes," &c. Matthew of Westminster in the fourteenth century observes: "*Britonem* non "*Anglum* extitisse; unde male dicitur *Anglorum* proto-martyr." Thomas Walsingham, in the fifteenth century, describes the common seal of the Abbey as a very ancient work of art, quo gloriosi protomartyris *Britannorum*<sup>1</sup> *Albani* figurabatur imago, tenens in manu palmam. In an ancient MS. in the Library of Lambeth Palace (Codex Memb. 6) "he (St. Albon) is cleped the first martir "of brytayn." Camden, Usher, and other later historians, use the same appellation in writing of Saint Alban.

It is very desirable, for the preservation of historic accuracy, that the precautions to which these writers draw our attention should be observed by us. But it claims our observance on much more important grounds than the preservation of historic accuracy merely for its own sake. It is materially connected with our own controversy with Rome; for by using the appellation *Anglorum P. M.* we seem to concede to her that Christianity had scarcely a recognizable existence in this island until the mission of Augustine, and that our Church stands in the position of an unnatural child disavowing its parent. Whereas, while we gratefully acknowledge the Christian love of Gregory, the author and the watchful promoter of the mission, and the zeal of Augustine in the process of reconverting to the Christian faith the large portion of our island which was then lying prostrate under pagan tyranny, we are able to show that a Church had been planted and had become consolidated long before Augustine's time; and that even when he arrived among us, the ancient British Church not only existed in distant holds, but forthwith gave proof of her discipline and strength by resisting the new observances which Augustine would have imposed upon her.

The second point calling for remark is the day of the month, which is supported by the authority of our present Calendar, and we may add *by it alone*. It would seem that the attaching the name of Alban to the 17th of June was a mere inadvertency

<sup>1</sup> And yet the seal itself (if that which is now attached to the Dissolution of the Monastery (p. 41) be the same as that in Walsingham's time) reads *Anglorum*.



when writing the Festivals against their respective days. Our own historian, Bede, both in his Ecclesiastical History and Martyrology—the foreign Martyrologists Rabanus, Ado and Notkerus, in the course of the ninth century—a breviary in the Brit. Mus. (Royal MS. 2 Ax.<sup>1</sup>)—a chronicle in the Harleian Collection MS. No. 6217, translated from a Latin original, probably by a monk of St. Albans, not long after the death of Edward III.—three ancient Calendars of the Use of Salisbury, published by Maskell in his Monumenta Ritualia—the Liber Precum Publicarum, published by Royal Authority in the second year of Queen Elizabeth

<sup>1</sup> This MS. is interesting in connection with the present subject, as having the following entry in red letters at foot of the page containing the Kalendar for January. Hic est liber Sancti Albani; quem qui abstulerit aut titulum deleverit Anathema sit. Amen. The words are precisely the same as those in the Memorandum on the Cotton MS. Nero D 1. fo. 1. See List of Original Manuscripts. The practice of defending property by imprecations originated with the pagans, but was not for several centuries countenanced by the Church. They are, however, of frequent occurrence in the Eccles. MSS. of the middle ages.

No. 2798 of the Harleian Collection has the following fearful imprecations, at the end of the volume, by the hand which wrote the whole: *Quem si quis abstulerit, morte moriatur—in sartagine coquatur—caducus morbus instet eum et febres—et rotetur—et suspendatur. Amen.* Anglicè, If any one take away this book, let him die the death—let him be fried in a pan—let the falling sickness and fever press upon him—let him be broken on the wheel and hanged. Amen.

Abbat Wheathampsted built a library in the Monks' College in Oxford, to which he gave many books; in some of which he writ these verses, for their better security:—

Fratribus Oxonie datur in munus liber iste  
Per patrem pecorum prothomartyris Angligenorum  
Quem si quis rapiat ad partem sive seponat  
Vel Jude laqueum vel furcas sentiat. Amen.

*Weever.* Fun. Mon.

Last in order, but not least in interest, may be mentioned a similar malediction inscribed in cuneiform characters, by order of Tiglath Pileser I., the great Assyrian monarch, on two duplicate cylinders now in the British Museum. “Who-  
“soever shall abrade or injure my tablets and cylinders—or shall moisten them  
“with water—or scorch them with fire—or expose them to the air—or in the  
“Holy place of God shall assign them a place where they cannot be seen or  
“understood—or shall erase the writing and inscribe his own name—or shall  
“divide the sculptures(?) and break them off from my tablets; May Anu and  
“Iva, the Great Gods my Lords, consign his name to perdition!—May they  
“curse him with an irrevocable curse! May they cause his sovereignty to  
“perish! May they pluck out the stability of the throne of his empire! Let  
“not his offspring survive him in the kingdom! Let his servants be broken!  
“Let his troops be defeated! Let him fly vanquished before his enemies! May  
“Iva in his fury tear up the produce of his land! May a scarcity of food and  
“of the necessaries of life afflict his country! For one day may he not be  
“called happy! May his name and his race perish.” Extract from “The  
“Five Great Monarchies of the Ancient Eastern World,” by Geo. Rawlinson,  
M.A., Camden Professor of Ancient History in the University of Oxford.  
London, 1862.

(A.D. 1560)<sup>1</sup>—an ancient Calendar in the Grafton Chronicle (A.D. 1564)—the Red Book of the Exchequer, containing the Regnal years of our Kings—an English Martyrology published in 1608—and the Roman Martyrology of Gregory XIII., published at Rome in 1749—with many foreign Calendars of great antiquity which have been consulted by the compiler—all assign the 10th of the Kalends of July (June 22) to the memory of Saint Alban. It is remarkable, too, and confirms the supposition of an accidental difference, that on comparing our present Calendar with the three of the use of Salisbury, there is not another instance of a Festival removed from one day to another in forming the present one.

The possibility has been suggested that mistake may in some way have arisen between XXII. and XXIII.

As regards the year, historians vary in dates; ranging between 286, the 3rd of Diocletian and 305, the last of that Emperor. But not one of the ancient Chronologists consulted confirms the date 297 on the late inscription. Dugdale ("Monasticon," vol. ii. p. 179, n.), considering the period of time when the persecution commenced in Britain to be very uncertain, pronounces only that the martyrdom took place between the years 286 and 305.

The foregoing considerations led to the erasure of the old inscription and the placing of the following in its stead.

H. P.  
SANCTI ALBANI  
BRITAN: PROTOMART:  
SUB DIOCLET: PASSI  
FERETRUM.<sup>2</sup>

*Anglicè.* Here stood the shrine of Saint Alban, first martyr of Britain, who suffered under Diocletian.<sup>3</sup>

<sup>1</sup> In many subsequent editions of the Book of Common Prayer the name is dropped from the calendar; but it is resumed in 1642, in an edition by Barker cum. priv.; and then for the first time it is attached to June 17.

<sup>2</sup> Feretra were portable and used in processions; and these only could with propriety bear the name. When the Abbat of this Monastery addressed a petition to King Stephen, who was at that time his guest, the ceremony of approaching the monarch is thus described by Matt. Paris: "Allato Sancti Martyris (Stephani) et statuto ante pedes Regis feretro," &c. Hence we collect that the *Feretrum* in this passage is the *Reliquary*, or case containing the relics; not the complete structure which we understand by the term Shrine. Yet was it also given, Gough (*Sep. Mon.*) remarks, to the immovable fixed shrines as to our protomartyr at St. Albans (App. No. 3 ad Hemingford, p. 165.—Matt. Paris, *Vit. Abb.* p. 92)—Thos. à Becket's at Canterbury, Birinus' at Dorchester, Cuthbert's at Durham, and Edward the Confessor's at Westminster.

<sup>3</sup> The Catacombs at Rome contain but one known monument of this the severest persecution experienced by the Ancient Church—the epitaph of Lannus; nor is this martyr mentioned in history. The inscription was discovered and published by Boldetti.—Lannus XPI. Martir hic requiescit sub Diocletiano passus.

Two very interesting Imperial Inscriptions, referring to the Nicomedian Decree, bear testimony to the fury with which the heathen raged, and the rulers took counsel together against the Lord and against his Anointed; and, at the same time, on being compared with the subsequent events of the Church, even then as it were awaiting their birth, they show the impotency of man's fury and the foolishness of man's counsel when striving against God. He that dwelleth in Heaven was laughing them to scorn; the Lord was having them in derision.

These inscriptions were discovered at Clunia in Spain, and are thus printed in Gruter's *Corpus Inscriptionum*, Tom. i. p. 280.

Cluniæ in Hispan.  
in pulchra columna

Cluniæ Hispan.

DIOCLETIANUS JOVIVS ET  
MAXIMIAN HERCVLEVS  
CAESS AVGG  
AMPLIFICATO PER ORIEN  
TEM ET OCCIDENTEM.  
IMP. ROM.  
ET  
NOMINE CHRISTIANORVM  
DELETO QVI REMP EVER  
TEBANT.

DIOCLETIAN CAES  
AVG GALERIO IN ORI  
ENTE ADOPT SVPER  
TITIONE CHRIST  
VBIQ DELETA ET CVL  
TV DEOR PROPAGATO

e. Schotti schedis.

E. Schotti schedis aliorumque.

Assuming these inscriptions to be genuine, the Imperial persecutors here triumph in the anticipation that the name of the Christians, who were overturning the State, and the superstition of Christ would be everywhere blotted out, and the heathen religion propagated; whereas, in nine years after, Constantine, the sole Emperor of Rome, set up the emblem of the Cross in public triumph in the city of Rome, and began to build up Christianity on the ruins of heathenism.

It scarcely needs mention that all *Remains of the Body of Saint Alban* have long since been abstracted from this sanctuary, built on the site of his martyrdom and over his grave. The occasional notices of them in the History of the Abbey reach to the time of Symon, the 19th Abbat; and we may suppose that what were accounted the relics of the Martyr at that time remained in the shrine until the dissolution of the Monastery, in 1539, or near upon it. No mention of them is to be found in any printed History or MS. so far as the Compiler's search has extended, nor is any tradition afloat upon the subject; except, indeed, that in the Appendix to

*The History of Saint Paul's Cathedral, London*, by Dugdale, in 1658, the following memorandum occurs of relics preserved there, taken from an old Record in the possession of the Dean and Chapter. "Item unum vas argenteum deauratum ad modum cupæ factum, continens Reliquias Sanctorum Oswaldi, Albani et Dunstani."

It is not an unlikely circumstance to have attended the dissolution of a monastery at this time that some devout member of the fraternity, seeing the storm ready to burst, removed the relics to an asylum known only to himself and a few associates; and the remembrance of the asylum and of the relics died with them.

Mention has been made (page 5) of some memorial of our Martyr, taken out of his tomb and given to Germanus, Bishop of Auxerre, about the year 429. The foreign Church Historians record that these relics were carried by him to Ravenna, and were afterward removed to Rome; whence they consider them to have been carried to Cologne, and placed in the Abbey of St. Pantaleon, about the year 980, by Theophania, wife of the Emperor Otho II. There they remained for many centuries, the Martyr being held in great honour under the name of *Albinus*; a modification which the name underwent that it might not be confounded with that of another Alban, the patron saint of Moguntium (Mayence). At length, in the year 1820, the Abbey of Pantaleon being occupied as a military establishment, and the Church appropriated to the Lutheran service, these relics were removed to the neighbouring Church of St. *Mary in Schnurgasse*; and the ancient Reliquary which contained them was placed in a wooden case over the altar of Saint Anne.

On a late occasion of visiting Cologne, the Compiler, having the advantage of a Letter of Introduction to the Curé of the Church, was favoured by him with a sight of the Reliquary and an account of the Relics contained in it, which are annually exhibited on the Sunday after the 22nd of June.<sup>1</sup> But upon the whole there is reason to conclude that they are not Remains of our martyr.

These Relics were the subject of a paper read by the Compiler at a meeting of the St. Albans Architectural and Archæological Society, 23rd October, 1850, and subsequently printed by the Society.

In the year 1849, on occasion of relaying the pavement, a seal was found near the site of the Saint's Shrine; it is of bone, a material rarely used in the fabrication of mediæval seals, and it is remarkable that the ancient seal of St. Alban's Abbey (page 41) is of ivory.

It exhibits a very curious example of the military equipment

<sup>1</sup> See Remarks on the Festival of St. Alban, p. 60.

of a period which has left few authorities, except in illuminated MSS.



The date to which it may be assigned is about the earlier part of the twelfth century. There is observable in it a close resemblance to the seal of Milo de Gloucester, created Earl of Hereford in 1140, found some time since at Ludgershall in Wiltshire, a representation of which is given in the *Archæologia*, vol. 14, plate 47. All research has hitherto proved fruitless in the endeavour to ascertain any history of the warrior it portrays.

The surname of De Vierli may have originated from a place so called in the honour of Lithaire in Normandy; or it may have been connected with the parish of Virley in Essex, to the south of Colchester.

These remarks are extracted from a notice of the Seal obligingly communicated to the St. Alban's Architect. and Archæolog. Soc. by Mr. Albert Way.

In the East Wall of the Chapel, under the northernmost of three arches walled up at the Reformation, are the remains of an altar, lately laid open. A glass case covers a figure of an Archbishop, in distemper, bearing the name of *S<sup>t</sup>us Willm<sup>us</sup>*.

Saint William was Archbishop of York, A.D. 1140 to 1154. He was son of Lord Herbert by Emma of Blois, sister to Stephen, King of England—canonized by Pope Honorius in 1226. A full account of him, extracted from *Nova Legenda Angliæ* of Capgrave—*Hist. de Dunelmens. Eccles.*—*Acta pontif. Ebor. apud Twysden*—the *Monasticon* of Dugdale—and other authentic sources, will be found in *The Lives of the English Saints*, London, 1844.

Beneath is a coat of arms, Lozengy arg. and gu. There are several ancient delineations of the arms of this Archbishop existent—in the Cathedral of York—on the entrance door-way of St. William's College in that city,—and in a MS. in the Ashmolean Museum, Oxford.

But these differ in some degree from the above, and from each other; all, however, bear the charge of lozenges.

The coat here given is precisely accordant with that which has been always borne by the Fitzwilliam family.

Matthew Paris records, that shortly after the ancient tomb of St. Alban had been found between the altar of St. Oswin and that of St. Ulstan, in the year 1257, the Archbishop of York came for the purpose of pronouncing an oration. This must have been Archbishop Gray: and perhaps this altar might have been adorned with the effigy of his canonized predecessor in honour of the occasion.

On the north side is seen the Watching Tower of carved oak, in which a monk was posted who was designated the Custos Feretri. Matt. Paris, Vit. Abbat. p. 92. In Cotton MS. Nero D 7 (being a Catalogue of Benefactors to this Abbey) mention is made of Robertus de Trunch,<sup>1</sup> custos feretri S̄ci Albani, qui providit huic eccles. unam capam . . . in dorso cape textitur qualiter stirps jesse virgam produxit; and among the persons present at the second election of John of Wheathampsted was Nicholas Geywood custos feretri. The Shrine of Edward the Confessor at Westminster Abbey had the same protection (*Widmore's Hist. of West. Ab. App. No. 3*).

On the frieze of the structure was a series of carvings, representing the memorable events of Alban's history and other singular subjects: and on the upper part of the structure shields of arms, many of which are lost and the rest are much mutilated; but as very accurate drawings exist of them in the library of Charles Dimsdale, Esq. of Essendon Place, they may be restored at some future day. Gough remarks that the device of corn-harvest on the upper fascia seems to indicate that it was the work of Abbat Wheathampsted. Beneath are almeries or lockers, in which the reliquaries and sacred vestments were deposited.

Some idea of the use made of the sacred edifice during the Civil Wars of the seventeenth century may be formed from an inscription, effected probably by the point of a knife, and now almost obliterated, on the south side of the north door-way in the screen: *Hugh Lewis souldier in his Ma<sup>ies</sup> Army taken prisoner at Ravensfield Northampton-scr y<sup>e</sup> . . . . day June 1645.*

This part of the Abbey Church has long been used as the Spiritual Court in which visitations are held, and is designated the presbytery. The seats under the central canopy in the screen are those of the Archdeacon and his officials. An inscription on the railings which encircle the court records that they are a votive offering in the year 1678, by a father on the recovery of his son

<sup>1</sup> His name occurs in a list of monks of this abbey living in the year 1380 (Nero D 7, fo. 31).

from sickness. Charles James, D.D.—the father—was at this time head master of the Grammar School.

By comparing this date with the record on the monument of the son in the south transept, it appears that he was at this time a child seven years of age.

### *The North Aisle of the Saints' Chapel.*

This is of the Early Pointed Style of Architecture, but the north entrance door is of much later date.

On the roof is the sacred monogram, I. H. C. They are the radical letters of the name of JESUS in the Greek form. Subsequently in the Western Church it became transformed into I. H. S. the three letters being still representative only of the name. On the reliquary of Saint Alban at Cologne the sacred name is written JHESUS; and in the Chapel of Chénonceaux, near Amboise on the Loire, IHES. But in later times this symbol was adopted by the order of the Jesuits as their peculiar badge, and explained by them as composed of the initial letters of *Jesus Hominum Salvator*. See *An Argument for the Greek Origin of the Monogram I.H.S.* a paper read before the Cambridge Camden Society, May 25, 1841, and also the preface to a Catalogue of MSS. in the King's Library, Brit. Mus. by David Casley, London, 1734.

### *The Retro-Choir or Sanctuary.*

The construction of this part of the Church may be referred to the latter half of the 13th century. The Holy Lamb of St. John the Baptist and the Eagle of St. John the Evangelist which adorn the ceiling are the cognizances of John of Wheathampsted.<sup>1</sup> Reference is made to these insignia of the Abbat in a Latin inscription over the Eastern Arch of the Tower. They were also placed by Wheathampsted upon the censers, basins, and other articles of plate which he provided for the Church.<sup>2</sup> The illumination of

<sup>1</sup> In a Chapel at Tittenhanger he caused to be painted on the walls the similitude of all the Saints of his own Christian name of John, with these verses:—

Cum fero par nomen, par ferre precor simul omen.

Tum paribusque pari—licet impar—luce locari.—*Weever*.

<sup>2</sup> The Church has at intervals since the dissolution of the Abbey received contributions of money for repairs and restorations.

In A. D. 1612—James the First, by brief. “That monarch took a personal view  
“ of the structure as he made his progress into the north, and ‘out of his  
“ ‘ princely zeal and pious inclination to preserve so antient a monument and  
“ ‘ memorable witness of the first conversion of this Kingdom from paganisme

Wheathampsted's portrait in MS. Nero, D 7, in the Cottonian Library, is adorned with an Eagle volant and a Lamb passant; Mr. Gilbert Scott has remarked that a blue ground may be perceived in places where the later colour is defective, which goes to show that the ceiling was decorated at the time when this part of the structure was built.

In viewing this part of the building, the eye is soon drawn to the magnificent *Screen behind the Altar*—closely resembling that of Winchester Cathedral.

“ “ to Christianity, granted a Brief for collections to be made throughout England and Wales, for the speedy repair of the same; and about two thousand pounds were thus collected; which was most justly and truly expended.”  
(*An Old MS.*)

1681—Charles the Second, by brief. The East window bears date 1683 in stained glass, in record of the expenditure upon the building in that year; and at the same time the arms of certain nobility and gentry, who contributed, were hung up at the foot of the groinings in this part of the Church.

1689—William and Mary, by grant out of certain Ecclesiastical Funds.

1721—George the First, by brief.

1764—George the Third, by brief. On the petition of the Minister and Churchwardens, the Archdeacon, Mayor and others; stating amongst other particulars, that the south wall together with the great window is become very rotten; and is in great danger of falling into the Church. (This probably was the occasion when the window of the South Transept was framed in wood.)

1832—William the Fourth, by voluntary contributions, chiefly in the County of Hertford. Great repairs and improvements were effected by Mr. Cottingham the architect; especially the entire restoration of the great south window in stone, in conformity with the opposite window in the north transept, the opening of all the windows in the clerestory of the nave, and removal of the belfry; of which the floor was constructed between the Clerestory and Triforium of the Tower.

1856—A public meeting of the County of Hertfordshire was held on the 5th of April at the Court-House, St. Albans, the Earl of Verulam, the Lord Lieutenant in the chair, to consider the best means of restoring and upholding the Abbey Church, and of obtaining for it the dignity of a Cathedral. A Report on the state and capabilities of the Church, which had been drawn up by Mr. G. Gilbert Scott, the eminent ecclesiastical architect, at the Lord Lieutenant's request, was read; and resolutions were carried unanimously to the effect that the permanent restoration of the building would be secured, and the spiritual interests of the country greatly promoted by its being made a Bishop's See; and that subscriptions be forthwith entered into with a view to the entire restoration of the Church and its adaptation to the purposes of a Cathedral. Subsequently, when the Committee appointed by the meeting, to confer with the Ecclesiastical Commissioners and Her Majesty's Government and to receive subscriptions and apply them, was given to understand that there was no present hope that the resolutions of the meeting would be acceded to, it was determined that the existent subscription list should be cancelled, and another opened for the exclusive purpose of sustaining and repairing the building. The amount of this second subscription enabled the Committee to purchase a plot of ground on the north side of the Church, thereby rescuing it from the desecration of cottages to be built closely adjacent to the whole range of the north walls; and during the years 1860-1 very important works were carried out by Mr. Gilbert



It is considered to have been the work of William Wallingford, 36th Abbat; but the arms of Wheathampsted are over both the doors behind and over the north door in front.

The thirteen niches in the centre were probably designed to receive images of our Saviour and his Apostles. The defaced portion was formerly hidden by a frontage of very debased character, which was removed by Mr. Cottingham in 1832. In Dr. Stukeley's *Itinerarium Curiosum*, published in London, 1720, is a plate representing a Crucifix attached to this central part of the Screen, and exactly corresponding with the present Cruciform Tracery; but showing no vestige of the half-destroyed tabernacles. The question is whether he had seen the tracery now laid open, or took the outline of the cross from some earlier description or drawing of it.

The Stone Steps are a late restoration; and a faithful one, as regards position. But the originals were of Purbeck marble, and the ends of them had been preserved from destruction by serving as the foundation for *the Chantry Tomb of Abbat Ramryge*, bearing a curious inscription, which would escape observation unless attention were drawn to it. It begins at the east end of the north side, and terminates in the middle of a word at the west end, beginning again at the west end of the south side. *Sancti Spiritus assit nobis gracia.<sup>1</sup> Veni Sancte Spiritus, reple tuorum corda fidelium; et tui amoris in eis ignem accende. Amen.* This Chapel contains the remains of several members of the Ffarrington family of Lancashire; and the date, 1678, on the door probably records the time of the first interment. In memory of these recent occupiers of the tomb there is painted, on the north wall within, a coat of arms, Baron and Femme per pale Ffarrington and Garrard.

The simple structure opposite to it—*the Sepulchral Chapel of Abbat Wheathampsted*—is in strong contrast with the elaborate

Scott, of which the following is a summary. Extensive excavations were made in the ground which had been purchased, so as to open out the walls to the original level; the earth having gradually accumulated against them, to the height of about ten feet in front of the transept. The parts of the walls thus exposed to view were carefully repaired and the foundations underpinned where found defective, at the same time that an air flue was constructed at foot of the wall.

Drains were also formed to receive the water conducted from the roof by pipes and conveyed into a main sewer, now first constructed, which discharges into one of the town sewers. The roof of the north aisle of the nave was renewed in its whole length. At the east end the buttress of the choir aisle, which was giving way, was thoroughly restored, and a perpendicular doorway which had been walled up opened out.

The works thus completed were all of great importance to the stability of the building; while the appearance of the whole north elevation and of the interior of the Church is very considerably improved.

<sup>1</sup> These words form part of the "Sequence" in the Salisbury Missal, and the Antiphon for the Psalms for Whitsuntide.

workmanship just examined. Weever states that this Abbat was buried in his own Chapel, which he had provided in his lifetime. Dugdale records that his figure *in pontificalibus* was formerly upon a blue slab beneath the canopy, and Weever has preserved the inscription.

In this tomb is deposited, for the sake of protection, *the very fine Brass of De la Mare*, 30th Abbat. It is considered to be of Flemish workmanship, and was made under the direction of the Abbat himself, as was also that of his predecessor Mentmore; they also rest side by side in the Choir. There are engravings of it in Carter's *Specimens of Ancient Sculpture and Painting*, and Clutterbuck's *History of Hertfordshire*.

At foot of the altar steps are the gravestones of four successive Abbats, whose names are here given on the authority of the Harleian MS. 3775-16, *Monumenta Eccles. S. Albani*, bearing date 1429. The nearest to Wheathampsted's tomb marks the grave of De la Mare; the second, that of Michael Mentmore; the third, that of Richard Wallingford; and the fourth the resting-place of Hugo de Eversden. Abbats Roger de Norton, John de Berkhamsted, and John de Marinis, were buried near the great candelabrum in the middle of the Retro-choir.<sup>1</sup>

Matthew Paris (*Vitæ Abbat. f. 133*) gives a detailed account of the ceremonials on the death and burial of an Abbat, and (fo. 166) of the process of election and confirmation. The Register of St. Albans Abbey in C. C. C. Camb. contains a beautiful Illumination illustrative of the process of election of a new Abbat on the death of Abbat John Moote. It is described in Coles's MS. vol. 42.

West of the stone of Michael Mentmore is the Brass Figure of a Knight, in complete plate armour of the Yorkist period. He wears the Yorkist collar of Suns and Roses, adopted by Edward IV. after the battle of Mortimer's Cross, in 1461.<sup>2</sup>

The inscription is now altogether lost; but the following portion of it has been preserved by Carter.

. . . . . knyght son & heire to Edmond erle of Kent.  
 . . . . . d the fourth hole sister to our sov'raine Lady the  
 . . . . . yere of our Lorde A 1480, and of the kyng  
 . . . . . ke; on whose soule God have mercy. Amen.

The "Knyght son and heire to Edmond erle of Kent," originally Lord Grey of Ruthyn, and created Earl of Kent by Edward IV. was Sir Anthony de Grey. His mother was Catherine,

<sup>1</sup> The portion of the manuscript recording these monuments will be found in Gough's *Sep. Mon.*

<sup>2</sup> A collar of SS. was introduced by Henry IV. as the distinctive badge of adherence to the House of Lancaster. See *Monumental Brasses and Slabs*, by Rev. Ch. Boutell, London, 1847.

daughter of Henry Percy, Earl of Northumberland. It has been stated that he was killed at the second battle of St. Albans ; but as that was fought on the 17th of February, 1461, the difference of dates is a sufficient proof of error.

“ Our Sov’raine lady ” was Elizabeth Woodville, Queen of Edward IV. who had been previously married to Sir John Grey of Groby, killed in that battle, fighting on the side of Lancaster. The two Knights, being of the same family, have been mistaken for each other.

One of the shields lost from this stone was recovered some years ago, having been discovered in an old iron shop in the suburbs of London by an Antiquary, who purchased it and returned it to the Abbey. It bears quarterly first and fourth barry of six arg. and az. ; in chief three torteaux, *Grey*. Second and third quarterly, first gu. seven mascles conjoined or. 3. 3. 1. *Ferrers of Groby* ; second and third barry of 10 arg. and az. ; an orle of martlets, gu. *Valence*. Fourth arg. a manche sa. *Hastings*.

To the right of this memorial is the Brass of Robert Beauner, A.D. 1470—a Monk of the Abbey—holding in his hand a heart, and having a scroll inscribed with the text, *Cor mundum in me crea Deus* (Ps. li. 10). The record at foot states that he held various offices in the Monastery through a period of more than forty years.

Adjacent is a stone which once exhibited in brass the figure of a Monk kneeling at the foot of a cross, by which stood the Virgin and St. John. It has been despoiled of all except the legend issuing from the mouth of the suppliant, and claims to be sustained a little longer in remembrance for the spirit of Christian faith which it manifests, and the beauty of the language in which its sentiment is clothed.

“ *Salva Redemptor plasma tuum nobile  
Signatum S̄co vult’ tui lumine  
Nec lacerari sinas fraude dæmonum  
Propter quos mortis exsolvesti pretium.*”<sup>1</sup>

*Save, O Redeemer, thine ennobled workmanship marked with the sacred light of thy countenance, suffer not those for whom thou hast paid the penalty of death to be destroyed through the deceit of devils.*

The Canopied Brass of Abbat Stoke, close to the north door, exhibits the ruin of an elaborate work of art. Elias Ashmole (MS. 784) on the occasion of a visit to the Abbey, 19th July, 1657, notes of Abbat Stoke’s stone that it is “ adorned with brass—work—the Abbat is in his habit, and at the bottom of his feet

<sup>1</sup> This is a verse from the hymn in the Salisbury Breviary, *Annue Christe sæculorum Domine!*

*Hic jacet obitus,*" &c. So that the brass effigy of the Abbat seems to have been existent at that time. An Engraving of this memorial, when in a much more perfect state, will be found in Gough's Sepulchral Monuments.

Westward of this Slab is the Grave of Richard Stondon, a priest. Only the inscription remains.

On the verge of a defaced Slab is an inscription in Lombardic<sup>1</sup> characters, which Messrs. Buckler transcribe thus: "Le Abbe  
" Johan gist ici-Deu de sa alme eit merci; vous ke par ici passes,  
" pater e ave pur lalme pries; e tous ke pur lalme priunt Deu-  
" karaunte ans e karaunte jours de pardun averunt." The inscription is much mutilated, which has caused different versions to be given of it. See those of Gough and Carter. They are certainly wrong in reading Richard instead of Le Abbe Johan. It most probably indicates the resting-place of Abbat John of Berkhamsted, who was buried, according to Walsingham, in front of the High Altar.

On a Stone adjacent is the figure of a lady, coupled with one of a gentleman in armour, of which the lower half is preserved in the monument of Abbat Wheathampsted; and the inscription, now lost, bore the names of Bartholomew Halsey and Florens his wife.

Immediately on the left, are the almost brassless remains of what has once been a handsome design. The matrix exhibits the figure of an Abbat wearing the mitre, and holding the pastoral staff, with the vexillum attached. Some portion still remains of the border inscription, taken from Job xix. 25, and having between each word some strange device. The Evangelistic emblem of St. Luke still remains in one of the angles; besides an inscription at foot,

*Hic quidam terra tegitur, peccati solvens debitum,*

*Cui nomen non imponitur, in libro vitæ sit conscriptum.*

*One is here covered with earth paying the debt of sin, whose name is not placed on this record. May it be written in the Book of Life.*

Mr. Herbert Haines, of Paddock House, Gloucester, wrote a paper, read before the Oxford Architect. Society, in which he gives his opinion that it is the memorial of Abbat John Moote.

The lower part of the effigy is an interesting specimen of a palimpsest brass. It displays at the back of the plate the lower part of the figure of a female, having at her feet a dog, wearing a

<sup>1</sup> Epitaphs were first inscribed in Roman Capitals. About the seventh century a small hand was introduced. Lombardic characters became general on tombstones in the thirteenth, old English about the middle of the fourteenth century. (Gough's Introduction.)

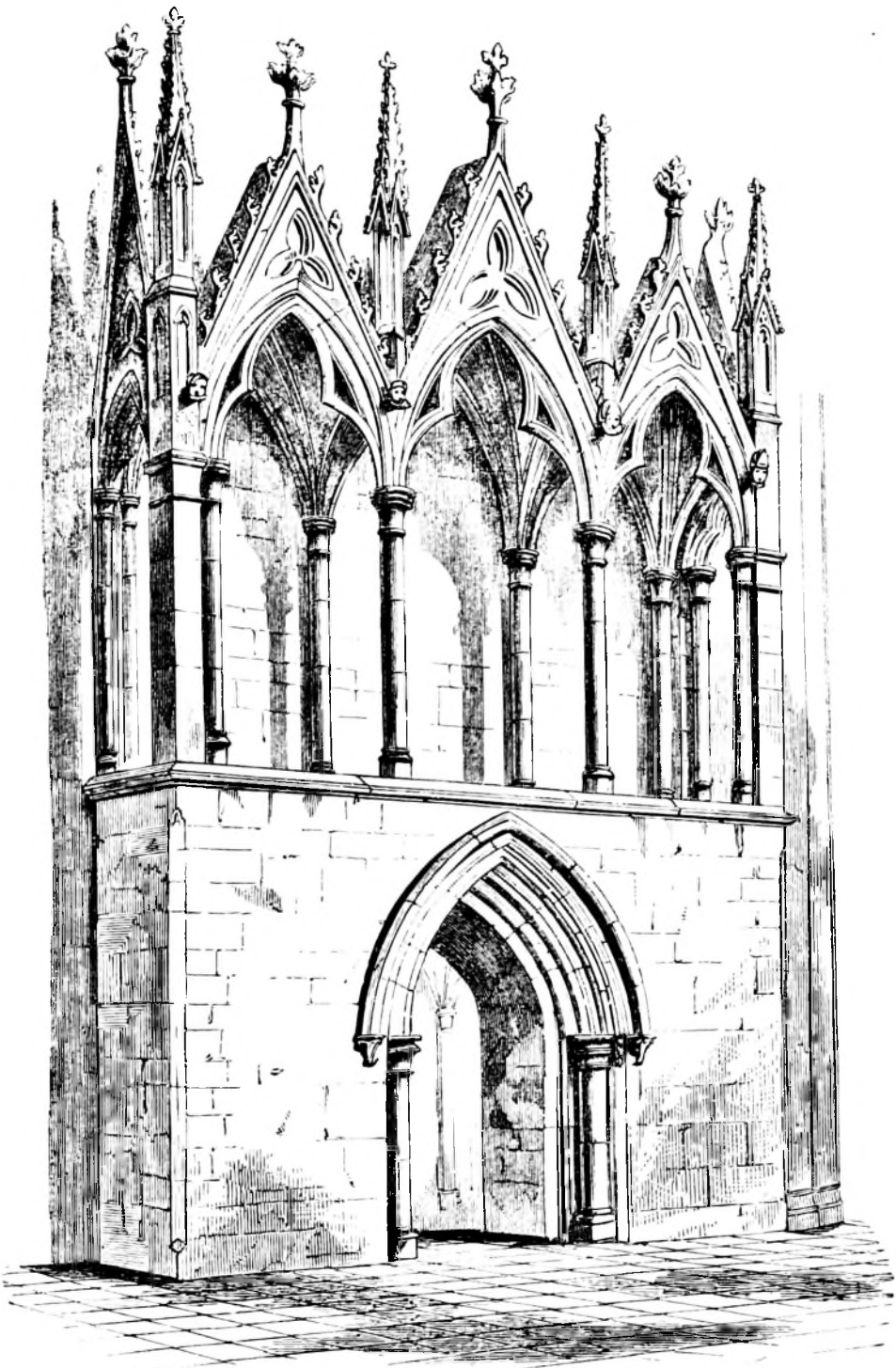
collar of bells. The term palimpsest originally and properly applies to the skins used for writing, before the invention of printing, which had undergone the process of erasing a former writing, in order to replace it by some other subject. The custom is referred to by name—in *palimpsesto*—by Cicero, ad Fam. 7. 18.<sup>1</sup>

Some Remains have been observed of a Structure in the Choir, projecting from the South Wall, under the first arch from the Tower, the panelling was lately removed under Mr. Gilbert Scott's superintendence; and it was then ascertained that the ruins of the structure lay packed up in fragments, in a Norman doorway in the wall, which had been formerly noticed by Mr. Buckler as one of a series connecting the Apsidal Chapels. The fragments were put together under Mr. Gilbert Scott's direction, and the accompanying engraving, from a sketch made at the time by himself, may be considered to approach very nearly to the figure of the Structure when it was complete. The Archway in the lower part of it coincided with the Norman opening, and thereby prevented the passage from being blocked up. The character of the architecture resembles that of the Eleanor Crosses, though a trifle earlier, and it may have been the work of Abbat Norton a few years before Queen Eleanor's death. But the precise purpose of it is at present unknown.

<sup>1</sup> "A curious example (of a palimpsest brass) occurs in Saint Margaret's, Rochester, where the representation of a Vicar of the Church, who died in 1495, is found on both sides of the plate; the only difference being slight variations in the ecclesiastic costume; the first having evidently presented some impropriety in that respect, for which it was cancelled, and the figure given in due form on the other side. It is described in the Gentleman's Mag. Dec. 1840. At Bromham, in Bedfordshire, are fine brasses, representing Thomas Wideville, Esq., who died about the year 1435, and his two wives, in the costume proper to the time of Hen. VI. These, by an extraordinary reappropriation, have been employed 100 years later to supply a memorial for the descendants in the fourth generation of the sister of the individual for whom they had been originally designed, viz. for Sir John Dyve, who died in 1535. This curious monument has been engraved for Lysons' Bedfordshire (*paper on palimpsest Sepul. Brasses by Albert Way, Esq., read before the Society of Antiquaries, 2 Feb. 1843*).

Many interesting examples of palimpsest brasses will be found noticed in *Monumental Brasses*, by Rev. Charles Boutell, M.A., London, 1847, and *A Manual of Brasses*, by Rev. Herbert Haines, M.A., Oxford and London, 1861.

"I noticed an example of a stone which had been made to do duty twice. On one side of it is inscribed IRENE IN PACE, on the back is found HILARA IN PACE. Just as mediæval brasses and recent tombstones are sometimes found engraven on both sides, so it is found that it fared in these resting places of the dead." (The Roman Catacombs, in Letters to Home Friends, by J. W. B. Oriell Coll., Oxon., Nov. 26, 1860.)



ANCIENT DOOR-WAY AND STRUCTURE.



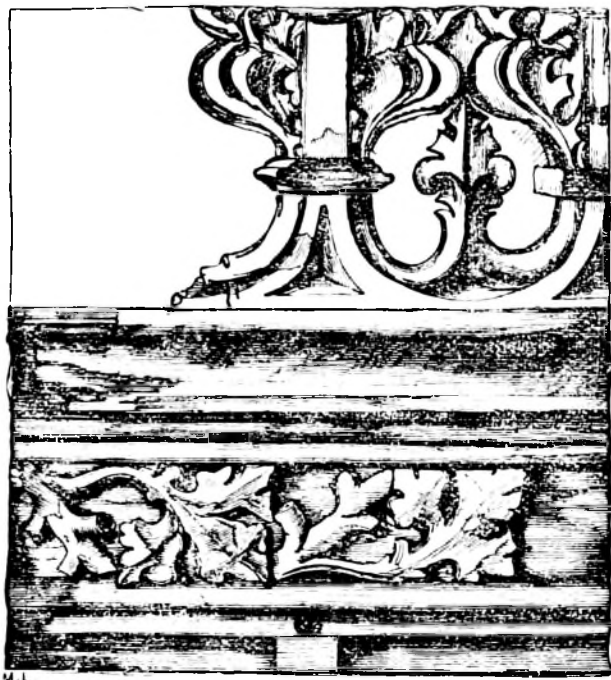
*The Tower.*

OVER the crown of the arch upon which the east side of the Tower rests is the Coat of Arms of the Monastery. This Shield stands between two others. 1st, gules, three crowns or. (Mercia). 2ndly, Quarterly, gules and or, four lions rampant, counterchanged. There are two shields in Abbat Ramryge's tomb bearing quarterly four lions rampant; and the same, now lost, was in the brass of Abbat Stoke. The appropriation of this coat seems not to have been ascertained. It is also to be seen with seven others carved in stone in the chancel of Luton Church.

The end of the beam of the rood loft is still to be seen in the centre of the pier on the south side. It was lately taken out for the purpose of sawing off the portion embedded in the wall, which was accidentally found to be a very interesting relic of the original carving and gilding, and is now to be seen in the Presbytery. The portion projecting was replaced as it now appears.

The notice by Matthew Paris of a lofty octagonal lantern and tapering pinnacles, added to the Tower by the same Abbat, places it beyond doubt that considerable alterations were made under his direction in this feature of the building.

We have no clue to the extent or exact description of the work;



ROOD BEAM.

and it has disappeared in the course of subsequent alterations. There can be no doubt that the interior of the lantern lost a noble

embellishment in the ribbed oakwork with which it was roofed. It would seem from the ancient descriptions, that this octagon was elevated above the summit of the parapet, and based upon the eight ribs, which descended to corbels fixed in the angles, and between the windows. The design may be supposed to have resembled the upper part of the central lantern of Ely Cathedral. (History of the Architecture of the Abbey Church of St. Alban.)

The Roses of York and Lancaster are conspicuous in the painted ceiling.

The Visitor should now return to the North Aisle of the Choir, and he will observe on the right, just before entering the Transept, a window of perpendicular date now occupying an archway which communicated between the adjacent apses and the aisle. (See Ground Plan of the Building.)

Directly opposite to it is a Norman Archway leading into the Chancel or Retrochoir.

### *The North Transept.*

It has been remarked by Dr. Ducarel (*Ang. Norm. Antiq.* p. 51), that the inside of the Transepts of this Church very much resemble those of the Abbey Church of St. Stephen at Caen in Normandy, built by William the Conqueror in 1064. And it probably would be so, considering that the present structure was raised only thirteen years after, by Abbot Paul, kinsman of the Conqueror.

On the east wall are some remains of a Fresco, representing the incredulity of Saint Thomas. It may be assigned to the fifteenth century. A copy of it has been adopted for a memorial window in the south aisle of the Baptistery.

In the Centre of the Ceiling is a rude representation of the Martyrdom of Alban. Gough considers the painting of the ceilings of the transepts and baptistery to be the work of Abbat Wheat-hampsted in the fifteenth century; but Clutterbuck remarks, that, as the arms of the Duke of Somerset in the North Transept appear with the augmentation granted to that family<sup>1</sup> upon the marriage of Henry VIII. with Lady Jane Seymour, A.D. 1536, this painting must be subsequent to that occasion.

On the east side, the recesses under the arches were occupied by altars in place of those which had been removed with the projecting apses. They are considered to have been taken down in the fifteenth century.

<sup>1</sup> (Quarterly, 1st and 4th or, a pile gules, charged with three lions pass. gard. or; between six fleurs de lis az. *the augmentation*; 2nd and 3rd gules, two wings, conjoined in lure, tips downward, or; *the original arms of Seymour.*)



Observe that the two Norman windows in the lower stage of the face of the transept were blocked up for the introduction of the perpendicular window in the fifteenth century.

The pilasters have been removed from the lower part of the walls on account of the side altars.

The Columns of the Triforium in the Transepts and Tower are remarkable for their rudeness and want of uniformity. It is the opinion of J. C. and C. A. Buckler regarding this feature of the building, that "the greater number of the circular and octagonal pillars, in addition to those distinguished by bands, which in both transepts are all placed on the east side, are of a date anterior to the Conquest, and can scarcely be supposed to have occupied a prominent and dignified position until the present was assigned to them in the Norman Abbey. There can be little temerity in regarding these columns as remnants of the Saxon Church, which was superseded by the present structure."

A portion of the wall has been cleared of the coat of plastering, in order to show the material and mode of its construction.

The material was taken from the ruined walls and buildings of Verulam (p. 11), and the construction exhibits, as might be expected, a certain degree of similarity with the blocks still remaining of the Roman city wall.

### *The North Aisles of the Baptistery and Nave.*

THE Visitor will observe on the left hand the massive structure of the Norman Piers. Messrs. Buckler remark, that the rectangular pier was selected for the design on account of the facility of shaping its angles, with the brick as it was found; and that in general, the material, brought together with so much labour and diligence, had its share in determining the character of the design of the Church.

The nine windows of these aisles are the work of Abbat Wheathampsted, between 1420 and 1440, who also inserted stained glass. Weever (*Anc. Fun. Mon.* p. 562-566), describes some of the subjects, and gives the inscriptions attached to them. Certain inverted sentences in them, Carter remarks in alluding to the fragments which remain, are indisputable marks of this sententious Abbat. In one of these windows have been brought together nearly all the poor remains of the stained glass, which was once a predominant ornament of this part of the building. The Lamb and Eagle, the cognizances of Wheathampsted, belonged originally to this window. The four royal coats of arms are those of Edward III. and three of his sons. That of Edward the Black Prince is distinguished by a label argent; Lionel Duke of Clarence

bore a label arg. having a canton gules in each point, and John of Gaunt, Duke of Lancaster, bore a label ermine.<sup>1</sup>

In the window next on the west is a coat of arms which has not been disturbed from its original position—az. a saltire or, within a border gu. charged with nine mitres or. As this coat is composed of the arms of the Abbey augmented by the charged bordure, and as there is a precisely similar shield in a window of Lichfield Cathedral (Shaw's Staffordshire, vol. 1, plate 22), we may conclude that it is the Coat of Abbat Heyworth, promoted to the See of Lichfield in 1419. There is a difficulty, however, in reconciling this to the fact that the arms of Heyworth, still existent on a tomb in Wheathampsted Church, are altogether different from the above, being arg. three bats with wings extended sable. (See page 30.) Perhaps Heyworth assumed this bordure on being appointed to a *mitred* Abbey, or when promoted to the See of Lichfield. Either supposition will agree with the fact that the shield was inserted in the window by his successor Wheathampsted.

### *The Nave.*

THE Visitor is recommended to pass on through the Nave towards the west, having first examined the western face of St. Cuthbert's Screen, and the traces of two altars upon it. The high altar was for the service of the people congregated in the Nave; and that on the north side of it may be accounted an "altare animarum," at which masses were celebrated for the dead. (Dugdale, Monast.)

On the south side will be observed four heads, on which the hood mouldings of four arches rest. Over the head of a king are the arms of Mercia—of a queen, three lions of England—of a Bishop, the arms of Edward the Confessor—of an Abbat, those of the Abbey.

<sup>1</sup> The label of the *Black Prince* had, in all probability, been changed from azure to argent in consequence of the az. of the shield of France having required a different tincture. That of *Lionel, Duke of Clarence*, was the traditional coat of Clare, anterior to the well-known chevrons; and is to be attributed, as well as the designation of his dukedom, to his alliance with an heiress of that family: and, in like manner, the ermine of *John of Ghent*, who was Earl of Richmond before he was Duke of Lancaster, was taken from the arms of the former Earls of Richmond.

At this period the labels were of three or five points indifferently, according to the fancy of the artist or the space he had to occupy; and neither was the number of fleurs de lis, ermine spots, &c. of the respective labels fixed; though in general there were three on each point. (Extracted from a Tract entitled *On some Marks of Cadency borne by the Plantagenets*, by Weston S. Walford of the Temple, from No. XXVI. of the Archæological Journal)

The change of architecture is next worthy of observation. Originally the Norman style extended to the extreme west; and the transformation was commenced by the conversion of the porch and nearly half the length of the Nave into Early Pointed (see p. 19). The termination of this change on the north is remarkable; inasmuch as the bay about to be transformed shows that a change had taken place in the design; there being but one window instead of two in the new clerestory.

At a later date, on the fall of the remaining Norman Structure on the South as far as Saint Cuthbert's Screen, the repairs were made in the decorated style of the day (p. 23).

An Epitaph on the last pillar but one on the north, indicates the place of sepulture of the celebrated traveller, Sir John de Mandeville, a native of the town. But Weever, who wrote in 1631, says that he saw his tomb in the city of Liège, in the Church of the Guiliamites, bearing date 16th November, 1371, and he gives the inscription on it.

The charge of the escutcheon over the epitaph could not be given in former editions of this description, from the almost entire obliteration of the lines in it. But the compiler has since met with a note of the Inscription and Coat of Arms in Elias Ashmole's pocket-book (No. 784, p. 40, in the Bodl. Lib.) dated St. Albans, 19 July, 1657. The former agrees with that in Latin which is now existent, and has at foot the date 1622; the coat of arms is—party per pale sa. and gu. surmounted by a label of five points ar. for difference. Upon this authority, confirmed by such traces as remain, the coat has been renewed.

Salmon (in his Hist. of Hertfordshire, 1728) writes, "Here is also an English and Latin epitaph for Sir John Mandeville, &c."<sup>1</sup>

Ortelius,<sup>2</sup> in his Itinerarium, 12mo. Ant. 1584, has given the epitaph which he found in the Abbey of the Guiliamites above-mentioned, and says, that upon the same stone was also a void place for a scutcheon, wherein he was told was formerly a brass plate with his arms engraved thereon, viz. a lion arg. with a lunet gu. at his breast, in a field az. and a bordure engrailed or. This coat was borne by Sir Roger Tyrell of Hartfordshire in the time of Edw. I. Cotton Lib. Tib. D 10, p. 155. There are about thirty different coats of Mandeville; differing very much from each other; and no one agreeing exactly with the above description. There are nineteen manuscripts of his Voyages and Travels in the Brit. Mus. The Cotton MS. Titus C 16, was written about the year 1400. There is also a vellum MS. in 4to. in the University Library of

<sup>1</sup> Or rather the epitaph is partly in Latin and partly in English.

<sup>2</sup> Camden published his *Britannia* in 1586, having been ten years about it; and says that he was put upon it by Ortelius.

Cambridge, to which the same date is ascribed. The first printed edition was by Wynkyn de Worde at Westminster, 1489. The compiler took occasion of being at Liège to enquire into the subject, and found only the site of the Church and some remains of the conventual buildings; the structure having been destroyed and the fraternity scattered at the time of the French Revolution. No intelligence could be obtained regarding the monument in question.

When the repairs of the Church were going on in the years 1860-1, under the direction of Mr. Gilbert Scott, the ground was opened at foot of the north wall externally, and the site of an extramural chapel was discovered, as also many fragments of the ornamental parts of the structure heaped together.

This led to subsequent openings in the interior, developing bases of columns corresponding in position with those which separate the aisle from the nave, and showing that the extramural chapel occupied two bays in length. The entrance to the North Tower was laid open at the same time (see p. 35).

In the Porch of the North Aisle are seen three stone coffins, lately discovered just below the level of the original pavement. The lid of the central coffin was raised at the time, and a perfect skeleton was seen enveloped in a black woollen garment, the vestment of a Benedictine monk. A stick or staff, apparently of hazel wood, was placed in the hand as a walking-stick; it had been broken into four parts. Matt. Paris (*Vitæ Abbat.* p. 133), describes the process of interment of an Abbat, writes that the body was brought from the chamber where the Abbat expired to the infirmary, and there clothed in pontificals . . . *et dextro sub brachio baculus consuetus*, "and the accustomed staff under his right arm."<sup>1</sup>

A portion of the garment and of the stick were taken before

<sup>1</sup> The late very Rev. John Merewether, D.D., Dean of Hereford, in a paper read before the Soc. of Antiq. June 11, 1846, mentions the opening of a coffin in Hereford Cathedral in which a hazel wand was found. While some workmen were employed in improving the churchyard of Coldingham (Berwickshire) they came upon the tombs of two of the priors. One is that of Ernard, who was prior from 1202 to 1208. . . . The slabs were removed, and the two workmen went down into the vault with lighted candles in their hands. The body of Ernard is sewed in leather. His shoes were found at his feet and a *hazel wand* about thirty inches long lying upon his breast. (London Paper, May, 1857.) In one of the stone coffins discovered at Etran on the 11th of March, 1859, the Abbé Cochet, Hon. F.S.A., found lying across the body a *hazel stick* or wand about forty or fifty centimetres long. Some tombs in the Abbey of St. Wandrill (of the Monkish period) were found to contain the bodies of ecclesiastics with leathern boots and a *hazel wand* the same length as the tomb.

Montfaucon speaks of a *hazel stick* discovered in 1645, in the coffin of Queen Bilichilde, wife of Childeric the Second, in the choir of St. Germain des Prés. In the Suabian graves at Oberflacht were found *hazel wands* seven feet long. (*Archæologia* xxxvi. 136.)

closing up the coffin, and are now in a small glass case in a locker in the presbytery for the inspection of visitors.

The lower portion of the Central Porch is the work of Abbat John de Cella, 1195 to 1214, who began the transformation of the Norman structure. But all above the columns, as also the porches of the aisles, are to be attributed to Abbat Trumpington, his successor. It appears that, two centuries after, the front of this central entrance was taken down, and the present massive walls and arch were set up as an abutment to the older work. A channel left open after trial made here and in several adjacent places by Messrs. Buckler at the time of their general survey of the building, exhibits the original floor, three feet two inches below the present level. Mr. Gilbert Scott accounts for this by considering it to have been part of the plan of John de Cella to make the entrance considerably lower than the general floor of the Church, which was to be approached by steps, but his successor continued the work on the old level.

The great West Window is the work of Abbat Wheathampsted.

The Painting of the Ceiling is probably of the fifteenth century, though it is only carrying out the idea of the twelfth—a flat painted ceiling like that of Peterborough Cathedral; and this was the usual and appropriate internal covering of our Norman churches.<sup>1</sup>

A Latin inscription under the window records that the Courts of Justice were adjourned from London to this town in the reign of Henry VIII., and again in that of Elizabeth, on account of pestilence raging in the capital. Fabyan's New Chronicle of England and France records, under the combined dates 1543-1544, "this yere was a great death in London; which continued so long that there was no Terme kept at London at Michelmas; but was removed to Saint Albones and there kept." And in a book belonging to the Corporation of St. Albans there is the following entry, as given by Clutterbuck. "20 January, 31 Eliz. A. D. 1589, 4s. and 8d. paid to John Saunders for nayles for the work in the Church for the Assizes."

The slender pillars of Purbeck marble detached from the wall, were intended to support a groined roof, of the kind afterward added to the Sanctuary, or easternmost portion of the Choir. (*Buckler.*)

The pavement of the Nave is of late date; said to have been the gift of Philip Stubbs, Archdeacon of St. Albans, 1715 to 1738, and paid for out of a legacy bequeathed to him by a lady.

<sup>1</sup> See J. H. Parker, F.S.A., in *Gent.'s Mag.*, May, 1862.

*Paintings in Nave.*

SOME interesting frescoes have lately been laid open on the west faces of the Norman piers between the Nave and north aisle, and also on the soffits of the arches, which will be best seen by the visitor on returning from the west end.

For the following notice of them the editor is indebted to Mr. J. G. Waller.

The ancient distemper paintings in the Nave of St. Alban's Abbey Church are in accord with the simplest plan of decoration; the same subject being repeated several times. In the small village church at Ulcombe, Kent, the same plan is followed, on each pier the figure of Christ crucified being repeated in the same manner.

The earliest example is that on the north side, where the more recent additions join the ancient pier. It represents the Crucifixion, the cross taking the form of a tree, or being in heraldic language *raguly*. St. John is on the left of the cross and is holding a book; the Virgin is on the right side. Beneath this is the Virgin and Child; the former is crowned, seated upon a throne, and holding a sceptre in her right hand. Above, on each side, issuing from clouds is an angel censuring. The general treatment of the subjects, the ornamentation, especially the key pattern, show that this must be very early in the 13th, or, perhaps late in the 12th century.

On the south side of the pier are the remains of a gigantic figure of St. Christopher with the infant Christ, but it does not appear to be earlier than the 13th century, and is so much defaced that details are difficult to be made out. The head of St. Christopher seems to have on a large hat of Flemish shape, and there appear to have been scrolls bearing the usual legends which accompany this subject.

The next pier repeats the subject of the Crucifixion—the Virgin with clasped hands is on the left side, St. John on the right. The background has a simple form of diaper. The Virgin and Child enthroned as before, beneath a cinque-foliated arch or canopy, is placed underneath. This from the details must belong to the early part of the 13th century.

The third pier again repeats the subject, but the tree-like form to the cross is given up. The Virgin is on the left side with hands clasped together; St. John on the right resting his head on one hand. Beneath this we get a pointed arch subdivided into two compartments; in one of which is a figure of an angel, and in the other the Virgin Mary. This, of course, represents the Annunciation. The date is of the 14th century, and is mostly executed in simple outlines.

The fourth pier also repeats the Crucifixion, but by a single figure only, of very rude execution; the termination of the arms of the cross are cut off at an acute angle. The Annunciation is repeated beneath, both figures being represented standing beneath two pointed arches: date 14th century.

The fifth again repeats the Crucifixion; it is given on a red ground, and the figure of Christ is much draped, the Virgin and St. John are introduced by the sides of the cross in the usual manner. Beneath is the subject of the Coronation of the Virgin. Both figures of the Virgin and that of Christ are seated upon a throne, the latter holds the book of the Gospels, the cover of which is shown as richly ornamented. Above, on each side, are angels censuring, the thuribles hanging down below the arched canopy, have been mistaken for *gloves*, but their true character is, when closely examined, unmistakeable. The whole of this work is of the best time of the 14th century, and is well executed. On the south side of this pier the Crucifixion with the Virgin and Child beneath is again repeated, but it is very slightly executed, and by a feeble hand of the same age.

On the sixth pier are the remains of a large figure of Christ in his glory, such as is seen at St. Stephen's Chapel in Winchester Cathedral. It is too much effaced to describe, but there are indications of a scroll on which doubtless was inscribed, "Salus Populi ego sum." On the south side of the nave, opposite to St. Christopher and on one of the clustered piers of the 14th century, are some very slight remains in outline. There are portions of the figures of the Virgin and Child, and a king kneeling, which proves the subject to have been the Adoration of the Magi. Close beside this, turning into the aisles, are remains also of what must have been the same subject repeated. Traces of the Virgin and Child are upon one of the columns, and near it there is a standing figure, very simple in composition, which appears to be one of the Magi with presents.

Most probably these paintings indicated "stations" as now observed in continental churches, at which prayers were offered up during processions, &c. This accounts for the arrangement, as well as for the repetition of the subject.

The frescoes were laid open by the late Dr. Nicholson in 1862.

*The South Aisle of the Nave.*

THE Ground Plan of Newcome exhibits a Staircase in the South-West Angle of the Building, entered at that portion of the Porch of the South Aisle which has been destroyed.

The lofty Arch in the Wall was designed to open to the Tower on the south-west (see p. 46). The intended groining of the roof is also apparent in several places.

In returning Eastward a passage is to be observed constructed under a window leading from the Cloister to the Aisle.

The general description of Conventual arrangements, given by Bloxam in a small tract on the subject, exactly agrees with the plan of this abbey. "From the Cloister Court into the South Aisle, as it might be, of the Nave of the Conventual Church, were two entrances through the South Wall, opening into that side of the Cloister abutting against the Church. The westernmost of these entrances appears to have served for the ingress of the monks from the Dormitory into the Church at the Nocturnal Offices." Messrs. Buckler suggest that the arched recess at the East end was designed for a Confessional, a seat of oak being placed in it.

The Visitor has now entered on a part of the Aisle which we have before remarked is of a later date by about 120 years than the western half of it. The history of the Church informs us that, in the time of Abbat Hugh de Eversden, A. D. 1323, while the Mass of the Virgin was in celebration, many men and women being present, suddenly two great columns on the south side of the Church fell to the ground with a great noise and crash. In an hour after, all the roof and the beams of the south part and nearly all the cloister fell (Claud., E 4, Nero, D 7). The Abbat forthwith began the work of restoration (see p. 23), but died leaving it incomplete. Richard de Wallingford, his successor, seems to have occupied himself almost exclusively in the invention and construction of astronomical instruments (p. 25). But Michael de Mentmore, the next Abbat, 1335 to 1349, carried on the restoration of the Church and Cloister to completion (p. 25).

By the side of one of the windows is suspended the framework of a marriage-gariand, which, tradition says, records the burial near the spot of a Bride who died on her wedding-day. Chaplets of this kind still hang in some of the Derbyshire Churches, and at Hathersage in that county the custom is still retained. It is noticed in "The Bride's Burial" of the Percy Reliques.

A Slab on the Easternmost column of the Nave in memory of John Jones, a Welshman, undermaster of the Free Grammar School, records that on the occasion of repairing the Church in the



year 1684, he composed a Poem entitled *Fanum Sancti Albani*, which the writer of the Epitaph, in friendly, perhaps in filial pride, expected would prove to be *hoc lapide hâc etiam æde ævoque perennius omni*, i. e. more durable than the tablet,—than the Church itself,—and all time. One cannot refrain from a smile when reading this betrayal of weakness which lurks so generally in the human heart, but which is not often perhaps uttered in such exaggerated language. While the Stone exhibits an instance of human ambition, it stands also as an humble evidence of the disappointment of human hopes, however innocent the object on which they rest. For even the shortest period mentioned has more than sufficed to measure the existence of this promising work. The Stone remains to this day undilapidated; but not a copy of the Poem can be found surviving.

### *The Baptistery.*

THE Visitor should now enter the Baptistery through St. Cuthbert's Screen.

Richard de Albini, 15th Abbat, built a Chapel in honour of St. Cuthbert, in thanksgiving for a miraculous cure obtained at Durham. It stood eastward of the present Screen, and some traces of it remain in the pier on the north side. It was dedicated in honour of St. Cuthbert and John the Baptist, 16 Kal. of June, 1172. William de Trumpington, 22nd Abbat, replaced it by a more magnificent structure, which was in its turn removed soon after the completion of the five Eastern bays on the South side of the nave, about the middle of the 14th century, and the present screen raised. (Buckler's *Abbey Church of St. Alban.*)

A Compartment of the Triforium on the north side has been pierced with a cross *pommée*, enlarged on the outside for purposes of watching. The structure shows the general form of the Triforium before the insertion of windows by Abbat Wheathampsted.

Observe the emblem of the Holy Trinity in one of the compartments in the ceiling. It was the device on a banner displayed by Henry the 5th at Agincourt. (*Journal of the Archæological Association for June, 1857, and The Battle of Agincourt, by Sir Harris Nicolas, p. 248, and Appendix, 71.*)

In the year 1853 the present Font was substituted for one of marble. Camden, who published his *Britannia*, in 1586, speaks of the brass font, in which the children of the Kings of Scotland used to be baptized, as standing in this Abbey Church in his day, bearing a Latin inscription by Sir Richard Lee, the donor, to whom the monastic buildings, with all the ground lying round

the Abbey Church, had been granted in 1540. Weever testifies to its being in the Church in his time, 1631.

The Brass Font at St. Albans was taken away by one Hickman, a vile ironmonger, a justice of the peace proper for those times (Newcourt's Repertorium). Fuller (Worthies, p. 32, London 1662) records that it "was taken away, in the late cruel war, as it seems, " by those hands which suffered nothing how sacred soever to stand, " which could be converted to money. There is a wooden one " to supply its place, which is said to be made of the same shape " with the old font."

Willis (Hist. of Mitred Parl. Abbeys, London, 1718, apud Leland. Collect.) writes " there is one (a Font) preserved in wood " which represents the fashion and make of the brass one."

But no record remains as to when the marble font replaced that of wood, nor whether the fashion of the original out of Scotland was perpetuated in that of marble, now deposited in the Abbats' Cloister, p. 86.

### *The South Aisle of the Baptistery.*

THE foundation of St. Cuthbert's Screen, three feet in breadth, is continued across this aisle to the outer wall; and there are traces of the concrete bed of a tiled floor about 16 inches below the level of the present, continued to the steps ascending to the south transept.

If the same prolongation of the foundation originally existed across the north aisle it has been destroyed in opening the ground for interments; for no traces of it remain.

Against the wall is the arch of a recessed Tomb, occupied by a Piscina, which, we learn from Mr. Gough (MS. in the Bodl. Lib.), originally stood against the South-West pillar of the Choir.

An inscription records the interment beneath of the hermits Roger and Sigar, and mention is made of the monument of Roger and Sigar in Harl. MS. No. 3775-16 (Mon. Eccles. S. Alb.)

There is a detailed account of them in Cott. MS. Claud. E 4, fo. iii., following on the life of Abbat Geoffrey, but passed over by Wats in his Lives of the Abbats. Roger took up his abode in a hermitage near Dunstable; and subsequently Christina, a lady of good family near Huntingdon, also entered on a solitary life in a cell constructed by Roger near to his own, and they united in devotional exercises. Roger became a monk in the Abbey of St. Albans and was buried in the church. Christina obtained a great repute for sanctity. The Abbat, on the recommendation of Roger, built the Priory of Merkyate Cell for the reception of nuns of the Bene-

dictine order : and in the last year of the Abbat's life A. D. 1145, the Church of the Priory was consecrated by Alexander, the Bishop of London under the name of the Church of the Holy Trinity in the Wood (*de Bosco*), the Abbat appointing Christina the first Prioress. Sigar was a hermit in the Wood of Northaw. The particulars of his life, preserved in monkish legends, are not worth transcribing.

The Abbat's door, by which he passed from the great cloister into the church, is deserving of particular observation. This and the doorway leading into the transept are the same in regard to position as in Bolton Abbey.

### *The South Transept.*

ON the right hand is seen the grated window of a Watch-chamber, formed by the excavation of the solid mass of brickwork. The door of entrance is still discernible outside, on a level with the Roof of the Cloisters.

“ On the west side of the South Ile (transept) is a place where an Anchorite was mewed up” (Ashmolean MS. 784); (one of several notes made by Elias Ashmole on visiting the Abbey Church.)

Just beneath, but almost covered by the pewing, is the Monumental Slab of Thomas Rutlond, Sub-Prior of the Monastery, who died A. D. 1521. The Figure and Inscription though detached from the stone, are preserved ; but the legend or verse, except a few words, is lost.

Further on is the original Conventual Entrance to the Church from the Cloisters, opposite to the Chapel of the Virgin.

The two pointed Arches on this side are regarded by Messrs. Buckler as the two windows inserted by Abbat Trumpington for the improvement of the Lady Chapel opposite.

The destruction of the Apsidal Chapels in the Transept seems to have taken place in the time of Edward II. to make room for a spacious Sacristy. The Chapels then constructed under the two original Arches, by building the wall which projects from that of the Transept to form the back of them (*see the Plan*), and partly filling up the Norman Arches in front, were dedicated, according to Newcome, the one as before mentioned, to the Virgin Mary—the other, to Saint Simeon.

Observe that there were no Norman windows in the front of this Transept, as in that of the North. Their absence is owing to the Conventual Buildings having been attached to this part of the Church, the doorways to which are still visible in the South Staircase. Compare these remarks with those on the North Transept, p. 71.

The Norman doorway in the South West angle of this Transept originally led only to the Triforium and Clerestory, and to some chambers and passages external to the walls of the Church; but in later times the wall of the Transept was entirely pierced, so as to give an entrance to the passage, which has generally been known by the name of the Abbat's Cloister, leading to the great Cloister, and very worthy of remark for the architectural features it exhibits. Mr. M. H. Bloxam, in some Remarks on Conventual Arrangements, describing the most usual, observes: "Between the Chapter and South Transept of the Church there was a narrow apartment or passage, the general name of which I have been unable to ascertain; though in the Rites of Durham, at which Monastery it was used as a passage from the Cloister Court to the Cemetery garth, it is called a Parlour." And in another passage, "There was also a portion of the Church used as the Sacristy or Vestry. This commonly opened out of one of the Transepts; in some instances this appears to have been the small apartment between the Church and Chapter House."

The *Parlour* is the *speche* or *speke-house* of certain old documents. (Britton's Dict. of Architect. and Archæol.)

In Exeter Cathedral this structure is Norman, having a pointed window inserted in the East wall, and bears the name of the Chapel of the Holy Ghost. In Winchester Cathedral it is called the Slyp or Slype. This term is several times employed in the sense of a narrow passage between two buildings by William of Worcester (see Itin. p. 192). The same construction appears in the Remains of the North Transept of the Abbey Church of Repton, discovered in 1851 by Arthur Ashpitel, Esq., F.S.A.; as also at Fountain's Abbey, and in the ruins of Croxden Abbey,<sup>1</sup> Staffordshire.

### *South Aisle of the Retro-Choir, or Sanctuary.*

On entering this aisle, a communication is observed on the left between the Chancel or Retro-Choir and the aisle; and, opposite to it, a large Norman archway, leading into the Apsidal Chapels in the South; being a similar arrangement with what has been noticed in the North aisle of the Choir.

This Norman arch was subsequently contracted by the insertion of a pointed arch, probably when the Apsidal Chapels were re-

<sup>1</sup> A Brief Description and Ground Plan, by the Rev. E. Whieldon, Jan. 1853.



moved, and the Sacristy constructed. (See C. and C. A. Buckler's History.)

The Vestry on the South side was formed in 1846; and the circular-headed doorway pierced through the wall for the purpose.

The few remaining steps in the present buttress and the restored pointed Archway were connected with the ancient Sacristy.

The Record on the wall over the doorway, leading into the Choir, is to the memory of John Thomas, the first Master of the Grammar-School, in 1588. He was Ὑλοκόμιου, i. e. of Bois le Duc, in Belgium. This quaint inscription was the production of John Westerman<sup>1</sup> (*"Vestra Manus"* in the inscription), the Head Master in 1625, who probably was also the author of that on the East Wall, commemorating the Duke of Gloucester; and of some others, which have gradually disappeared.

The attention of the Visitor has been drawn to objects worthy of remark in the *Aisle of the Saints' Chapel* on entering the Church (p. 49).



Chalice of the 15th Century, taken from the Abbey Church by Sir Thomas Pope, one of the Visitors appointed by the Crown, and by him given to Trinity College, Oxford, which he founded, and where it is still preserved.<sup>2</sup>

<sup>1</sup> So *John Capgrave*, compiler of the *Chronicle of England*, which he dedicated to King Edw. IV., latinizes his own name, *De monumento pileato*.

<sup>2</sup> The Compiler is indebted for this to the kind courtesy of Henry Shaw, Esq., F.S.A.; it being a photograph copy taken from a plate in a beautifully illuminated work by him, one of a series on the *Decorative Arts of the Middle Ages*.



OBJECTS OF INTEREST IN THE VIEW  
FROM THE TOWER.



THE present town of St. Albans may be considered as owing its early origin to Ulsinus, or Ulsic, the 6th Abbat, circ. 948, who built the three churches of St. Peter, St. Michael, and St. Stephen, on the three principal roads leading from his Monastery.

The new Church Yard of the Abbey parish, west of the Church, of a triangular shape, was until lately a plot of waste ground, called Rome Land, upon which George Tankerville, after being tried and condemned by Bishop Bonner, was burned alive, pursuant to his sentence, on the 26th August, 1556. (Fox's Book of Martyrs, p. 230.)

Almost at the foot of the Abbey on the north is a tower called the Clock House. Matthew Paris records that in his day a tower was standing near the Monastery, bearing the name of King Canute; the only remains of the Royal Palace at Kingsbury, dismantled by Abbat Ælfric II. (p. 10). But the present structure, even if it be on the same site, is of much more modern date; and Clutterbuck states that there are Deeds preserved in the Archives of the Corporation, showing that it was built for a clock house between the years 1402 and 1427.

In the area at its base, where a pump is now seen, stood the Cross erected by Edward I. in memory of his Queen Eleanor. (P. 22.)

The parish church of St. Peter is seen at the entrance of the town on the north. A great number of the bodies of such as were slain in the two battles between the rival Houses of York and Lancaster, were buried in this church and churchyard. (Gough's Sep. Mon.) Chauncy, in his mention of the monumental records in this Church, notices the tomb of Sir Bertin Entwysel, slain in the first battle of St. Albans fighting for the King. "Here lyeth Sir Bertin Entwysel, Kt. . . . died 28 May, 1455;" also the Epitaphs of Ralph Babthorpe and Ralph his son; the father Squire, the son Dapifer to Henry VI. died 22 May, 1455—and the following:—Hic jacet Edmundus Westby Arm. Justiciarius Pacis Com. Hertford et Hundredarius ac Balivus de Franchesia Sancti Albani et Margareta uxor ejus qui Ed: obiit 18 Sept. 1475. Weever, who records this last monument as extant in his day, adds, on the

authority of *Stowe*, in his *Annals*, that Henry VI. was in this Edmund's House during the time of the first battle in the Town. The House, with its grounds adjoining the Churchyard of St. Peter's, is said to have been at that time the property of the above Edmund Westby.

In the List of those admitted into the Fraternity of the Monastery (Cotton MS. Nero, D vii.) is inserted "Willielmus Westby, "Hundreder of this Monastery and Justice of the Peace. The "benefit of our Fraternity is granted to him and his wife Agnes on "his petition, Anno Domini 1487."

These monuments disappeared when this Church was deprived of its Chancel and Transepts in the beginning of this century.

Close by, on the left, is Bernard's Heath, where the second battle was fought.

Hatfield House, the noble residence of the Marquis of Salisbury, lies in the distance on the right, and may be seen distinctly with the aid of the telescope. An Oak is still shown in the Park, under which the Princess Elizabeth was sitting when intelligence was brought to her of the death of Queen Mary. The House in times past belonged to the Bishops of Ely, whereupon it was named Bishops Hatfield. (*Camden's Brit.*)

On the east side of the town, verging towards the south, and just at the back of the houses, extended Key Field, the Arena of the first conflict between the Houses of York and Lancaster.

On the distant hill is seen Porter's Lodge, the modern residence of the Lords of Weld Randolfes.

The ancient Manor House stood at a short distance north of it, and is described by Chauncy as compassed with a moat, having a park adjoining to it. It was occupied for a time by Humphrey Duke of Gloucester (*Grafton's Chronicle* and *Newcome*, p. 509 *et seqq.*)

Further to the right, on the other side of the river, are seen the ruins of Sopwell Nunnery (p. 13). Camden (*Britannia*, published 1586) and Stukeley (*Itinerarium Curiosum*, in 1720) record the tradition that Henry VIII. was married to Anna Boleyn in this Nunnery. In the distribution of the property of the Monastery and its dependents this Religious House fell to the lot of Sir Richard Lee (pp. 42 and 79). *Newcome* states that he repaired and enlarged the structure with the materials of the dissolved Monastery, and built the wall which enclosed the lands from the London Road. The house of Sopwell fell into decay in the reign of Charles II. Among the parts taken down were ten large circular medallions of stone, representing some of the Roman Emperors. These were purchased by the Lord of Salisbury Manor, in the parish of Shenley, and by him placed in the wall of his Hall, then building anew, and are now still remaining there.

In a field near the town, and nearly in the line of sight joining these ruins and the Abbey, is the Ancient Well, from which the Nunnery obtained its name, indicated by a protecting arch of brickwork, and a tree planted near to it.

The site of the Hospital of St. Julian (p. 13), assigned to Thomas Lee, the brother of Sir Richard, is marked by a farm house (which preserves the name) and a double line of fir trees to the left of St. Stephen's Church.

The ancient Watling Street seems to have passed by St. Stephen's directly through the Roman city, a little southward of St. Mary's Chapel<sup>1</sup> and St. Michael's Church. Nevertheless, there is a road round about, without the south side of the walls, for those that had no occasion to go through the city (Stukeley's *Itin. Cur.* and Pennant's *Chester to London*). The line of road carries the eye on to the right, past the chief remains of the walls and foss of Verulam, in a fir plantation, to Gorhambury (see p. 15), the residence of the Earl of Verulam, where a vestige is still to be seen of the mansion built in the time of Robert de Gorham, and the ruins of that in which Lord Bacon resided. He was buried in the church of St. Michael.

The river bears the name of the Ver. It rises about nine miles off towards the west, flowing by Merkyate Cell and falling into the Colne four miles to the south-east (p. 1).

Nearly at the completion of the circuit is a white house on a hill, called Oyster Hill. The name is possibly a corruption of Ostorius' Hill, indicating the place of encampment of the Pro-prætor in the time of the Emperor Claudius (Camden).

<sup>1</sup> St. Mary de Pratis, p. 24.





TABLE OF COMPARATIVE CHRONOLOGY.<sup>1</sup>

Kings of England.	Began to reign A. D.	Abbats of St. Albans.	Began to rule A. D.	Ecclesiastical Architecture.	
		1. Willegod		} Saxon.	
		2. Eadric			
		3. Vulsig			
		4. Vulnoth			
		5. Ædfrid			
		6. Ulsinus			
		7. Ælfric			
		8. Ealdred			
		9. Eadmer			
		10. Leofric			
		11. Ælfric 2nd.			
		12. Leofstan			
		13. Frederic			
<i>Norman Line.</i>				} Norman.	
William the Conq.	1066	14. Paul de Caen	1077		
Will. Rufus	1087	15. Richard d'Aubeny or de Albini	1097		
Henry I.	1100	16. Geoffrey de Gorham	1119		
Stephen	1135	17. Ralph de Gobion	1146		
		18. Robert de Gorham	1151		
<i>Saxon Line Restored.</i>					} Transition or mixed Norman and Pointed.
Henry II.	1154	19. Symon	1167		
		20. Warren de Cambridge	1183		
Richard I.	1189	21. John de Cella, or of Studham	1195		
John	1199				
		22. William de Trumpington	1214	} Early Lan- cet.	
Henry III.	1216	23. John de Hertford	1235		

<sup>1</sup> The year in which the Abbats before the Conquest began their respective Rules is omitted, because of the uncertainty of the dates up to that time. The same cause prevented the introduction of the names of the Kings.

# Saint Alban.

89

Kings of England.	Began to reign A. D.	Abbats of St. Albans.	Began to rule A. D.	Ecclesiastical Architecture.
Edward I.	1272	24. Roger de Norton	1260	} Early or Geomet. Decorated.
		25. John de Berkhamsted	1291	
		26. John de Marinis	1302	
Edward II.	1307	27. Hugh de Eversden	1308	} Later Decorated.
		28. Richard de Wallingford	1326	
Edward III.	1327	29. Michael de Mentmore	1335	
		30. Thomas de la Mare	1349	
Richard II.	1377	31. John Moote	1396	
		<i>Line of Lancaster.</i>		
Henry IV.	1399	32. William Heyworth	1401	} Perpendi- cular.
Henry V.	1413	33. John Wheathampsted	1420	
Henry VI.	1422	34. John Stokes	1440	
		John Wheathampsted re- elected	1451	
<i>Line of York.</i>				
Edward IV.	1461	35. William Alban	1464	}
		36. William Wallingford	1476	
Edward V.	1483			
Richard III.	1483			
<i>The Families United.</i>				
Henry VII.	1485	37. Thomas Ramryge	1492	} Tudor or Florid.
Henry VIII.	1509	38. Thomas Wolsey	1521	
		39. Robert Catton	1530	
		40. Richard Boreman de Ste- venache, and surrendered the next year.	1538	

## A LIST OF THE ORIGINAL MANUSCRIPTS

FROM WHICH THE HISTORY OF THIS ABBEY HAS BEEN  
CHIEFLY DRAWN AND MIGHT RECEIVE FUR-  
THER INTERESTING ADDITIONS.

*Cottonian Library in the British Museum.*



- ULIUS, A X 2. Saxon Martyrology of about the 11th century. Wanley says that this Codex agrees entirely with that of C. C. C., Cambridge, the various readings excepted.
- Julius, D 3, fo. 1. Register of Deeds relating to the lands and prædials of the Monastery of St. Alban, together with the Gifts and Confirmation of them. It appears that several names of streets and lanes in the Town were existent in that day, while others have been changed. Dugdale considers this MS. to have been written in the time of Richard II., A. D. 1377 to 99.
- Claudius, A 8, fo. 195. A Schedule of the Charges of the Monastery of St. Albans for making the Tomb of Humphrey, Duke of Gloucester, and for perpetual Masses, &c. (Printed in the History and Antiquities of the County of Hertford, by Clutterbuck. London, 1815.)
- Claudius, D 1, fo. 1. Letters of John Whethampsted, Abbat of the Monastery of St. Albans.
- Claudius, D 1, fo. 33. Acts of the same John, through each year of his Rule, by John of Agmundesham, a Monk of St. Albans, and contemporary with the Abbat. This MS. contains the Annals of the First Rule of Wheathampsted, and the first page is illuminated in a manner very similar to that of the MS. of the Chronicon in the Herald's Office, which records the Transactions of the second Rule.
- Claudius D 1, fo. 169. Rentale domus sive hospitalis S. Juliani juxta S. Albanum; renovatum anno 22 Henrici VI.—fo. 170. Rentale de terris and tenementis de novo acquisitis per Th. Ramryge Abbatem Monasterii S. Albani renovatum eodem anno.
- Claudius, E 4, fo. 34. The Martyrdom of St. Alban, Protomartyr of England; and also of Amphibalus, and his companions. Also concerning the Discovery of the Grave of Saint Alban by Offa. It is said that this is a Translation into Latin, in 1170, by William, a monk of St. Albans, at the desire of Abbat Symon, of a history in the ancient British language, by an unknown author, and written about the year 590, according to the conjectures of Leland and Bale, grounded on the author describing himself a Catechumen, about to go to Rome to obtain baptism, and prophesying the approaching conversion of England. There is a Copy of this Treatise in Faustina, B 4, and in the Lib. of Magdalen Coll. and Jesus Coll. Oxford. It is printed in extenso,

- in the Acta Sanctorum, under date of June 22, and an Epitome of this MS. will be found in the work of Matt. Florilegus, under the year 303, the *Legenda Albani et Amphib.* of Capgrave, and *Hist. Eccles.* of Nicolaus Harpsfield, lib. 1. capp. 8. and 10.
- Claudius, E 4, fo. 47. The Lives and Martyrdoms of St. Alban and Amphibalus, in Latin Verse by Ralph de Dunstable. (This is a rendering in verse of the M.S. above mentioned, fo. 34), and is the same as Julius, D 3, 125, Des: Cat.
- Claudius, E 4, fo. 84. *Hist. of Offa*, 1st and 2nd, auctore M. Par.
- Claudius, E 4, fo. 98. Acts of the Abbats of the Monastery of St. Alban, from Willegod to Thomas de la Mare: by Matthew Paris and Thomas of Walsingham. (Matt. Par. was a monk of St. Albans, who wrote in the reign of Henry III. Thomas of Walsingham lived in the reigns of Henry IV. and V. See Preface of Wats to the Lives of the two Offas; and of twenty-three Abbats of St. Albans, in his edition of the Works of Matt. Par. London, 1640.)
- Claudius, E 4, fo. 241. Constitutions of Abbat Thomas, set forth in a General Chapter, held on the Feast of St. Michael, A. D. 1351, and subsequently.
- Claudius, E 4, fo. 307. Proceedings against the Rebellious Tenantry of the Monastery, in the time of Richard II. by Matthew Paris and Thomas Walsingham. (See p. 27.)
- Claudius, E 4, fo. 334. A Treatise on the Nobility, Life, and Martyrdom of SS. Alban and Amphibalus, extracted from a certain book written in the French language, and translated into Latin.
- Claudius, E 4, fo. 337. Goods and Chattels of the Abbat and Monastery of St. Alban.
- Claudius, E 4, fo. 349. Of the Relics deposited in the Monastery, and the Indulgences granted to the visiting them. The *Monast. Anglic.*, edit. London, 1819-30, gives the list in full of the Relics, some of which are very marvellous.
- Claudius, E 4, fo. 359. The manner of proceeding in the Election, Confirmation and Installation of an Abbat. See *Monast. Anglic.*
- Claudius, E 8, fo. 10. *De denario S. Petri qui Romescot dicitur et de mancusâ.*
- Claudius, E 4, fo. 213. Surrender of privileges by the Abbat and Monastery to the rebellious Townspeople.
- Nero, A 1. Remarks on the payment of Romescot or Peter Pence (*in Saxon.*)
- Nero, C 6. The First part of the Granarium of John of Wheathampsted, concerning Histories and the Writers of them. The other part is in Tiberius, D 5, now almost destroyed by fire. It is a kind of Theological Common-place Book. Dugdale.
- Nero, D 1, fol. 1. (The Catalogue describes this Book as very valuable, and to be treated with the greatest care.) History of Offa I. and II. by Matthew Par. At the beginning is written in red letters, a Memorandum, of which the following is a translation:—"Brother Matthew gave this Book to God and the Church of St. Alban; whoever shall take it away or injure it, let him be Anathema." This can hardly be regarded as

- written by himself, for a prayer is immediately subjoined, that the soul of the said Matthew and the souls of the faithful departed may rest in peace. Edited by Wats. London, 1640.
- Nero, D 1, fo. 27. Of the finding and translation of the body of Saint Alban, and of King Offa, the founder of the Church of St. Alban.
- Nero, D 1, fo. 30. Lives of the first twenty-three Abbats, by the above Matthew Par. An illuminated Portrait precedes the Life of each Abbat. Edited by Wats.
- Nero, D 1, fo. 145. A List of Gifts of Rings—precious stones set in gold. (A coloured Drawing is given of each, followed by a description and the name of the donor.)
- Nero, D 1, fo. 148. Ancient and Primitive Records of the Church of Saint Alban. (Wats Addit. p. 237.)
- Nero, D 1, fo. 165. An Obituary Table of the Monks of St. Alban, from A. D. 1216 to 1252. (At the year 1217, is written in red letters, in Latin, a Memorandum, of which the following is a translation: "In this year I, Brother Matt. Paris, took upon me the Religious Habit, on St. Agnes' day. I have written these accounts that the names of the Brothers might live for ever.") We infer then that we have here the Autograph of the Author.
- Nero, D 1, fo. 173. The Rule according to which the Nuns and Sisters of our Lady des Prés, near St. Albans, ought to live. Printed in Wats' Matt. Par. Vitæ Abbatum, p. 97.
- Nero, D 1, fo. 187. Statutes of the Hospital of St. Julian, appointed by Michael, Abbat of St. Alban. (Edited by Wats.)
- Nero, D 1, fo. 192. Charter of the Foundation of St. Julians.
- Nero, D 1, fo. 193. Customs and Rules of the Nuns of the Blessed Mary, of Sopwell, used from the earliest times, and renewed by Michael, Abbat of St. Alban. (Edited by Wats.)
- Nero, D 1, fo. 193 b. Articles to be observed by the professed Brethren of the Hospital of Saint Julian.
- Nero, D 7. Catalogue of Benefactors, and of all who have been admitted into full Fraternity of the Monastery of St. Alban, to the year 1463, with Compendious Histories of the same, and Portraits. The greater part of this MS. was compiled by Thomas Walsingham, in 1380, see fols. 82, 83. The last entry in black letter is in 1475. The writer of it was William de Wylum. But there are some subsequent entries in a later and a running hand. It will be found copied in the Appendix to Clutterbuck's Hertfordshire; and he remarks that the Portraits executed by Alan Strayler, Illuminator of the Abbey, appear to have furnished Mr. Strutt (Regal. and Eccles. Antiquities, p. 39), with many subjects of the Ecclesiastical Antiquities of this Kingdom. This M.S. was presented to Sir Robert Cotton by the great Lord Bacon, in 1623. It formerly belonged to Queen Mary. Thos. Hearne, in his work entitled, *Duo Rerum Anglicarum Scriptores Veteres, Oxon. 1732*, gives a portion of Nero, D 7, beginning at folio 27, and headed *De Gestis Johannis Whethampsted.*
- Vitellius, B 4, fo. 95. Richard Pace to Card. Wolsey about the death of the Abbat of S. Albans, and a licence for the election of a successor.

- Titus, B 1, fo. 80. A note of Plate given by Cardinal Wolsey to the Monastery of Saint Alban. There is another account of Plate given by the Cardinal to the Abbey of S. Albans from a MS. in the hands of Rev. Mr. Price, keeper of the Bodl. Lib., Oxford. Printed in *Collectanea Curiosa*, Oxford, 1781.
- Otho.-Gesta Paucula Ab. Joan. Wheathampsted relating to his first rule; burnt to a crust: existent in Weever's time, and quoted by him.
- Cleopatra, E 4, fo. 43. Thomas Legh and William Petre to J. Cromwell, giving an account of their Visitation of St. Albans, and their arguments to bring the monks to surrender. St. Albans, Dec. 10, 1538. (This letter is given in full by Newcome, p. 439, and in *Mon. Ang.*)
- Faustina, B 4, fo. 1. History of the Martyrdom of St. Alban, &c. Same as Claudius, E 4, fo. 34.
- Faustina, B 9, fo. 75—144. English Chronicle, by G. Ryshanger, a monk of S. Albans, from A. D. 1259, deficient 54 years to 1360, and then continuous to the deposition of Richard II. and the accession of Henry IV.

*Harleian Manuscripts in the British Museum.*

- No. 28. An Indenture, quadripartite, made between King Henry VII. (20th Nov. in the 20th year of his reign)—the Abbat and Convent of Westminster, the Abbat (Ramryge) and Convent of St. Albans and the Mayor and Commonalty of London, concerning the holding a solemn anniversary in the Church of St. Albans for ever, and praying for the King, the Royal Family, and the Realm.
- No. 139. The pedigree of John Bostock, Abbat of St. Albans.
- No. 247. See No. 6217 below.
- No. 602. A Book of Memoranda, compiled apparently by order of John de la Moote, then Prior of the Monastery, afterwards Abbat (p. 29), about the 40th year of Edw. III. The first leaf of the MS. is headed, *Liber Memorandorum Dom. Joh. Moot Prioris Coquinarii Refectorarii Infirmarii et Eleemosynarii hujus Monast.*, and ends with *Thomas*, as apparently the person who wrote the inscription. Just below this, *Thomas Prior Abbas Monasterii* is written in small characters.
- There is a copy in the Lib. of Jesus Coll. Oxford.
- No. 604, fo. 67. Sir Richard Riche to Cromwell, announcing his intention of suppressing Binham Abbey.
- No. 3775, fo. 8. Names of those who have joined the fraternity of St. Alban.
- No. 3775, fo. 10. A very infamous Petition (*supplicatio pessima*) of John Sharpe to Humphrey Duke of Gloucester, Protector of the Kingdom, tending to the subversion of the Church.
- No. 3775, fo. 12. In what way the Abbat of Westminster first usurped the precedency in Parliament over the Abbat of Saint Albans.<sup>1</sup>

<sup>1</sup> Dugdale thinks that this paper was drawn up by Abbat Wheathampsted himself.

Register of Willm. Albon, Abbat of the Monastery of St. Albon. It contains Records of various kinds, and among them a List of all the members of the Monastery. Also an abbreviation of the Hist. Aurea of John of Tynemouth.

A Copy of all the Verses, by Abbat Wheathampsted, in the new windows of the Cloister and the Library, and Verses On the First Battle of St. Albans, in the time of Henry VI. Laudian MSS. 697. They are to be found in Dugdale's Monasticon.

A Graduale, or Book of Chants with Rubrics, pointing out the days on which they are to be used. On a leaf near the end is written, in ancient hand, Lib. Mon. Sci. Alban. Anglor. Protomart. Laud. MSS. 358.

Historia Aurea Johannis Anglici (sive Tynemutensis) MS. V. 44, Jur. Lib. 20, cap. 72. Extracts from this MS. will be found in Harl. MSS. No. 258, fo. 36.

*The Library of Magdalen College, Oxford.*

A MS., considered to have been written about the 12th century, and the same as Claudius, E 4, fo. 34.

*Trinity College, Oxford.*

A MS. No. 38. Lives of SS. Alban and Amphibalus, translated out of French and Latin by John Lydgate, Monk of Bury, at the request and prayer of John Wheathampsted, in the year of our Lord 1439, and the 19th of his abbacy. Printed at St. Albans in 1534. There is a copy of this work in the Brit. Mus. Gen. Cat. 1076, e. 2; and Newcombe has given an extract from the Arundel MS. 34, recording the payment, by Abbat Wheathampsted, as a present to a certain Monk of Bury, for translating the Life of St. Alban into the vulgar tongue, 3*l.* 6*s.* 8*d.*

No. 57. A Book of Festivals in English Verse, containing Lives of many Saints: that of St. Alban, at fo. 55-6. One of the poems in this volume bears date 1375.

*Jesus College, Oxford.*

MS. 77, 1. Containing the lives of St. Alban and Amphibalus. It is the same as Cotton Lib. Claudius, E 4, fo. 34.

2. Extracts from the Register of St. Albans, in which are contained many documents relative to the Abbey of St. Alban's, the Cell of Tynemouth and others; the Foundation of the Hospital of St. Julian for poor Lepers, by Abbat Geoffrey, &c. At folio 68*b* is a Memorandum that John Episcopus Artfarthensis<sup>1</sup> held an Ordination at the High Altar in the season of Advent, at the desire of John of Hertford, the Abbat of St. Albans.

<sup>1</sup> Ardferth, a small decayed village in Ireland. Soon after the Restoration, in 1663, it was annexed to the See of Limerick, and has so continued.

3. A Book of Memoranda of John Moote, Prior-almoner, &c. of this Monastery. He became 31st Abbat. Also Harl. MS. 602.

4. Book of the Acts of John of Wheathampsted during the years of the second Rule of that Abbat. These are extracts from the Earl of Arundel's library. See The Lib. of the Herald's Office.

The knowledge of the existence of these College MSS. was obtained by consulting 'Catalogus Codicum MSS. qui in Colleg. Aulisq. Oxon. hodie asservantur. Confecit Henricus, O. Coxe, A.M. Oxon, 1852.

*The University Library, Cambridge.*

Dd. x. 22. Secunda pars Historiæ Aureæ ad A.D. 1342.

Ee. iii. 44. Notes taken out of two Registers of the Abbey of St. Albans, temp. Eliz.

Ee. iv. 20. A Cartulary of the Abbey of St. Albans made by William Wyntershulle, the Abbat's Chaplain in the year 1382.

The original Register abounds in curious and important information relating to the Monastery of St. Alban, and the places where its possessions lay. There are also various little articles in the old French, such as lists of colours and herbs, and a brief tract on heraldry.

*The Library of Corpus Christi College, Cambridge.*

A compendium of the Benefactors of the Monastery of St. Alban; together with the Lives of the Abbats, Thomas de la More and John Moote, and the election of William Heyworth. This Treatise is a supplement to the Hist. Aurea. of John of Tynemouth, and Harl. MSS. No. 258, contains Extracts from this work, which are stated to have been taken from a complete MS. in the Bodleian Lib. Oxford. Large Extracts are to be found from this Compendium, and copies of Illuminations, in vol. 42 of Cole's MSS. Brit. Mus. where it is entitled, Registrum Monast. Sci. Albani. It is very similar in its contents to Cott. MS. Nero, D 7. Cole closes his Analysis of Contents thus: "In this book are an hundred "things of great curiosity, relating to the private acts of a few of the "Abbats." In Col. C. C. C. Jan. 20, 1770.

*Caius College.*

Foundation of the Monastery of S. Alban by the glorious King Offa, and a Catalogue of Abbats. There is a general Analysis of this MS. by Ames in his Typogr. Dict. vol. i. p. 127, et seqq. London, 1785.

The List of Manuscripts may be much extended by consulting the Catalogues of the British Museum—Leland, De Reb. Hist. Collectanea, 6 vols. 8vo. London, 1774; and Tanner's Notitia Monastica, fol. Camb. 1787.



The printed Histories from which this Compilation has been chiefly formed, are—

Acta Sanctorum, Johan. Bollandus, Antwerp, 1643.

Works of Matthew Paris, in the original Latin, edited by Wats. fol. London, 1640 (composed entirely of MSS. mentioned in the preceding List).

Monasticon Anglicanum (Dugdale), last edition, 8 vols. folio. London, 1817 to 1830.

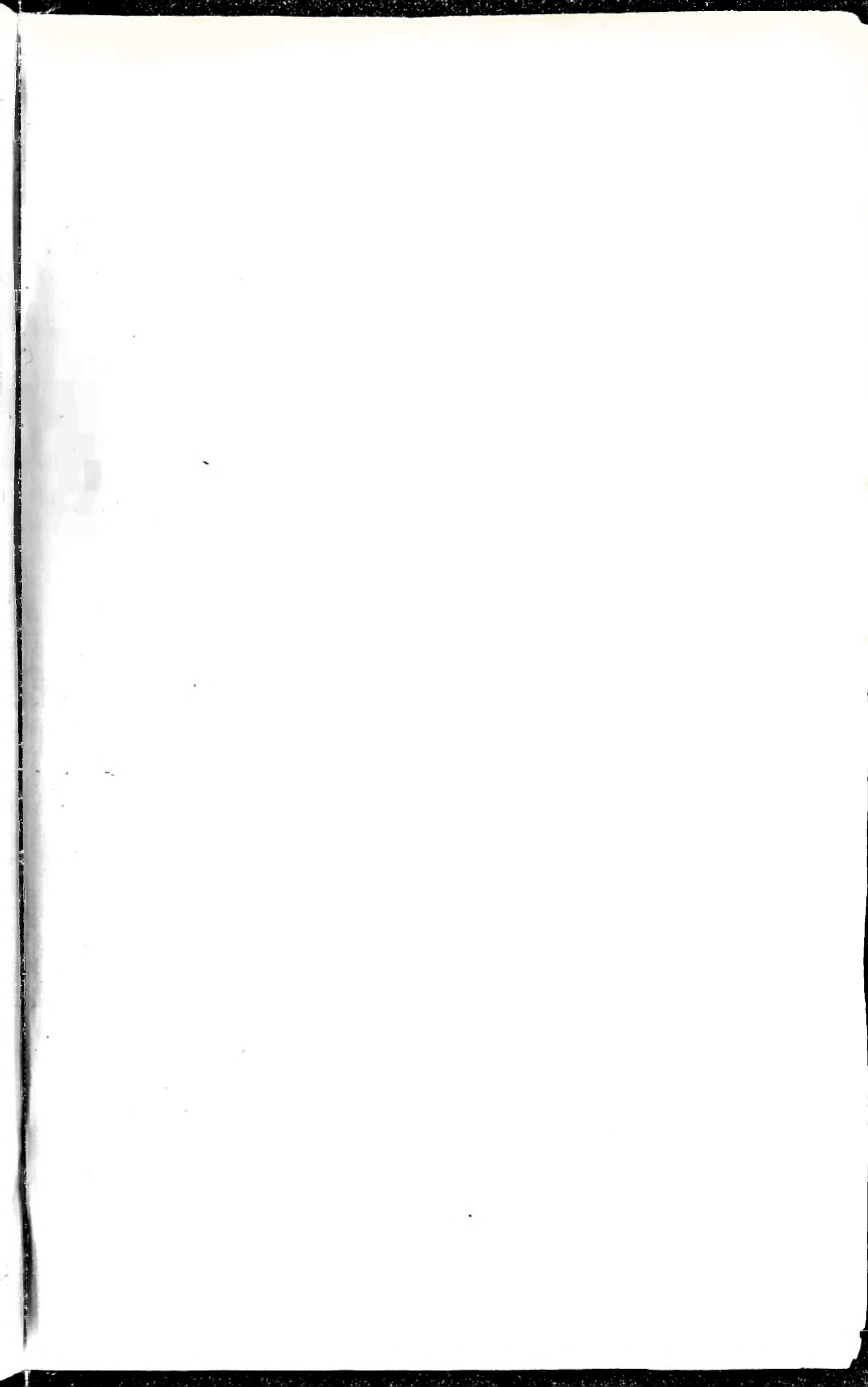
History of the Ancient and Royal Foundation, called the Abbey of St. Alban (Newcome). 4to. London, 1795.

Some Account of the Abbey Church of St. Alban (Carter). London, 1813.

History and Antiquities of the County of Hertford (Clutterbuck). 3 vols. folio. 1815.

History of the Architecture of the Abbey Church of St. Albans (J. C. and C. A. Buckler). 8vo. London, 1847.

THE END.







Yonkers New York

Judy Spencer planted  
a slip of a cedar of  
Lebanon.