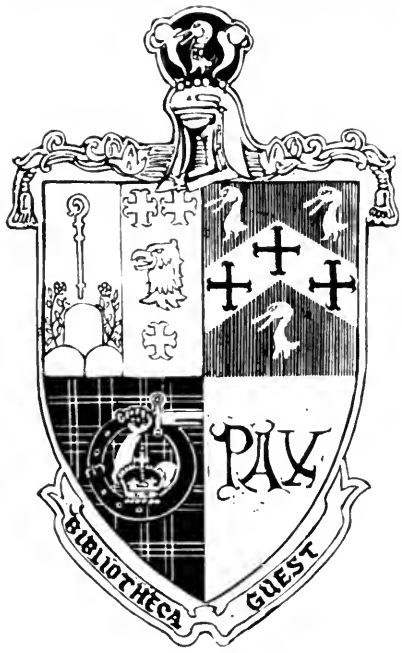


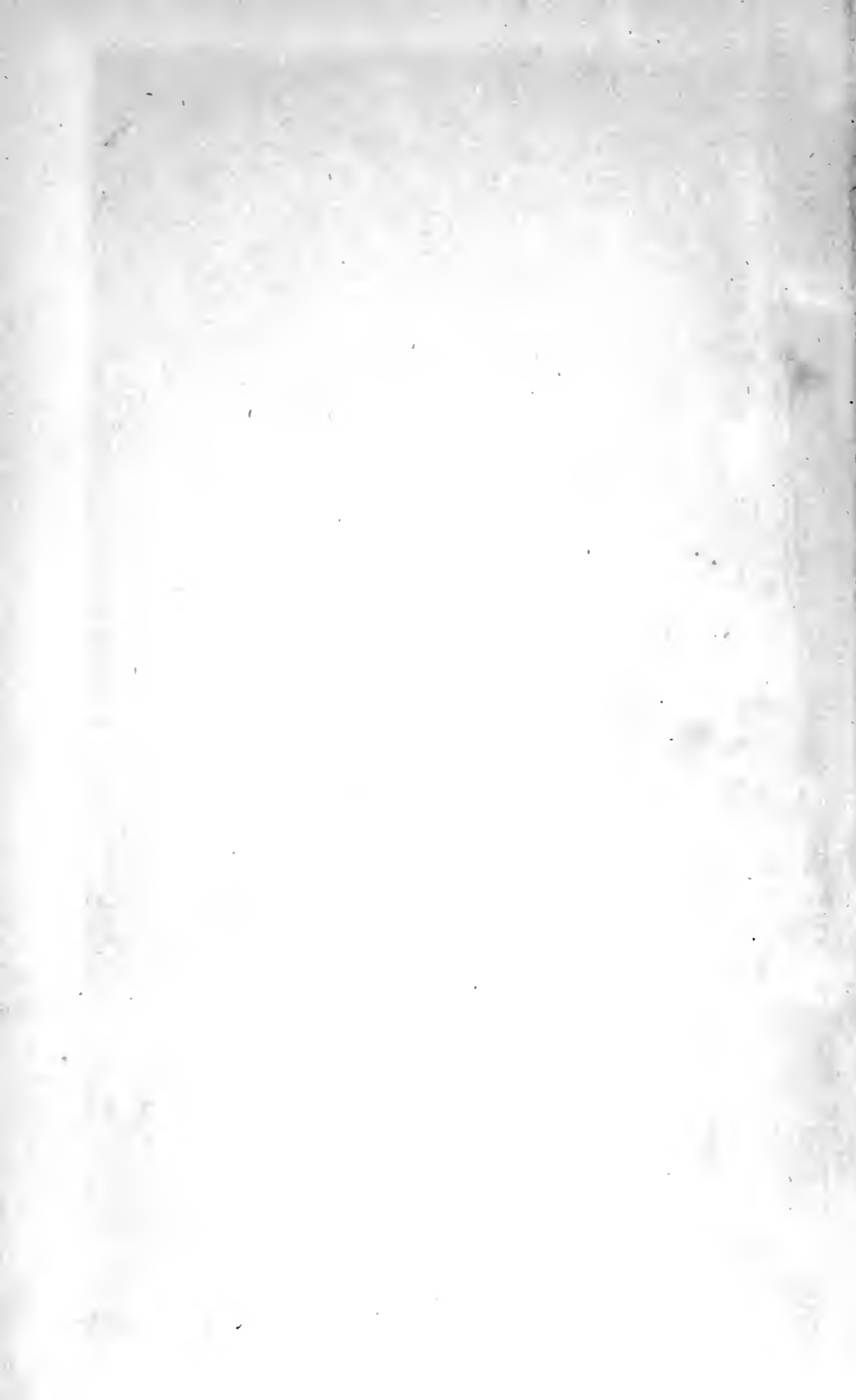
St. Alban's Cathedral
AND
Abbey Church

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ST. ALBAN'S CATHEDRAL
AND
ABBAY CHURCH



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ST. ALBAN'S ABBEY FROM THE NORTH-EAST.
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St. Alban's Cathedral

AND

Abbey Church

A GUIDE

BY

WILLIAM PAGE, F.S.A.

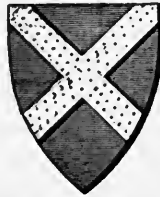
TOGETHER WITH

SOME EXTRACTS FROM THE HISTORY
OF THE ABBEY

BY

THE LATE REV. H. J. B. NICHOLSON, D.D., F.S.A.

HONORARY CANON OF ROCHESTER



ARMS OF THE ABBEY

LONDON

GEORGE BELL AND SONS

ST. ALBANS { GIBBS AND BAMFORTH
 { RICHARDSON

1898



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INTRODUCTION.



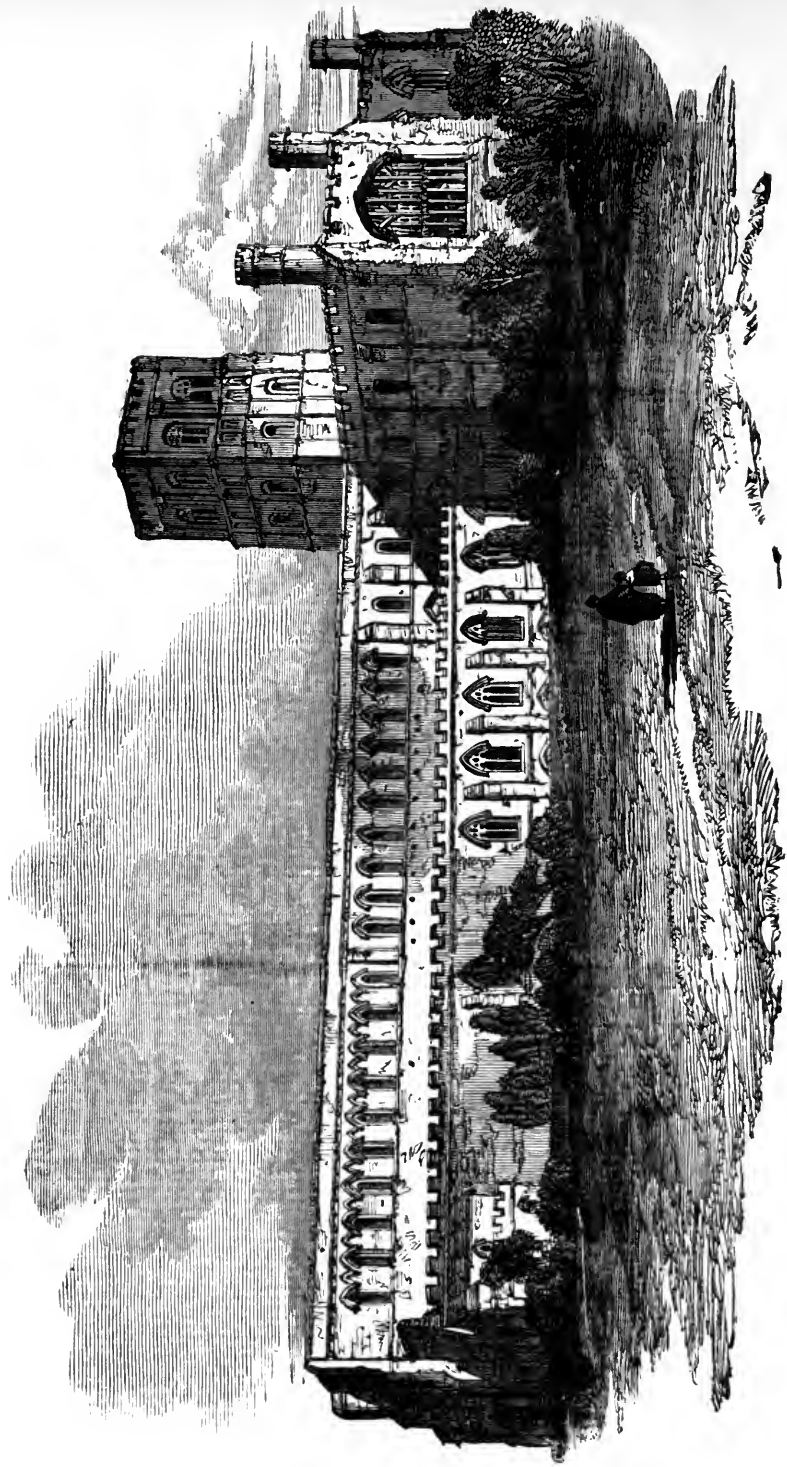
IT is several years since a New Edition of the Guide to the Abbey Church compiled by the late Dr. Nicholson has been issued. In the meantime very extensive alterations have taken place in the building, and much of the Guide has consequently become obsolete. Under these circumstances it has been thought desirable to re-write those portions of the work which comprised the guide to the architectural features of the Abbey, and this task I have entrusted to Mr. William Page, F.S.A. Mr. Page has now with great care accomplished this ; the historical extracts compiled by Dr. Nicholson being, with few unimportant corrections, just as Dr. Nicholson left them.

It must not be forgotten that there still remains in the Abbey Church an immense store of historical, archæological and architectural information, which is of the utmost value to the student, and of great interest to the intelligent visitor, whom this Guide is specially designed to assist. The thorough structural repair which the building has undergone (chiefly, as is well known, at the cost of Lord Grimthorpe), will, it is to be hoped, preserve the Abbey Church, now the ecclesiastical centre of the Diocese of St. Albans, for centuries to come.

WALTER J. LAWRANCE,

*Rector of St. Alban's Cathedral and Abbey Church
and Archdeacon of St. Albans.*

Sept, 1898.



EXTERIOR VIEW OF THE ABBEY CHURCH OF ST. ALBAN IN 1856.



PREFACE.

IN re-writing the portion of Dr. Nicholson's work which formed the Guide to the Abbey Church, I have attempted to include all the information to be found in that valuable compilation which is applicable to the church as it now is, at the same time I have added such additional material as I have been able to collect from personal observation and other sources. Had it not been necessary on account of the many alterations which have been made in the church, I should have felt considerable hesitation in re-writing a work emanating from such capable hands as those of the late Dr. Nicholson, and which had received revision from so eminent an authority as Sir John Evans, but as the former Guide had become largely out of date, at the suggestion of the Venerable Archdeacon Lawrance, I undertook the present compilation as a recreation and labour of love, and hope that it may prove useful to visitors and students of the Abbey Church.

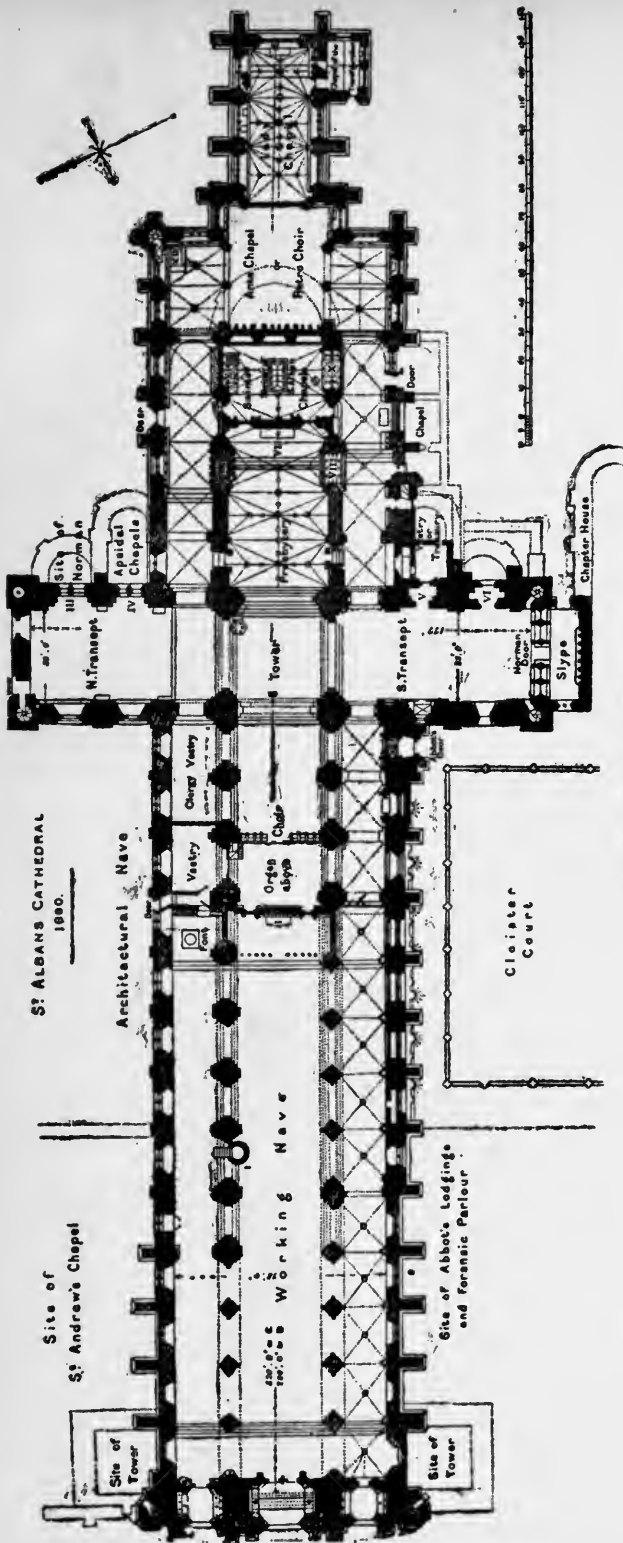
To the many who have assisted me, I must tender my sincere thanks, especially to Archdeacon Lawrance, for his kindly criticisms of the proof sheets; to Lord Aldenham for his permission to make use of the valuable information published in his Guide to the High Altar Screen; to Lord Grimthorpe for his leave to reproduce the ground plan from his Guide to the Cathedral, which he desires me to state was made for him before the restoration of the Presbytery and Lady Chapel was completed; to Mr. Everard Green, V.P.S.A., Rouge Dragon, for information regarding the heraldry; to Mr. W. H. St. John Hope, M.A., for many suggestions and much

assistance; to Mr. James Neale, F.S.A., of whose monumental work on the architecture of the Abbey I have made great use; to Mr. Mill Stephenson, B.A., F.S.A., for information about the monumental brasses; to Miss Monica Gray for the sketches which she has kindly made; to the proprietors of the "Middlesex and Hertfordshire Notes and Queries" for the use of the plate of one of the mural paintings in the nave drawn by Mr. T. G. Waller, F.S.A.; and to Mr. Waller himself for various notes regarding the mural paintings and the painted ceiling in the choir; to Mr. E. M. Beloe, junior, for permission to reproduce a lithograph of the De la Mare brass; to the officials of the Abbey, especially to Miss Davis, whose knowledge of the details of the church is unsurpassed, and also to Mr. Newell, the verger, both of whom have been most obliging in affording me all the assistance and information in their power.

W. P.

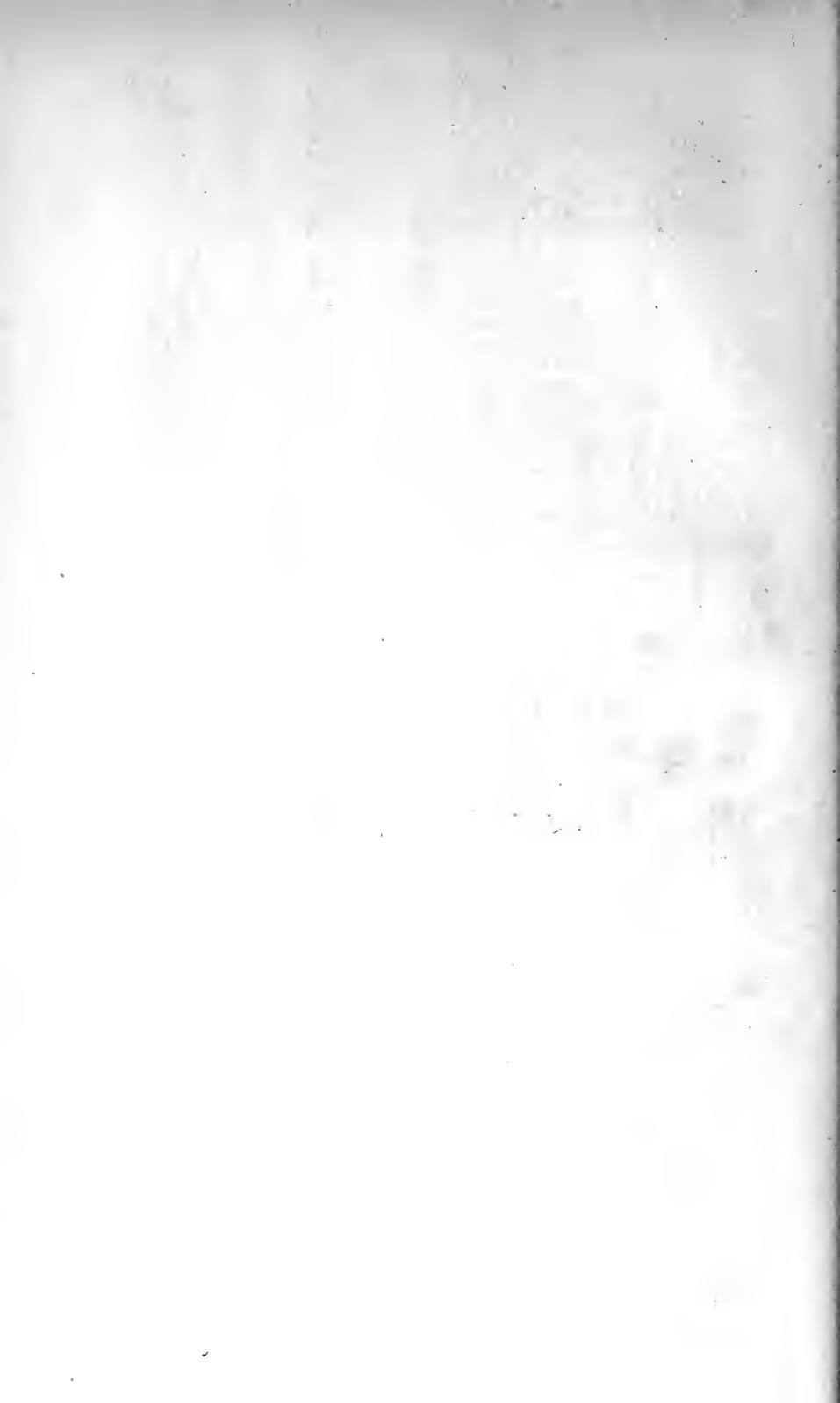
THE WHITE HOUSE,
ST. ALBANS.
Sept. 1898.





REFERENCES TO PLAN.

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| <ul style="list-style-type: none"> I. Pulpit. II. Rood Screen. III. Chapel of Holy Trinity. IV. Chapel of St. Osyth. | <ul style="list-style-type: none"> V Chapel of St. John the Evangelist, previously the entrance to the Lady Chapel. VI. Chapel of St. Stephen. VII. High Altar and Screen. VIII. Abbat Wheathampstede's Chantry. | <ul style="list-style-type: none"> IX. Abbat Ramryge's Chantry. X. Chantry of Humphrey, Duke of Gloucester. XI. Watching Loft. XII. Shrine of St. Amphibalus. |
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THE CATHEDRAL AND ABBEY CHURCH OF SAINT ALBAN.

EXTERIOR OF THE CHURCH.



THE best view of the whole of the exterior of the Cathedral can be obtained from the hill rising from the south side of the river Ver. Here its extreme length (550 ft.) is very conspicuous, St. Alban's being, with the exception of Winchester (which is externally 6 ft. longer), the longest church in England, the length of the Nave alone being 284 ft. 6 in. The very considerable restoration which the church has undergone, has necessarily taken away much of its venerable aspect, and from the distant view has left us, with the exception of the massive Norman Tower, little of its former picturesqueness.

There are many ways of approaching the church, but it will perhaps be most convenient to commence our description of the exterior by starting at the N.W. corner, and walking eastward. At the W. End of the N. wall will be seen the foundations of the Early English N.W. tower which was commenced by Abbat John de Cella in 1197, but abandoned by his successor. These foundations were afterwards utilized as a sort of porch in the parish church of St. Andrew, in which the parishioners of the Abbey, or St. Andrew's parish, as it was called prior to 1553, held their services, the laity, before the Dissolution, having no rights in the Abbey Church. The chapel or church of St. Andrew was twice rebuilt, on the latter occasion in about 1454. It was of considerable size, consisting of a Nave, opening by an arcade of four bays into the N. Aisle of the Abbey Church, a N. Aisle, a Chancel, and a Chapel at the N.E. corner. A small portion of the N. Aisle wall may be seen at the side of the footpath, and is 61 ft. 6 in. from the wall of the Abbey. The church extended from the line

of the W. Front to the sixth buttress from the W. End, where the remains of the E. wall of the chancel may be seen. The Norman door, now built up, which led into the chancel of the chapel from the Abbey Church, will be noticed between the fourth and fifth buttresses. The wall here, from the fourth buttress to the W. End, was built by Lord Grimthorpe, and replaced a blank wall, without windows, which was erected about 1553, when the chapel and the arcade between it and the Abbey church were destroyed.

A little further E., between the seventh and eighth buttresses, will be seen another Norman doorway, now built up, which formerly led out to the churchyard. The existing door into the present vestry, two bays E., is entirely new. The upper part of the N. front of the N. Transept was rebuilt by Lord Grimthorpe, largely of imitation Roman bricks, and the turrets at the corners replaced circular Norman turrets of brick. Notice should be taken of the beautiful Norman hinge on the Norman door in the N. front of this Transept. It was by this door that the pilgrims and others, visiting the church, entered, approaching the Abbey by a gateway, called Waxhouse Gate, at the top of the little road, now erroneously called the Cloisters, at which gate candles, to be burnt at the shrines and images in the church, were sold. On the N. side of the N. Transept will be seen the remains of the walls of the Sacristy, between which and the church was a slype, as at the S. side of the S. Transept. Preparations for flying buttresses to withstand the thrust of an intended stone vaulted ceiling may be seen in the E. part of the church. Passing round the church it will be found that the three middle modern lancet windows in the S. front of the S. Transept are higher outside than they are within. In the angle of the W. wall of this Transept and the Nave can be seen, over the door there, a doorway, now built up, which led to a chamber inside the church, supposed to have been used as a watching chamber. Along the wall of the Nave will be seen the remains of the Cloister (said by Dr. Nicholson to be 150 ft. square), the Decorated carvings of which must have been very beautiful when complete. The Cloister was glazed, and Abbat Wheathampstede re-glazed it with painted glass illustrating the history of the Old and New Testaments. Here the monks read and studied, and in one of the eastern bays are the remains of some supports, possibly for a shelf, upon which the books used by the monks were placed. Abbat Wheathampstede, we are told, provided additional books for the use of the monks in the Cloister. The conventual buildings lay to the S., clustering round the Cloister, the Chapter-house and Dormitories on the E., the Frater or Refectory on the S., and the Kitchens and Cellarers' quarters on the W. A good view of the massive Norman Tower, built of Roman bricks by Abbat Paul de Caen (1077-93), can here be obtained; it is one of the

grandest towers of its kind in this country, and forms the most attractive feature in the exterior of the church. Some very beautiful effects of colouring can be obtained upon it at sunset, especially in the late summer and autumn evenings. There was added to it in the thirteenth century a lantern, possibly like the central lantern at Ely, and down to about the middle of the fourteenth century the curfew was rung from it, but when the Clock-tower in the High Street of the town was built early in the fifteenth century, the curfew was rung there, where it continued to be rung till the early part of the nineteenth century. There is now a ring of eight bells in the Abbey Tower, four of which were cast by Philip Wightman of London in 1699, and the remainder are of a later date.

The roof of the nave was built of its present high pitch by the Restoration Committee, and took the place of a flat roof erected by Abbat Wheathampstede in the fifteenth century. The alteration of the pitch of the roof evoked a heated controversy at the time. The W. Front, which was entirely rebuilt by Lord Grimthorpe in 1879, replaced one composed of work of many dates, from the twelfth to the fifteenth century, the porches and lower parts were of Early English work, while above the central porch was a large Perpendicular west window by Abbat Wheathampstede. If the original design for the Early English W. front¹ by Abbat John de Cella, with its two flanking towers forty feet square, had been carried out, it would probably have been surpassed in grandeur by no other church, but like many another genius, as this Abbat must have been, he was devoid of business capacity and compelled to leave his work to be curtailed and completed by his successor, Abbat William de Trumpington. To the W. is the Great Gateway of the monastery, built by Abbat De la Mare (1349-96). It was formerly used for the prison of the liberty of St. Alban's, but since the Grammar School was moved from the Lady Chapel it has been, with the buildings adjoining, converted into the school house.

¹ The position of the Norman W. front is not definitely known. The compiler is inclined to place it three bays further E. than the existing front. The arches crossing the aisles were probably erected to stiffen the nave arcades when the late twelfth century alterations at the W. end were being carried out. As the Early English arcade was carried a bay further E. on the S. side, the arch crossing the S. aisle is in like manner a bay further E. than that in the N. aisle. See a paper by the compiler in "Archæologia," vol. lvi.

INTERIOR OF THE CHURCH.



THE principal entrance to the Abbey Church is at the W. End, and the visitor is recommended to examine the various parts of the building in the order here indicated. Upon entering by the middle porch, it may be noticed that in the spandrels are four stone medallions containing the symbols of the four evangelists, that on the N. side representing St. Matthew is a likeness of Lord Grimthorpe, who has spent large sums upon the repair of the church. The length of the nave gives an imposing effect, especially in the summer when the curtain over the Rood Screen is drawn aside, and the variations in the styles of architecture make the church particularly valuable for the architectural student. Previous to the dissolution of the monastery the nave was used principally for processions, and at the installation of the abbats, we learn, they were met by the prior and convent at the W. door and conducted in procession to the Choir. The laity were admitted to this part of the church and at one time the services of a guild were held here. Turning to the N. it will be seen that very nearly the whole of the interior of the W. front is new, except the responds of the nave arches and a few of the old bases, capitals, etc., in the wall arcading. At the N. end is a holy water stoup, almost entirely renewed, which came from the N. side of the N. porch.

NORTH AISLE OF NAVE.—At the W. end of the N. wall are slight remains of the bases of the jambs of the Early English western tower arch. The four Early English arches on the S. side of this aisle formed a part of the scheme of Abbat John de Cella (1195-1214), for beautifying and possibly extending the western part of the church (p. 3, n.). His scheme, however, was not fully carried out, and the work is almost wholly that of his successor, Abbat Wm. de Trumpington (1214-35). The base of the easternmost Early English pier shows the more elaborate mouldings of Abbat de Cella's work, and the two shafts on the N. W. side of the arch crossing the aisle, indicate his intention to have vaulted the aisle up to the Norman bays, which commence at the fourth pier. The Norman arcading is the work of Abbat Paul de Caen (1077-93), and is built of Roman bricks, plastered over. In the N. wall here will be seen a Norman doorway (now bricked up and used as a cupboard) which formerly led into the chancel of St. Andrew's chapel (p. 1). The window over this

door was given by Mr. H. J. Toulmin, J.P. of Pré, near St. Albans, in memory of his father. The first four windows in this aisle are entirely new (p. 2), the remainder have new tracery, but the internal work of Abbat Trumpington, who altered them from Norman to Early English, has been left.

It would be well to examine from this aisle the ancient dis-temper paintings of the Crucifixion on the W. faces of the Norman nave piers, which were brought to light by Dr. Nicholson in 1862. They are, with some other mural decoration in this church, the only examples extant of the once famous school of painting at St. Alban's Monastery. The painting¹ on the W. face of the fourth pier from the W. is the oldest, and probably dates back to the early part of the thirteenth or late twelfth century. Christ is represented crowned, and upon a cross raguly or tree cross, with the Blessed Virgin on one side and St. John on the other, holding a book. Beneath are the Virgin and Child, the former crowned and seated upon a throne, with a sceptre in her right hand, while above, on each side, issuing from clouds, is an angel censuring. In the middle of the painting of the Virgin and Child is a bracket, upon which stood the image of St. Richard, Bishop of Chichester (1245-53). On the fifth pier from W. is a similar painting of the Crucifixion, probably belonging to the early part of the thirteenth century. The cross raguly is repeated and the Blessed Virgin with clasped hands is on the S. side, while St. John is on the N. The background is a simple form of diaper. Below are the Virgin and Child beneath a cinque-foliated arch or canopy. On the W. face of the sixth pier is a painting of the fourteenth century, executed in simple outlines. An ordinary form of cross is adopted in the place of the cross raguly, the Virgin is on the S. side with her hands clasped and St. John on the N. resting his head upon his hand. Beneath, within a pointed arch which is divided into two compartments, is a representation of the Annunciation, the angel being on the N. side, and the Virgin on the S. On the seventh pier is another painting of the Crucifixion, which is of very rude execution of the thirteenth or fourteenth century, with, as Mr. C. E. Keyser thinks, traces of repainting. The only figure is that of Christ, the arms of the Cross being curiously cut off at an acute angle. Below we have the Annunciation, each figure standing beneath a pointed arch. On the eighth pier is a good example of a painting of the fourteenth century, the background of which is red. In the middle is the figure of Christ, much draped, and on

¹ These descriptions are principally taken from the account given by Mr. J. G. Waller, F.S.A. in the former editions of Dr. Nicholson's Guide, and Mr. C. E. Keyser's paper read before the St. Albans Architectural Society.

either side of the Cross are figures of the Virgin and St. John.¹ Underneath is a representation of the coronation of the Virgin, in which Christ is portrayed with a nimbus, seated upon a throne, and two fingers of His right hand extended in benediction, while in His left is the Book of the Gospels, which rests upon His knee. The Blessed Virgin wears a ducal crown and appears to be kneeling upon one knee. Above, on each side, are angels censuring, the thuribles hanging down have been mistaken for gloves. On the ninth pier are the very slight remains of a large figure of Christ in His Glory, such as is seen in a chapel in Winchester Cathedral. It is too much effaced to be described, but there are indications of a scroll in which doubtless was written, *Salus populi Ego sum*.

The eighth, ninth, and tenth windows contain the remains of some fifteenth century painted glass, for which the church was at one time renowned. In the upper part of the eighth window is an angel holding a shield, bearing the arms of St. Alban, with, on either side, the *Agnus Dei* and the Eagle, emblems of the two St. Johns, which were adopted by Abbat John de Wheathampstede. In the ninth window we again have an angel holding a shield, *or, two bars gules* (possibly the arms of Abbat de la Moote or Abbat Heyworth) and also the eagle of St. John. In the tenth window there is again the *Agnus Dei*, and below are four shields bearing the arms of Edward III. and his three sons, Edward the Black Prince, Lionel, Duke of Clarence, and John of Gaunt. In this window there will also be noticed a number of fifteenth century quarries.

The font, which is now at the east end of the north aisle, replaced one of marble in 1853, which latter has been given to the chapel of St. Andrew at the Workhouse. There was formerly a brass font in the church, supposed to have been brought with the lectern at St. Stephen's as spoil from Dunkeld, by Sir Richard Lee, but it was taken away during the Civil Wars.

THE ROOD SCREEN, commonly but erroneously called ST. CUTHBERT'S SCREEN, was built by Abbat De la Mare about 1350, and is said to have replaced a Norman Screen. This beautiful piece of work, which is of clunch, has been much mutilated and considerably restored; the canopies, with the exception of the northernmost and that over the principal piscina, have been left as they were, but the two piscinæ and the foliage over the altar are entirely new, as is also the extension of the screen northwards where it crosses the N. aisle,² now forming the W.

¹ This is probably the painting executed for Thomas Houghton, sacrist of the Abbey, circa 1400 (Harl. MSS. 3775).

² Dr. Nicholson and Mr. Ridgway Lloyd were of opinion that the screen at one time extended right across the church; but Lord Grimthorpe asserts that no indication of this could be found when his alterations were being carried out.

wall of the vestry. The fine old oak doors, through which the processions passed, are good examples of Decorated work.

There were three altars against this Screen, that on the N. being dedicated to St. Thomas of Canterbury, and St. Oswyn, King of Northumbria; that in the middle to all Apostles, Confessors, and St. Benedict, and that on the S. to the Blessed Virgin Mary.¹ These altars were moved from before the W. faces of the three E. piers of the S. aisle of the Nave. Above, a little to the east, was the Rood Beam, some remains of which are in the triforium arch over the screen. The carved oak Jacobean chairs and settle, within the altar rails, are worthy of notice; the former were given by Dr. Nicholson, and the latter by Mr. Chapple, the able and careful clerk of the works during the earlier part of the time during which the church was being restored, who brought it from Derbyshire. The whole bay eastward of this screen is, up to the roof, almost in its original condition. In the triforium on the north side there has been pierced a cross pommée enlarged on the outside, the purpose of which is unknown.

THE NAVE.—Turning westward a good view of the architecture will be obtained. The five Decorated bays on the S. side, commenced by Abbat Hugh de Eversden in 1323, when the Norman arcading, previously there, fell down, and completed by Abbat Mentmore (1335-49), are considered some of the best proportioned and most beautiful of their kind existing. Four heads will be here observed, upon which the hood mouldings of the five ground story arches rest. The easternmost is the head of a bishop or abbat (probably Abbat Hugh de Eversden), next is that of a queen (Isabella of France), thirdly, a king (Edward II.), and the last is possibly Master Geoffrey, master mason and surveyor of the works of Abbat Hugh. In the spandrels are six shields, the easternmost for England, the next for Edward the Confessor, the third for England, the fourth for Mercia, the fifth for France ancient, and the sixth for England. Over this the triforium arches and details are in wonderful accord with the beautiful Early English work to the W. It will be noticed that all the hood mouldings in these bays rest upon well-executed carvings of heads, some of which, in the triforium and clerestory, are grotesque. The clerestory windows have been rebuilt by Lord Grimthorpe without regard to the work they replaced. The six bays on the N. side, which are severely plain, are, together with the other work

¹ Mr. Lloyd in his work on the altars, etc., in St. Alban's Abbey, places a fourth altar here, dedicated to the Holy Cross, but I do not think the passage upon which he bases his authority warrants this, and elsewhere it is said there were three altars under the Holy Rood and sets them out as above. There may have been an altar dedicated to the Holy Rood on top of the screen as at York.

of Abbat Paul de Caen (1077-93) in this church, most valuable examples of early pure Norman work. Two of the piers it will be seen have been cut, possibly, as Mr. Neale suggests, to resemble the Decorated piers on the opposite side, although some of the painting upon them would appear to be of an earlier date than the Decorated piers. A small opening here is a window to a staircase from the clerestory to the triforium. The ornamental paintings of the soffits of the Norman arches here and elsewhere will repay examination, as they form one of the most interesting series of Norman mural decoration in this country. To the Norman triforium, Perpendicular windows were added by Abbat Wheat-hampstede in the fifteenth century, when the aisle roof was flat, and in consequence of this roof being again heightened, the windows have become enclosed.

The paintings on the S. faces of the Norman piers on the N. side should now be examined. First, some slight remains of painting will be noticed on the S.W. side of the second pier from the screen, which are, however, too imperfect to allow of the subject being made out. The picture on the third pier from the screen shows on the W. side a man, possibly a pilgrim, dressed in a reddish gown with a satchel hanging at his right side, and a staff in his left hand; indistinct outlines of two other figures may also be seen. Mr. C. E. Keyser suggested that the subject of this painting is the legend of St. Edward the Confessor relieving a pilgrim in disguise, who turns out to be St. John, but Mr. R. Lloyd considered it to be St. John giving the ring to the pilgrim. Below the picture is the Norman-French inscription, *P[riez] pu[r] lalmes de] Willelme [jadis?] bal e Johanne sa femme e [pur] lalme Will. . . .* "Pray for the souls of William, [formerly?] bailiff, and Joan his wife, and for the soul of William. . . ." This inscription appears to have no relation to the picture above it. On the fourth pier is a female figure in a bluish grey dress, short waisted, with sleeves rather loose at the elbows and tight at the wrists. Both arms are extended and the left hand holds a rosary. The letters S. CA. can be deciphered on either side of the head, and the figure is supposed to be St. Citha or Osyth, whose altar was in the N. Transept, and who is generally represented with a key and almost always with a rosary. These paintings are, it is suggested by Mr. J. G. Waller, probably of about the first half of the fourteenth century.

On the S. side of the fifth pier from the screen, is a fourteenth century picture of St. Thomas à Becket,¹ Archbishop of Canterbury, who was collated to his first living, Brantfield in Hertford-

¹ This was possibly painted by Robert de Trunch, a monk of the Abbey, who was keeper of the shrine in 1380. Cott. MSS., Nero, D. 7.



MURAL PAINTING—ST. ALBAN'S ABBEY.



shire, by the Abbat of St. Albans, and was the intimate friend of Abbat Simon of this Abbey. St. Thomas is represented wearing an alb, dalmatic, chasuble, maniple, gloves, and shoes; in his left hand is a crosier, while his right is in the attitude of blessing. The words S.M. [Tho]mas for, *Sanctus Martyr Thomas*, have been deciphered on either side of the head. On the S. side of the sixth pier is another painting of the fourteenth century, being the figure of St. Christopher walking through the water and carrying our Lord, represented as an infant, on his shoulder. There was a legend that whosoever beheld the image of St. Christopher would meet with no harm for the rest of the day.

Walking westward, it will be noticed that the Early English work extends one bay farther east on the S. side than it does on the N. (p. 3, n.). On the W. face of the pier, on the S. side, which forms the junction of the Decorated and Early English work, will be seen the remains of a fifteenth century painting, representing the Adoration of the Magi, of which the figures of the Virgin and Child can only now be made out. Below the painting was the altar of St. Mary at the Pillar, the space between this pier and the next westward being enclosed by an iron railing and gate so as to form a chapel for the use of the brothers and sisters of the fraternity or guild of St. Alban. The members of this guild, which was founded in the reign of Edward III., were to follow the shrine of St. Alban when it went out of the monastery. The guild was dissolved at the time of the insurrection of Wat Tyler. On the last pier but one on the N. side is an epitaph to the celebrated traveller, Sir John Mandeville, a native of the town, who died in 1372. The beautiful and delicate ornamentation of the Early English triforium should be examined, and the intention to vault the nave may here be seen by the insertion of some of the marble vaulting shafts and the abacus of the triforium level being cut away to allow the shafts to pass. The present ceiling, which is composed of plain oak panels, replaced a painted one of the fifteenth century, only the wall pieces of which, with the shields on the figure heads, now remain.

The inscription along the gallery at the WEST END, copied from an older one, records the fact that the courts of law were held in the church during the reigns of Henry VIII. and Elizabeth, on account of the plague in London. This occurred in 1543-4, 1589, and 1593. Turning southwards there will be noticed at the W. end of the SOUTH AISLE the beautiful Early English arch which was intended to lead into the S.W. tower designed and commenced by Abbat John de Cella (1195-1214), but never completed by him, and abandoned by his successor. The height of Abbat de Cella's work can be seen by the position of the places to receive the detached Purbeck marble columns in this arch. If completed, this arch would have been a very fine work,

and would have evinced the artistic superiority of his design over that of his successor the more practical Abbat Trumpington. We here see the intended level of the Early English portion of the church. The three large windows next to the Tower arch, were inserted by Lord Grimthorpe, the wall at these three bays having been formerly blank on account of the forensic parlour (or place where the monks could see their lay friends) with the Abbat's Chapel over it, having adjoined the church on the S. side of this wall. The fourth window was the N. window of the Abbat's Chapel which was approached from the church by a passage and a flight of stairs in the thickness of the wall, starting from a door, leading into the Cloister, between the third and fourth piers from the Rood Screen. This passage has been converted into a muniment closet, and now has an iron door at its entrance. There was formerly a door in the S. wall at the second bay from the W. end through which the processions probably passed. Nearer to the screen the windows, it will be noticed, do not come down to the lower sill, which is on account of the Cloister being on the outside of this wall. Two of these windows have modern stained glass, one erected in memory of the father of Archdeacon Lawrance, and the other in memory of Mr. and Mrs. Alchorne. The whole of the tracery of the windows in this aisle has been renewed, and the stone vaulting of the western part was rebuilt during the restoration of 1878, but the plastered vaulting eastward is of the same date as the Decorated bays.

On arriving at the E. end of the S. aisle the visitor has to pass through the glass door in the oak screen to go to the E. part of the church. A charge of 6*d.* is made for each visitor, not an inhabitant of the town, the money derived from which charge, after the payment of attendants, goes towards the General Restoration Fund. The middle portion of the part of the church on which we enter is usually called the Choir or Ante Choir but was for a short time known as the Baptistry on account of the font having been there.

SOUTH AISLE OF CHOIR.—It will be noticed that we here return to the Norman work of Abbat Paul de Caen (1077-93), except the vaulting, which is the work of Lord Grimthorpe. On the S. wall is a mural tablet to John Thrale, late of London, who died on 15th May, 1704, and was of the same family as the husband of Dr. Johnson's friend, Mrs. Thrale. Beyond this is the Early English recessed tomb of the hermits Roger and Sigar, the former of whom lived at a hermitage near Dunstable, in the vicinity of which he subsequently constructed a cell for a lady of good family from Huntingdonshire, named Christina, who joined with him in his devotional exercises. Roger afterwards became a monk of St. Albans and Christina was made the first prioress (1145) of the Benedictine cell of the Holy Trinity of Markyate, between St. Albans and Dunstable. Sigar

was an austere hermit, who dwelt in the wood of Northaw, where he was so distracted by the songs of nightingales that by means of his prayers, we are told, these feathered songsters were never after heard in that neighbourhood. This tomb appears to have obtained a considerable reputation on account of the sanctity of the hermits buried within it and was visited by kings and nobles, many valuable offerings being made at it. Mr. Neale suggests that it was constructed by Abbat Trumpington (1214-35) and intended for his own place of burial. Over the tomb is written, *Vir Domini verus jacet hic heremita Rogerus, et sub eo clarus meritis heremita Sigarus*. In the recess is preserved a stone coffin. Eastward of this tomb is a beautiful doorway of the Decorated period, which formerly led into the Cloister, it was built by Abbat de la Mare, about 1360, and is called the Abbat's Door. The oak door, which has some elaborate carving, is of a little later date. In the spandrels will be seen on one side the arms of England and France ancient, quarterly, and on the other the arms of the Abbey.

It was probably under the second arch on the N. side that Abbat Simon (1167-83) built the painted aumbry in which were preserved the beautiful MSS. volumes of which this monastery had so rich and famous a store.

CHOIR.—This, with the space under the Tower and the Presbytery or Sanctuary eastward, up to the High Altar screen, formed the working church of the monks in which their principal services were performed. It was from here that the Sunday and other processions of the monks, which formed so important a consideration in the design of all monastic churches, started. The Sunday processions generally first visited the altars in the N. Transept, then went up the N. Aisle of the Presbytery into the Saints' Chapel to visit the shrine and altars there, thence back to the N. Aisle into the Ante Chapel, visiting the shrine of St. Amphibalus and all the altars in the E. part of the church, then down the S. aisle of the Saints' Chapel and Presbytery into the S. Transept, visiting the altars there; then through the Abbat's Door, round the S. side of the Cloister, then probably through the forensic parlour and back into the church by a door, now built up, in the second bay on the S. side, then up the Nave, making the station there and forming into two lines to pass through the two doors in the Rood Screen, and so back into the Choir.

The ancient stalls for the monks were arranged on the N. and S. sides up to the eastern tower arch, the Abbat's seat being at the E. end of the S. side. The stalls must have been of considerable height, as may be seen from the places cut in the wall to receive them. The present western return stalls were designed by Mr. J. O. Scott, those on the S. side were erected as a memorial of Archdeacon Mildmay; the archway was given by Bishop Claughton,

in memory of his son-in-law, Captain the Hon. Ronald G. E. Campbell, son of the second Earl of Cawdor, who was killed in action in South Africa in 1879; and the stalls on the N. side in memory of Archdeacon Ady and others. From the loft above, called the *pulpitum*, were read the Epistle and Gospel on festivals, the reader facing east. Around the walls are painted passages from the Bible, and on the W. face of the second pier from the E. on the N. side are the remains of a painting of the Trinity. God the Father is seated holding up His right hand in the act of benediction, and supporting Christ, who is on a T cross, on His lap; the Holy Ghost is represented by a dove in the breast of the Father.¹ There was formerly a curious verse inscribed in this part of the church about the year 1403:—*Christe, Dei splendor, tibi supplico, destrue Glendor!* “O Christ, the Splendour of God, I beseech Thee destroy [Owen] Glendower!” The monastery had a particular desire to see the end of the Welsh rebellion on account of holding Pembroke Priory as a cell.

The windows in the triforium are darkened for the same reason as are those in the Nave. Between the clerestory windows are painted large figures, in dull red colour, of an unknown date but probably early. They were discovered by Mr. Chapple in 1875, three on the N. side and one on the S. Originally there must have been four on each side, and Mr. C. E. Keyser conjectures that those on the S. represented the four Evangelists, and those on the N., SS. Ambrose, Augustine, Gregory, and Jerome, the four doctors of the Church.

The fifteenth century painted ceiling here should be especially noticed. It was discovered during the restoration by Sir Gilbert Scott under some rough paintings of the seventeenth century, which latter, upon being carefully peeled off at the instigation of Archdeacon Lawrance and at the expense of the General Restoration Fund before alluded to, exposed to view the present beautiful series of heraldic shields.² The ceiling consists of sixty-six panels in eleven rows, and, excepting the two middle panels, which represent the Coronation of the Virgin, they alternately contain the Greek monogram $\text{I} \text{H} \text{C}$ with wreaths of vine leaves, and an angel holding a shield of arms, having over his head a scroll bearing a passage from the *Te Deum* or an Antiphon. The whole series represent principally the family connections of Edward III. The arms upon the shields are as follows, beginning at the N.E. corner:—1st Row: St.

¹ This was probably painted for Abbat Thomas Ramryge (1492-1521), as he is represented in the Book of Benefactors of the Abbey with a picture of the Trinity apparently exactly similar in treatment to this. The inscription on his monumental slab also refers to the Trinity.

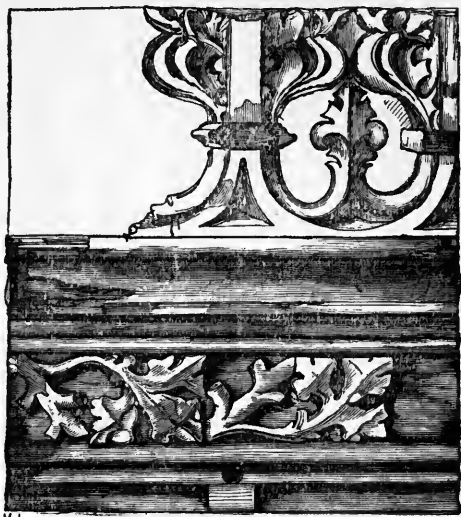
² A full account of this ceiling by Mr. J. G. Waller, F.S.A., will be found in “*Archæologia*,” vol. li, part 2, p. 427, from which this description is taken.

Edmund, King of the East Angles; St. Alban; and St. Oswyn, King of Northumbria, represented probably on account of his connection with Tynemouth Priory, a cell of St. Alban's. 2nd Row: St. George; St. Edward the Confessor; and St. Louis of France, by reason of the English claim to the French throne; the passage over this shield, *Salva nos, O beata Trinitas!* is evidently adopted on account of the *fleur-de-lis* being typical of the Trinity. 3rd Row: the Emperor of the Romans, possibly representing Charles IV., Emperor of Germany, father of Anne of Bohemia, Queen of Richard II.; the King of Judæa, that is to say, Christ; and the Emperor of Constantinople, a title claimed by the Courtenay family. 4th Row: the King of Spain, representing the alliances of John of Gaunt with Constance, daughter of Peter the Cruel; the King of England, being the arms of Edward III.; and the King of Portugal, representing the marriage of Philippa, daughter of John of Gaunt, with John I. of Portugal. 5th Row: the King of Sweden, representing the marriage between Philippa, daughter of Henry IV. and Eric, King of Sweden, Norway and Denmark; the King of Cyprus; and King of Man. The sixth row is supposed to be of a later date than the remaining panels and inserted to commemorate the coronation of Margaret of Anjou, in 1444. It contains the shield of Faith; the two panels of the coronation of the Virgin, and the shield of Salvation, with the instruments of the Passion. 7th Row: the King of Arragon, representing Blanche, daughter of Henry IV., who became Queen of Arragon; the King of Jerusalem, a title claimed by the House of Anjou; and the King of Denmark, the same connection as the King of Sweden in the fifth row. 8th Row: the Duke of Brittany, representing Mary, fourth daughter of Edward III., and wife of John de Montfort, Duke of Brittany; the King of Bohemia, a title claimed by the House of Anjou; and Thomas, Duke of Gloucester, son of Edward III. 9th Row: the King of Sicily and the King of Hungary, both these titles were claimed by the House of Anjou; the King of France, being the arms of France ancient. 10th Row: John of Gaunt, Duke of Lancaster; Edward the Black Prince; Edmund of Langley, Duke of York; three sons of Edward III. 11th Row: the King of Norway, representing the same connection as the King of Sweden in the fifth row; the King of Navarre, representing Joan, Queen of Henry IV., daughter of Charles II., King of Navarre; and the King of Scotland, representing Joan, sister of Edward III., who married David, King of Scotland.

THE NORTH AISLE OF THE CHOIR is now converted into the vestry, and here is the nucleus of a cathedral library, at present consisting of a few archæological works on the church and several valuable theological books bequeathed by Bishop Claughton. The wooden screen and door at the E. end of the vestry, are made of

a portion of the old panelling formerly around the Presbytery walls.

THE TOWER.—In 1870 the two massive E. piers of the tower, the work of Paul de Caen (1077-93), were found to be giving way, especially the pier on the N. side, causing a settlement in that direction. An examination of the foundations of the S.E. pier disclosed a hole extending for a considerable distance under it, possibly with the deliberate intention of undermining it, and certainly with the result of seriously weakening the stability of the superstructure. After a period of great anxiety, by the skill and enthusiasm of Mr. John Chapple, clerk of the works, the down-



ROOD BEAM.

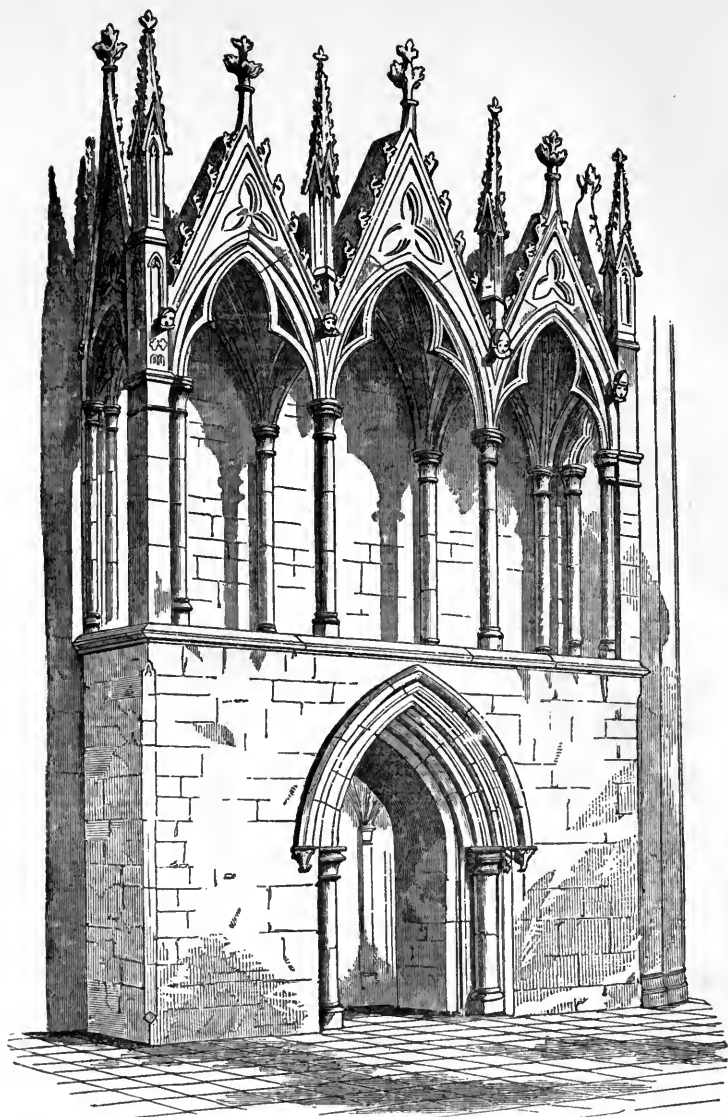
ward progress was arrested, and the whole structure made good and secure. About half-way up the N. face of the S. E. pier projects a small piece of the end of the rood beam which formerly crossed the E. arch. Another portion of the beam, showing the carving and colouring, is now preserved in the Saints' Chapel. Like the transepts, the balluster shafts in the triforium possibly came from the earlier Saxon church. A little below the ceiling will be seen the arms of Edward I., Edmund, Earl of Lancaster, his brother, Eleanor of Castile, his wife, and Richard, Earl of Cornwall, his uncle. The painting of the ceiling is probably of the sixteenth century, and shows the arms of England, St. George, St. Alban, and Edward the Confessor, with the roses of York and Lancaster used conspicuously in the decoration. The pulpit near the N.E. pier was designed by

Mr. J. O. Scott, and was presented to the church by the freemasons of England, who claim St. Alban as their patron. The Bishop's throne, of somewhat poor design, came from Rochester.

THE PRESBYTERY was commenced in the latter part of the abbacy of John de Hertford (*circa* 1257) but was not completed till some time after his death. The gradual transition from the Early English to the Decorated style may be distinctly seen as the work proceeds upwards; the clerestory windows, however, are by Lord Grimthorpe, who has not followed the lines of the old work. There was evidently an intention to vault this part of the church with stone, but probably for the sake of economy wood was adopted, which was painted. The present painting is of the time of Abbat Wheathampstede (fifteenth century) and consists of the Holy Lamb, the emblem of St. John the Baptist, and the Eagle of St. John the Evangelist, the cognizances of the same abbat. The shields of arms arranged at the springing of the wooden vaulting are those of the contributors to the repairs of the roof in 1681-3. Over the crown of the tower arch on the E. side will be seen three shields displaying the arms of the three saints whose shrines this abbey possessed, viz., the arms of St. Alban in the middle, supported by the *Agnus Dei* and eagle, the cognizances of Abbat Wheathampstede, the arms of St. Oswyn, *gules three crowns or*, whose shrine was at Tynemouth Priory, a cell of St. Alban's, on the S. side, and the arms of St. Amphibalus,¹ *gules and or, four lions rampant, counter-changed*, on the N. side. Under these is an inscription referring to Abbat John de Wheathampstede's use of the *Agnus Dei* and the eagle as his insignia. The plaster of the walls is painted to represent masonry and on the S. side there is a portion of a coloured frieze with a curious dog tooth ornament. All the arches were originally filled up like those at the W., but the two E. arches have been opened to receive the chantry chapels placed in them. The beautiful late thirteenth century tabernacle work over the doorway on the S. side was found in fragments and put together under Sir Gilbert Scott's supervision. Corresponding work was erected on the N. side, portions of the original of which have since been found differing slightly from what has been erected.

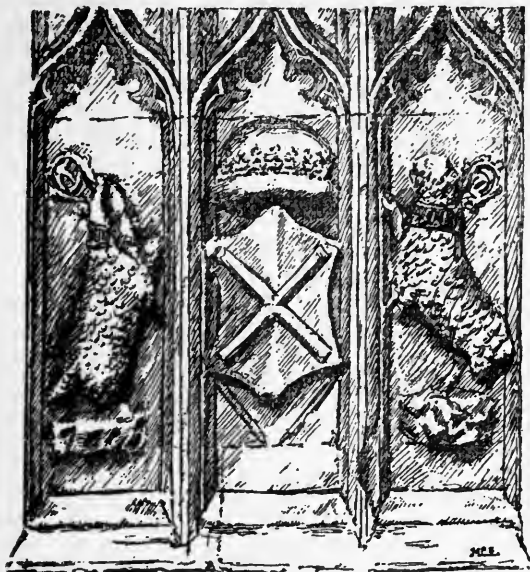
ABBAT RAMRYGE'S CHANTRY CHAPEL at the N.E. corner of the Presbytery, was erected about 1522, and is a fine example of late Perpendicular work. In the latter part of the seventeenth century some members of the family of Farrington, of Lancashire, who were resident in St. Albans, appropriated the chapel for their

¹ Hitherto these arms have puzzled all writers on the heraldry of the abbey. I am indebted to my friend Mr. Everard Green, V.P.S.A., Rouge Dragon, for calling my attention to an early sixteenth century MS. at the Heralds' College (L. 10 fol. 65), where these arms are stated to be those of St. Amphibalus.



ANCIENT DOORWAY AND STRUCTURE ON S. SIDE
OF PRESBYTERY.

family vault, and the shields painted inside the chapel bear the arms of Farrington and Garrard. In the panels at the base on the S. side of the chapel is a series of shields, having as supporters two rams each with a collar inscribed with the letters RYGE, forming a rebus upon the Abbat's name. Beginning on the W. side the arms are: (1) those of St. Alban, *azure, a saltire or*, over which is a cap of maintenance.¹ Above this cap of maintenance are the arms of Abbat Ramryge, *gules on a bend or, between a lion rampant and a*



PANEL IN ABBAT RAMRYGE'S CHANTRY,
SHOWING THE ARMS OF ST. ALBAN.

*ram argent, three double-headed eagles vert, armed and legged gules.*²
(2) The arms of Abbat Ramryge again, over which is a mitre.

¹ Mr. Everard Green holds the opinion that the Lords Spiritual claimed in Tudor times the right to use supporters; and the red cap of maintenance turned up ermine, encircled with a golden coronet, is as much as the Lords Temporal then used. He witnesses the use of supporters by Cardinals Wolsey and Pole, and by Ramryge, Abbat of St. Albans. On this abbat's tomb, and on the E. side of the E. tower arch, the cap of maintenance turned up ermine encircled with a golden coronet may yet be seen to ensign the shield with its supporters.

² The blazoning of these arms is taken from Heralds' College MSS. (Vincent, 153, p. 230). The abbots of St. Alban's were fond of canting arms, Abbat Wheathampstede's were *gules a chevron between nine ears of wheat, three, three, and three*, and Abbat Catton's were *gules a cat statant proper between three annulets or, upon a chief of the last, on a pale azure between two cinquefoils in a mitre or* (Ibid.).

(3) Three crowns for St. Oswyn. (4) A saltire for St. Alban. At the E. end are the arms of Wymondham Priory (*an eagle displayed*), a cell of St. Alban's Abbey, and at the opposite end are the arms of Abbat Ramryge impaling those of St. Alban. At the top of the second line of panelling will be noticed some finely carved flowers, emblems, etc., which will well repay examination, those at the W. end of the S. side are the emblems of the Passion; and elsewhere will be seen a Tau cross, rams, apes, the bleeding heart, and conventional leaves and flowers. In the spandrels of the doorway are, on the W. side, the martyrdom of St. Alban, the Saint's head being shown severed from his body, and the executioner's eyes, according to the tradition, falling out, while on the E. spandrel is represented the scourging of St. Alban. The door itself is of a later date than the chapel and of inferior design, on it is painted *Anno Dom. MDCLXXVIII Ego dixi in dimidio dierum meorum vadam ad portas inferi*. This date probably refers to the first use of the chapel by the Farringtons. On the cornice above is another series of shields representing apparently the cells belonging to St. Alban's Abbey. Beginning at the W. end we have (1) the arms of St. Alban; (2) *a lion passant gardant in an orle of martlets* for the family of Valoynes,¹ founders of Bynham Priory, Norfolk, a cell of St. Alban's; (3) *three crowns* for St. Oswyn or Tynemouth Priory, a cell of St. Alban's; (4) the arms of Henry VII. with the dragon and greyhound as supporters; (5) the arms of St. Amphibalus, as before described; (6) *an eagle displayed*, the arms of the family of Daubegnny, founders of the cell of Wymondham in Norfolk; (7) *three eagles displayed*, the arms of the family of Lymesy, founders of the cell of Hertford. At the top of the panelling above this cornice is an inscription in quaint letters forming part of the Sequence in the Salisbury Missal and the Antiphon of the Psalms for Whitsuntide. It begins at the S. E. corner of the chapel:—*Sancti Spiritus assit nobis gracia veni Sancte Spiritus reple Tuorum corda fidelium et Tui amoris in eis ignem accende. Amen.* (See also p. 36.)

The interior of the chapel is very ornate, the fan vaulting being light and pleasing, and of the same style as Henry VII.'s Chapel, Westminster. At the E. end are the arms of the three saints, St. Alban, St. Oswyn, and St. Amphibalus; while at the W. are those of St. Alban and Abbat Ramryge, above which, at both ends, are niches for figures. On the ground is an incised slab representing Abbot Ramryge wearing a mitre, with the following inscription round the margin: *Benedicta sit Sancta Trinitas atque indivisa unitas [confitebimur ei] quia fecit nobiscum misericordiam suam. Amen.*

THE HIGH ALTAR SCREEN OR WALLINGFORD'S SCREEN at

¹ These arms are taken from Harl. MSS. No. 1392, fol. 161, the remainder are from Burke's "Armory."

the E. end of the Presbytery is considered one of the finest of its period in this country. It is built of clunch, and was completed in 1484. The whole of the statues, which were richly coloured, were, with the exception of small portions of those of SS. Stephen and Erasmus, totally destroyed in the sixteenth century. The restoration (in the true sense of the word) of this beautiful screen has been undertaken by Lord Aldenham, who has renewed its former grandeur, and in doing so has entered into the spirit of the mediæval builder by displaying a motive in selecting the figures to fill the niches, the motive being the history of the Christian Church in so far as it relates to England, or as Lord Aldenham expresses it, "the Passion of our Lord and Saviour Jesus Christ and of the testimony of the faith in that Passion given in the lives and deeds of men." The accompanying key plan of the figures in the Screen will best guide the visitor in the identification of the saints represented, with their emblems, to most of whom altars existed in the church. Of the larger figures we have: (I.) St. Edmund, King of the East Saxons, who was slain by the Danes in 870, and buried at Bury St. Edmunds. He holds a sceptre in his right hand, and the arrow with which he was martyred in his left. (II.) Offa the Second, King of Mercia, founder of the Abbey in 793, is trampling under foot his earthly crown and carrying a model of the church. (III.) St. Edward the Confessor holds a sceptre in his right hand, and the ring which he gave the Abbat of Westminster in his left. The next four figures are angels: (VIII.) St. Hugh, Bishop of Lincoln, who died in 1200, carries a crosier and three lilies, and his tame swan, typical of solitude, is at his feet. (IX.) Pope Adrian IV. or Nicholas Breakspear, the only English pope (1154-59), was born at Abbot's Langley, and his father was a monk at St. Alban's Abbey. He wears the single crowned papal tiara, and holds the keys of St. Peter. (X.) Venerable Bede, a monk of the monastery of Jarrow (673-735), carries in his hand his famous "Ecclesiastical History." (XI.) St. Cuthbert, Bishop of Lindisfarne or Holy Island (685-87), has a crosier in his left hand, and his otter is at his feet. (XII.) St. Helen, mother of the Emperor Constantine the Great, said to have been a British princess, who, by tradition, found the Holy Cross when on a pilgrimage to Jerusalem in 325, holds the Cross in her arms, and in her left hand the title I.N.R.I. This is perhaps one of the most striking figures on the screen. (XIII.) St. Benedict, who founded in the sixth century the monastic order to which this Abbey belonged, is represented with the broken chalice, referring to a legend in which

¹ An account of the High Altar Screen in the Cathedral Church of St. Albans (p. 12). The following description of the figures is mostly taken, by Lord Aldenham's kind consent, from his account of the screen.

a cup of poison intended for him was upset and broken, and the raven carrying off the poisoned roll, which refers to another legend concerning him. XIV. and XV. are the figures of the Blessed Virgin and St. John, standing one on each side of the cross. In the middle of the screen is the crucifix with the scroll bearing the title I.N.R.I. (XVI.) St. Patrick of Ireland, who was born in Scotland about 372, holds in his left hand a crosier, and in his right a bunch of shamrocks. Snakes and toads, of which he is said to have rid Ireland, are about his feet. (XVII.) St. Etheldreda or St. Audrey, a daughter of Anna, King of East Anglia, who forsook her husband to fulfil her vow of sanctity, founded a monastery at Ely on the site of the Cathedral in 672. She has a crosier as an abbess, and her crown is laid by her side. (XVIII.) St. Germain, Bishop of Auxerre, is said to have attended a council at Verulam in 429 to refute the Pelagian heresy, a portion of the Roman wall still marks the traditional site of the saint's house. He holds a crosier, and at his feet is a wolf, in allusion to his having been a mighty hunter. (XIX.) St. Augustine of Canterbury, who arrived in England to preach the Gospel in 596, is represented with a crosier and a book. (XX.) St. Alban holds a sword in his left hand, typical of his martyrdom, and a crucifix in his right. (XXI.) St. Amphibalus, the cleric who converted St. Alban. (XXII.) St. Erkenwald, brother of St. Etheldreda, and founder of Chertsey Abbey, was consecrated Bishop of London in 675. He holds a crosier in one hand, while in the other is an imaginary representation of his cathedral.

The smaller figures represent: (1) St. Oswyn, King of Deira or Yorkshire, who holds a spear in allusion to his death. (2) St. Giles, the Abbat, with his tame hind, on whose milk he is said to have lived. (3) St. Ethelbert, King of the East Angles, killed by Quendrida, wife of Offa (793), has his battle-axe by his side and a dagger in his breast. (4) St. Leonard, whose great charge was the care of prisoners, holds fetters in his hands. (5) St. Edward, King of the West Saxons, is represented with the cup from which he was drinking when murdered in 979 by his stepmother, Elfrida, and the dagger with which the deed was committed. (6) St. Lawrence has the gridiron upon which he was burnt. (7) St. George, since 1222 the patron saint of England, is shown overcoming evil or the devil in the form of a dragon. (8) St. Benedict Biscop, the instructor of the Venerable Bede and founder of the monasteries of Monkwearmouth and Jarrow in the seventh century, carries a book in his right hand and his crosier in his left. (9) St. Cecilia, patroness of church music, has an organ. (10) St. Boniface, Apostle of Germany, holds his crosier and a branch of the oak at Fritzlar, sacred to the God Thor, and which he destroyed. (11) St. Agnes, Virgin and Martyr, with a lamb. (12)

XXIII. ANGEL GABRIEL.

XIX. ST. AUGUSTINE.

22. St. David. 21. St. Katherine.

(DOOR)

24. St. Chad. 23. St. Frideswide.

XX. ST. ALBAN.

29. St. Peter.

30. St. Andrew.

31. St. James the Great.

32. St. John.

33. St. Philip.

34. St. James the Less.

35. Our Saviour.

36. St. Thomas.

37. St. Bartholomew.

38. St. Matthew.

39. St. Simon.

40. St. Matthias.

41. St. Jude.

XXI. ST. AMPHIBALUS.

26. St. Alphege. 25. St. Osyth.

(DOOR)

28. St. Ælfric. 27. St. Margaret of Scotland.

XXII. ST. ERKENWALD.

XXIV. THE ANNUNCIATION.

I. ST. EDMUND, King and Martyr.

2. St. Giles. 1. St. Oswyn.

II. KING OFFA.

4. St. Leonard. 3. St. Ethelbert.

III. EDWARD THE CONFESSOR.

IV. Angel.

V. Angel.

VI. Angel.

VII. Angel.

VIII. ST. HUGH OF LINCOLN.

6. St. Lawrence. 5. Edward King

of the W. Saxons.

IX. POPE ADRIAN IV.

8. St. Benedict, Biscop. 7. St. George.

X. VENERABLE BEDE.

XI. ST. CUTHBERT.

10. St. Boniface. 9. St. Cecilia.

XII. ST. HELEN.

12. St. Nicholas. 11. St. Agnes.

XIII. ST. BENEDICT.

Angel.

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XIV. B. VIRGIN MARY.

XV. ST. JOHN.

Angel.

XVI. ST. PATRICK.

18. St. Wulfstan. 17. St. Lucy.

XVII. ST. ETHELDREDA.

20. St. Richard. 19. St. Ethelburga.

XVIII. ST. GERMAIN.

THE RESURRECTION.

St. Nicholas, Bishop of Myra in Lycia and Confessor, noted for his charity and holiness, holds his crosier and the three golden balls which he gave to a poor family. (17) St. Lucy, Virgin and Martyr, with a lamp and the palm branch of a martyr. (18) St. Wulfstan, Bishop of Worcester in 1062, carries his crosier in one hand and the model of his church in the other. (19) St. Ethelburga, sister of St. Etheldreda, has the three nails usually given as her emblem. (20) St. Richard, Bishop of Chichester, holds his crosier and a chalice. (21) St. Katherine of Alexandria holds the palm of victory, the wheel upon which she was to have received martyrdom, and the sword by which she died. (22) St. David, Archbishop of Menevia or St. David's in Wales, who died in 544, holds a crosier, and has the dove which appeared upon his shoulder when he preached. (23) St. Frideswide, who founded in the eighth century the monastery at Oxford which bore her name, but now called Christ Church, is represented as an abbess with a crosier and a book. (24) St. Chad, Bishop of York, and later of Lichfield, in the seventh century, has a crosier and a book. (25) St. Osyth, a Mercian princess, who founded the monastery of Chich St. Osyth in Essex, in the seventh century, holds a book and two keys. There is a painting of her in the N. side of the nave. (26) St. Alphege, Bishop of Winchester and Canterbury, in the tenth century, holds his crosier and the stones which were the instruments of his martyrdom. (27) St. Margaret, Queen of Scotland in the eleventh century, niece of Edward the Confessor, and ancestress of our royal family, and (28) Ælfric, Abbat of St. Albans, and in 995 Archbishop of Canterbury, an intimate friend of St. Dunstan and reformer of the monastery here, is represented with a crosier and his book "Thaera Halgena Throwunga," or the Sufferings of the Saints. In the centre of the screen a crucifix is now about to be inserted, and immediately over the altar table a

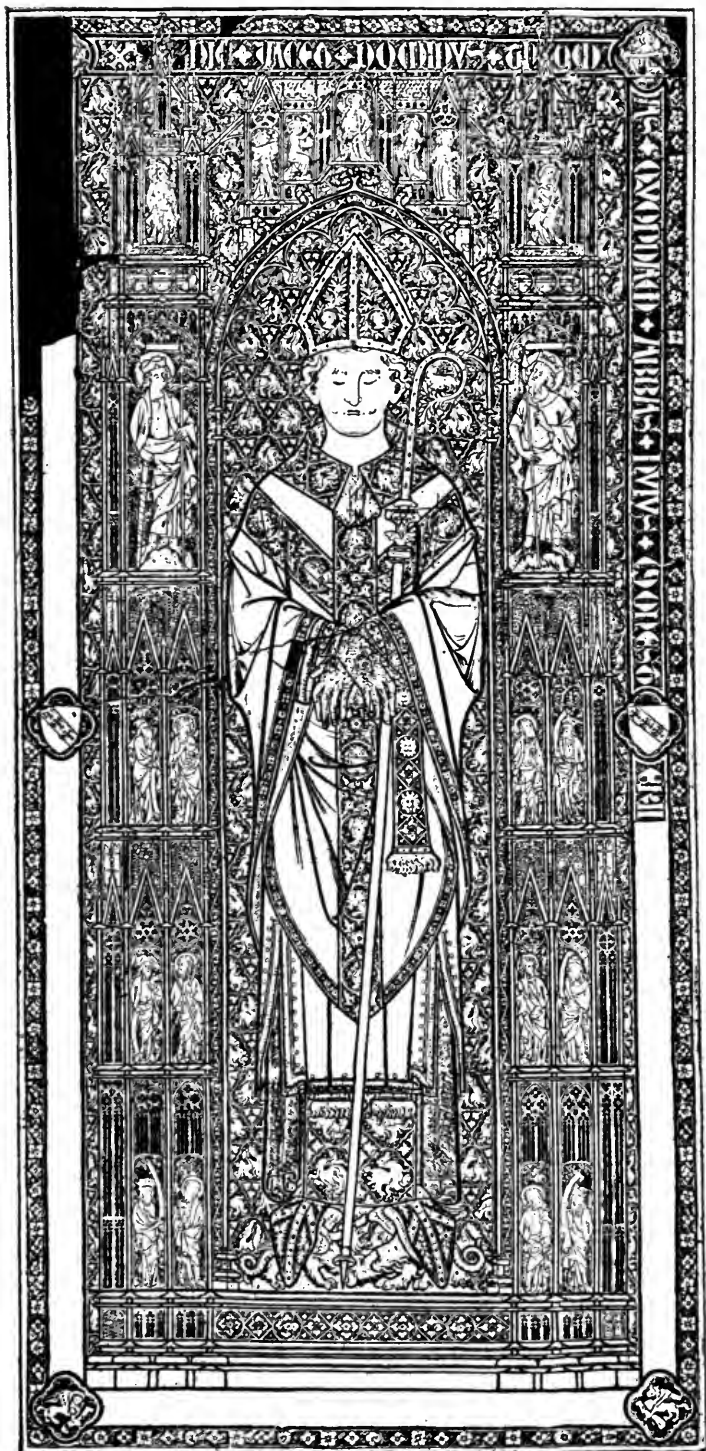
representation of the Resurrection, by Mr. Alfred Gilbert, R.A. This screen very strongly resembles the high altar screen at Winchester Cathedral, and it is generally considered that they were the work of the same architect. The figures are in Mansfield Woodhouse stone, and were sculptured by Mr. Harry Hems, of Exeter; the crosiers, sceptres, and swords are of hammered copper.



ARMS OF ABBAT
WHEATHAMPSTEDE.

ABBAT WHEATHAMPSTEDE'S CHANTRY CHAPEL, on the S. side of the High Altar Screen, was probably erected about the time of the death of that Abbat in 1464. The pre-

dominant ornament is the Abbat's badge of three wheat ears, and over the spandrels of the arch are the words *Valles habundabunt*, "The



BRASS OF ABBAT THOMAS DE LA MARE, circa 1375.

Size, 111 by 52 inches.



valleys shall be fruitful," which refer to the village of Wheathampstead, a few miles from St. Albans, the birthplace of the Abbat, and a spot noted for its seed corn. There are several shields of arms; over the crown of the arch is that of the Abbey, and at the corners on either side are the arms of Abbat Wheathampstede. In the quatrefoils above will be seen, amongst other designs, an abbat's mitre with wheat ears springing from it, the arms of St. George, and a rose in a sun, the badge of Edward IV. Dugdale states that the Abbat's figure in pontificals lay upon a blue slab in the Chapel, in its place is now deposited, for the sake of protection, the brass of Abbat de la Mare (1349-1396) one of the finest ecclesiastical brasses in England. It is of Flemish workmanship, and is said to have been made under the direction of the Abbat himself some thirty years before his death. The Abbat wears the usual vestments of his office, with a mitre upon his head, his crossed hands have on them jewelled gloves, and on his feet are embroidered shoes. He is vested in alb, stole, tunic, dalmatic, chasuble, and maniple; within his left arm is a pastoral staff with the *Agnus Dei* in the crook, the latter being turned outwards. The background is filled with elaborate diaper work. Above the figure of the Abbat is a most beautiful canopy, having the First Person of the Holy Trinity in the centre, with saints swinging censers and others playing instruments on each side, beyond these are St. Peter, on the left, and St. Paul, on the right. The canopy-shafts contain fourteen figures, seven on each side; those on the left, St. Alban with processional cross and sword, St. John the Evangelist with chalice and serpent, St. Andrew with saltire, St. Thomas the Apostle with spear, and the prophets Daniel, David, and Hosea; the figures on the right are St. Oswyn, king and martyr, with crown and spear, St. James the Great with scallop-shell, St. Bartholomew with flaying knife, St. Philip with loaf, and the prophets Isaiah, Haggai, and Joel. At the four angles of the brass are the symbols of the four Evangelists, and at each side is a shield having *on a bend three eagles displayed*, the arms of the Abbat. Round the border of the design are these words:—*Hic jacet dominus Thomas quondam abbas hujus monasterii*, with a space which was never filled up, being left for the date of his death (Lloyd, "Altars," p. 29). On an oak board at the E. end of the Chantry are arranged the loose brasses which have become detached, or been found at different times, as follows:—1. A civilian, *circa* 1465. 2. Thomas Rutland, sub-prior (ob. 1521), with foot inscription, the slab with a portion of the marginal inscription is in the S. Transept. 3. The lower portion of the figure of Abbat John de la Moote (ob. 1400). It is a palimpsest brass, on the reverse being the lower part of a female figure, with a dog at her feet wearing a collar of bells, the slab and other portions of the brass are in the Presbytery. 4. A civilian, *circa* 1470. 5. A monk, possibly Reginald Bernewelt,

1443. 6. Inscription to Maud Harryes, 1537, slab in N. Transept. 7. Half effigy of a monk, *circa* 1470, slab in Choir. 8. Lower part of effigy of Bartholomew Halsey in armour, and 9, full figure of his wife Florens, 1465, slab with matrices for children and inscription in Presbytery. 10. Inscription to Agnes Skelton, 1604. 11. Inscription to William Stroder and Margaret, his wife, 1517. 12. A shield of the de Grey arms belonging to the de Grey brass in the Presbytery.

In the Presbytery were many graves, amongst them that of Robert Mowbray, Earl of Northumberland, founder of Tyne-mouth Priory, who, after his attainder, is said to have died a monk of this Abbey in 1106. The position of his tomb is not known. At the foot of the altar steps, but within the altar rails, are the gravestones of four successive abbats, the one nearest to Wheathampstede's chantry is that of Abbat Thomas de la Mare (1349-96), the brass belonging to which is placed in Wheathampstede's chantry for protection; the second is that of Abbat Hugh Eversden (1308-26); the third is that of Abbat Richard de Wallingford (1326-35); and the fourth is that of Abbat Michael Mentmore (1335-49). The brasses of all the last three tombs have been lost, but their matrices have in most cases been left. At the W. end of Wheathampstede's chantry is a brass to the Rev. H. J. B. Nicholson, D.D., F.S.A., who died in 1866, for over thirty years rector of the Abbey parish, a most careful and learned student of the history of the church and a most loving custodian of its ancient fabric. Immediately below the step on the W. side of the altar rails is a line of monumental slabs, the one on the S. side shows the matrices of a curious T cross, with figures on either side, and a foot inscription; on the second are the matrices of a figure with a scroll and a foot inscription with a rose below it; the third is that of Sir Anthony de Grey, son and heir of Edmund, Earl of Kent, who died in 1480. The effigy of Sir Anthony appears in armour with a collar of suns and roses, the inscription and three of the shields are lost, one of the shields, which is now in Wheathampstede's chantry, was discovered in an old iron shop in the suburbs of London; the fourth slab has on it the brass of Robert Beauner (ob. 1470), a monk of St. Alban's Abbey, who has in his hand a bleeding heart, and a scroll inscribed with the text, *Cor mundum in me crea Deus* (Ps. li. 10), "Make in me a clean heart, O God!" The foot inscription states that he held various offices in the monastery for more than forty years; the fifth (*circa* 1450) shows the matrices of a cross, on the arms of which are the figures of the Blessed Virgin and St. John, and, below, the kneeling figure of a monk, a scroll issuing from the suppliant's mouth only remains, and bears the mutilated inscription, a verse from a hymn in the Salisbury Breviary:—*Salva Redemptor*

plasma tuum nobile, Signatum sancto vultus tui lumine, Nec lacerari sinas fraude dæmonum, Propter quos mortis exsolvisti pretium. "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 sixth slab shows the remains of what must have been a very beautiful brass of Abbat John Stoke (ob. 1451), all that now exists of which are fragments of a triple canopy, the marginal inscription, and two scrolls; the effigy of the abbat, and the figures of the Virgin and Child, St. Alban, and St. Amphibalus being lost. Beginning at the S. end of the next line of tombs, we have first the matrices only of a monk with scroll and foot inscription; secondly, the brassless slab of Abbat John de Marynes (1302-8); thirdly, the almost brassless remains of what is supposed to be Abbat John de la Moote's tomb (ob. 1400), the matrix exhibits the figure of an abbat wearing a mitre and holding a pastoral staff with the vexillum attached, the lower part of this figure is the palimpsest brass, now No. 3 on the board in Wheathampstede's chantry; some portion still remains of the border inscription, taken from Job, xix. 25, and having between each word a strange device; the evangelistic emblem of St. Luke still remains at one of the angles, as does also the following foot inscription: *Hic quidam terra tegitur peccati solvens debitum, Cui nomen non imponitur, in libro vitæ sit conscriptum.* "Here is one covered with earth, paying the debt of sin, to whom a name is not given, may it be written in the Book of Life." The fourth is the slab with matrices of Bartholomew Halsey, his wife, children, foot inscription, and shield, the remaining brasses of which are Nos. 8 and 9 on the board in Wheathampstede's chantry. The fifth in this row is the defaced slab of Abbat John Berkhamstead (1291-1302), with a marginal inscription: *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 Abbat John lieth here, May God have mercy on his soul! ye who may pass by here say a Pater and an Ave for his soul, and all who pray God for his soul shall have forty years and forty days of pardon." The sixth is the slab of Richard Stondon, a priest, the inscription of which only remains. With the exception of a small portion of a scroll over the head of a priest on a slab W. of that of Bartholomew Halsey, the remaining slabs are without their brasses, and whose bodies they cover is unknown.

It was here, before the High Altar, that the body of Eleanor, Queen of Edward I., rested in 1291 when on its way to Westminster. The Eleanor Cross, which was erected in the High Street where a drinking fountain now stands, was taken down about 1700.

THE NORTH TRANSEPT is of the period of Abbat Paul de Caen (1077-93). The public had access to this part of the church in the monastic times, and the services of the Guild of the Holy Trinity were held at the altar of the same dedication on the E. side. Pilgrims to the shrines of St. Alban and St. Amphibalus are said to have entered at the Norman doorway in the N. wall.¹ The N. front has been rebuilt by Lord Grimthorpe from the level of the gallery, and the very conspicuous rose window inserted. Below are two Norman windows, the splays of which are ornamented with a vine pattern. The stained glass in them, representing the four Latin doctors, was erected in memory of Archdeacon Grant (ob. 1883) by his friends.

Towards the N. end of this transept will be seen the monumental tomb of Thomas Legh Cloughton, the first Bishop of St. Albans, who died in 1892. This monument was designed by Mr. J. Oldrid Scott, and Mr. Forsyth, of Hampstead, was the sculptor. The figure is in white marble, and the pedestal, which is of alabaster, is ornamented with marble inlays and armorial bearings.

The two recesses in the E. wall originally led into two Norman apsidal chapels, which corresponded with those in the S. Transept. When these were destroyed, altars were placed in the recesses, that on the N. being dedicated to the Holy Trinity and that on the S. to St. Citha or St. Osyth. Within the recesses are some interesting ancient encaustic and embossed tiles, those in the N. recess, excepting the first row, are now, however, covered by the monumental tomb of Alfred Blomfield, Bishop of Colchester, suffragan of St. Albans, who died in 1894. At the S. end of this wall will be noticed a painting, assigned to the fifteenth century, called the Incredulity of St. Thomas, which formed one of two paintings described as the History of the Resurrection. It represents Christ standing and holding a cross staff with the *vexillum* or banner of the Resurrection in his left hand, and St. Thomas kneeling and thrusting his right hand into Christ's side. On a scroll issuing from the mouth of St. Thomas are the words *Dominus meus et Deus meus!* "My Lord and my God!" while on that issuing from our Lord's mouth are *Beati qui non viderunt et crediderunt.* "Blessed are they who have not seen and have believed." Beneath this picture was the altar of the Leaning Cross or the Holy Cross of Pity and St. Lawrence, at which were kept numerous relics.

¹ About the middle of the W. wall will be seen a small cross cut in a stone a little above the floor level; as it has been erroneously stated that this marks the traditional site of the martyrdom of St. Alban, it may be well to say that this cross was inserted in 1863 by Dr. Nicholson, rector of the Abbey, to mark the S. limit to which an organ, then being erected under the superintendence of his son, the Rev. H. D. Nicholson, might extend. This information is kindly supplied by the Rev. H. D. Nicholson to the compiler.

The balluster shafts in the triforium are similar to those in the S. Transept, and like them are probably remnants of the Saxon church. There was formerly a flat painted ceiling here, probably of the sixteenth century, which was removed by Lord Grimthorpe; the centre piece, representing the martyrdom of St. Alban, is now in the south aisle of Presbytery.

The matrix of what must have been a fine canopied brass, with marginal inscription, will be noticed in a stone opposite the S. recess on the E. side which probably marks the tomb of William Stubbarde, a lay brother, who was celebrated as a stone carver in the time of Abbat de la Mare (1349-96). To the S. of this stone is another with the matrix of a half effigy of an ecclesiastic, with a foot inscription, probably that of Thomas Houghton who was sacrist at the close of the fourteenth century.

THE SOUTH TRANSEPT is also the work of Abbat Paul de Caen (1077-93). On the W. side, close to the S. aisle of the choir, is a small grated window to a chamber, which it has been suggested was used for the purpose of watching. The chamber has now been filled up to strengthen the wall. The recess in the west wall, formerly an entrance from the Cloister, contains three ancient carved oak livery cupboards, which are filled with loaves of bread every Sunday for distribution to the poor, according to a charity founded by Robert Skelton in 1628. The cupboard on the S. side is the oldest, that on the N. is Elizabethan and that in the middle is of about the time of Charles I.¹ There was formerly at the S. end of the W. wall an ancient Norman doorway and door and on the latter was a very fine example of a Norman hinge which was rescued from destruction by Archdeacon Lawrance during the late restoration, and is now preserved at the South Kensington Museum. The whole of the S. front has been rebuilt from its foundations by Lord Grimthorpe, the Early English lancet windows are copied from the Five Sisters at York Minster (p. 2) and replaced a Perpendicular window erected in 1832, which, in its turn, succeeded several of earlier dates. The shields of arms in the glass were originally inserted in 1832. Under the window is some Norman wall arcading, considerably restored, which came from the Slype, a passage from the Cloister to the Monks' Cemetery and Sumpter Yard, the entrance to which is by a late Norman doorway in the S. wall. This doorway is partially constructed with the stones of a very beautiful doorway formerly leading out of the W. end of the Slype into the Cloister, an inner ring has been added to it by Lord Grimthorpe to make the opening smaller. The Slype itself has been entirely rebuilt. In it will be found some more of the Norman wall arcading just referred to and a large quantity of architectural fragments,

¹ See "Half-Timbered Houses, etc.," by W. B. Sanders, p. 40.

promiscuously built into the wall, those in the S.E. corner come from the Chapter House, which was on the S. of the Slype, other fragments apparently formed a part of a reredos, a large portion of which is in the chapel of St. John the Evangelist. The two recesses in the E. wall formerly led into two Norman apsidal chapels, which were demolished in the early part of the fourteenth century to make room for a treasury or vestry. The chapel on the S. was dedicated to St. Stephen, and it was here that Abbat Gorham laid the shrine of St. Alban before King Stephen, pleading in the name of the holy martyr that the king would utterly destroy the remains of Kingsbury Castle, which was near to the entrance of the monastery and was a lurking-place for his enemies. The N. Chapel in the same wall was, before the destruction of the apsidal chapels, the Lady Chapel, but when the present Lady Chapel was built, the altar here was dedicated to St. John the Evangelist. Within the chapel is a collection of architectural fragments which from time to time have come to light.

At the N. end of the E. wall of this transept will be seen the remains of a mural painting of about the thirteenth century, or possibly earlier, representing a seraph descending from heaven with outstretched arms and wings, painted in red. The balluster shafts in the triforium with rings round them are probably Saxon, and being of different sizes were evidently taken from some other building, it is therefore supposed that they formed a part of the Saxon Abbey Church. It will be noticed that the wall plaster has been removed at various places in this transept to show the construction of the Norman arches and brickwork.

Several stones with matrices for brasses will be found. Almost opposite the recess in the W. wall is the matrix of Prior Norton's brass (fourteenth century), while the matrix of the brass of Thomas Rutland (now on the board in Wheathampstede's chantry) and another of a priest are in a line with the aisle of the choir. At the entrance to the Chapel of St. Stephen is the matrix of the upper portion of an ecclesiastic with a scroll, which marks the tomb of John Gyldeford, prior of Belver (fifteenth century).

SOUTH AISLE OF PRESBYTERY.—At the entrance from the transept on the S. side is a Decorated holy water stoup, opposite to which is an aumbry in which the monks probably placed their books when coming from the Cloister to the services of the church. The Norman arch in the S. wall formerly led into the now demolished apsidal Lady Chapel, and above is a Norman window. In the next bay are the remains of two Norman windows, now built up, the plaster around which has been removed to show their construction. On the N. side of the aisle are two stone coffins, over these is a rude painting of the martyrdom of St. Alban, which formed the central panel in the ceiling of the N. Transept. On the same side is an ancient seventeenth century poor box, and

above is a small figure of an old man of the same period, holding his hat in his hand, begging alms. The box and figure were formerly against the wall at the E. end of the aisle, now pulled down. Over this figure is an epitaph to John Thomas, the first master of the grammar school. The first two bays of this aisle are Norman, the plaster vault being painted to represent masonry. The third bay, with the door on the S. side, is almost entirely new, as are also all the windows and the wall arcading. On the N. of the third bay will be seen the S. side of Abbat Wheathampstede's chantry, which is slightly different from that on the N. (p. 22). Most of the shields of arms are repeated, and the words *Valles habundabunt* again occur. Above is the inscription, *Johannes, de loco frumentario, Quis jacet hic? Pater ille Johannes nomina magna Cui Whethampstedio parvula villa dedit, Triticeæ in tumulo signant quodque nomen arista, Vitam res claræ non monumenta notant.* "John of the corn-growing place. Who lies here? That father John to whom the little village of Wheathampstead gave a great name. And which name the ears of wheat on his tomb signify. Noble deeds not monuments mark a life."

THE SOUTH AISLE OF SAINTS' CHAPEL is of the Decorated period of the early part of the fourteenth century. On the N. side is the tomb of some unknown person, above which, on the wall, will be seen various monuments to the Maynard family, which was for a long time resident at St. Albans. Over the doorway into the Saints' Chapel are the arms of Abbat Wheathampstede, the oak door being of fourteenth century work; on the floor opposite to it is a brass effigy of Ralph Rowlatt (ob. 1543), merchant of the Staple of Calais and ancestor of the celebrated Sarah Jennings, who became Duchess of Marlborough. Further E. may be seen the S. side of the tomb of Humphrey, Duke of Gloucester, son of Henry IV. and protector of the kingdom during the minority of Henry VI. It is difficult to conjecture who the figures in the canopied niches are intended to represent; they bear a very strong resemblance to the royal benefactors to the Abbey as painted in the fourteenth century MS. Book of Benefactors (*Cott. MSS. Nero, D. 7*), which lay on the High Altar, but it seems evident that the figures, which are not fixed, have at some time been taken out of their niches and not replaced in their right positions.¹ It seems probable that they are intended for the royal benefactors to the Abbey, most of whom would naturally be the duke's ancestors.² They are

¹ The lower figures have been examined by means of a ladder, and it appears that some of them do not fit the niches in which they are inserted. It is said they were taken down some years ago and casts made of a few of them, possibly they were not then returned to their right places.

² Mr. Gough and others suggest that the figures are the kings of Mercia, but there are seventeen figures, and there were not seventeen kings of Mercia.

undoubtedly all kings, unfortunately their sceptres and swords have all been broken off. The third figure in the highest row may be Egfrith son of Offa, holding in his left hand his charter of confirmation to the abbey, the fifth figure in the same row is probably Offa II. the founder of the abbey, holding the church in his hands; the first in the second row resembles the painting of Edward II. in the Book of Benefactors, and the next, that of Edward I. (for a further description see under Saints' Chapel, below). In front of this tomb is an ancient grate, or iron screen, which is said to be the only trellis grille in England and earlier than any of its kind in France or Germany. It is of about the time of Edward I. (1272-1307) and of course considerably earlier than Duke Humphrey's tomb, and may have been used as a grate through which pilgrims and others viewed the shrine in the Saints' Chapel. Below the grate is an altar tomb, on the top of which is a Frosterley marble slab with five crosses (typical of the five wounds) cut in it, denoting that at one time the slab was used as an altar. In the S. wall, opposite to the door leading into the Saints' Chapel, are the remains of a perpendicular stone screen, which is said to have formed a part of Abbat Wallingford's Chantry Chapel.

THE SAINTS' CHAPEL is of the same date and design as the Presbytery. The E. face of the High Altar Screen forms the W. side of this chapel, upon which will be seen the figures of the Virgin and Child in the middle, and St. Peter and St. John the Baptist on one side and St. Michael and St. Stephen on the other. Some old painted glass will be noticed in the E. window here.

THE CHANTRY OF HUMPHREY, DUKE OF GLOUCESTER, on the S. side, was probably erected during the lifetime of the Duke. He was the fourth and youngest son of Henry IV., a gentle and learned man, founder of the library at Oxford, now called the Bodleian Library, Protector of the kingdom during the minority of his nephew, Henry VI., and an intimate friend of Abbat Wheathampstede. He died in 1447, and the tomb of John Beauchamp (brother of Thomas, Earl of Warwick) in old St. Paul's, was for a long time supposed to contain his body. Necessitous people are said to have loitered about this tomb at dinner time, and herbs used to be strewn there, which gave rise to the expression of "dining with Duke Humphrey." The vault (access to which is obtained by the trap-door to the N. of the tomb) was discovered in Queen Anne's reign while making a grave here for Mr. John Gape. The duke's body was found in a leaden coffin full of pickle, in a good state of preservation. On the E. wall of the vault is a painting of the Crucifixion, now almost obliterated, a copy of which is in the Saints' Chapel. The monument is a good specimen of Perpendicular work, the N. face of which has been very much more damaged than the S. The arms, the royal arms bordered argent,

and their supporters, antelopes gorged and chained, on the cornice, have been very much mutilated, and the figures have been taken from all the niches above, on this side. The shields are surmounted by a helmet with elaborate mantling, and above the helmet either a cap of maintenance or a coronet. It will be noticed that the principal decoration is a small standing cup filled with what are probably intended for daisy flowers, a similar cup filled with what are apparently daisy leaves is given as a badge of Humphrey Duke of Gloucester in a MS. at the Herald's College (L. 8, fol. 6d). This curious badge is round the coronets and on every part of the tomb.



BADGE OF HUMPHREY,
DUKE OF GLOUCESTER.

THE SHRINE OF ST. ALBAN, or, as it should more properly be called, the pedestal for the shrine, in the middle of the chapel, is of the Decorated period and of the early part of the fourteenth century. It is almost entirely of Purbeck marble, and consists of a basement 2 ft. 6 in. in height and 8 ft. 7 in. in length by 3 ft. 2 in. in width, having on the sides and ends large quatrefoils, each foil being sub-trefoiled. The W. quatrefoil on the S. side has a lozenge-shaped opening passing through to the opposite side, while the E. quatrefoil on the same side has a similar opening, but going only half way through. These apertures, it is suggested, were intended for the insertion of diseased limbs or of cloths to be applied to such limbs, that the healing qualities of the Saint's relics might be tried upon them. Above the basement are four niches, on each side, and one at either end, three of which on the N. side have lost their canopies. The recesses are some of them painted blue and others red and ornamented with three lions for England, *fleurs-de-lys* for France, and with stars and dots in gilding. These niches are supposed to have held relics and offerings. The canopies over the niches and the work above them are very delicately carved. In each of the spandrels are figures, those at the corners being angels censuring, while at the W. end is a representation of the martyrdom of St. Alban. On the S. side the W. figure is lost, the middle is that of King Offa, founder of the Abbey, holding a model of the church, and that on the E. is a king, probably St. Oswyn, king and martyr, on the E. side is a representation, probably of the Scourging of St. Alban, below which is probably another figure of King Offa, while on the N. side the only figure remaining is that of a bishop or abbat, and is probably intended for St. Wulfstan, Bishop of Worcester. In the pediments are triangular carvings of foliage, and at the top is a richly carved cornice of leaves. Around the base are places for

fourteen detached shafts, outside of these on each side were three other shafts, a portion of one of which, of twisted pattern, is on the S. side; these latter shafts were probably intended for carrying tapers to burn at the shrine. What now remains of the shrine or pedestal was found in over 2,000 pieces built up into the walls, which filled up the three Eastern arches of this chapel, and in a built-up doorway in the south aisle of the Presbytery. These fragments were carefully put together with shellac in 1872. Upon this pedestal lay the portable *feretrum*, or shrine proper, probably of metal or wood covered with plates of gold or silver, and enriched with jewels and enamels. From a description,¹ of the early part of the fifteenth century, it appears, as was usual, to have been in the shape of a church without transepts, or, perhaps, rather of a coped chest. It had a silver-gilt tower or turret, given by Abbat Thomas de la Mare (1349-96), on the lower part of which was a representation in silver-gilt of the Resurrection, with two angels and four knights guarding the sepulchre. Upon the shrine stood a silver-gilt eagle of wonderful workmanship, the gift of the same abbat. There were also two suns, presented by John Savage, a monk, the centres of which were of gold and having rays of silver-gilt, terminating with precious stones. With it were preserved numerous relics, such as a piece of the true cross, a fragment



of the Holy Sepulchre, a portion of the column to which our Lord was bound when being scourged, a piece of the garment of the Virgin, a finger of St. Peter, and numerous other memorials of saints. This shrine was carried in procession by four of the monks (p. 9). There was probably a wooden canopy to cover the shrine which was raised and lowered by means of a rope running through a pulley. A mark in the ceiling to the W. of the boss over the shrine is said to indicate the position of the hook for the

pulley. At the W. end of the pedestal for the shrine was the altar of St. Alban.

¹ Cottonian MSS., Claudius, E. 4, at the British Museum.

In 1849, while relaying the pavement here, a bone seal of the early part of the twelfth century was found. It exhibits a very curious example of military equipment, and bears the legend *Sigillum Ricardi de Vierle*. The name Verli was not uncommon in the counties of Essex and Hertford, being derived probably from the parish of Virley in the former county.

THE WATCHING LOFT, on the N. side, is of carved oak, and with the exception of a similar loft at Christchurch Cathedral, Oxford, it is the only one now existing. In it a monk, designated *custos feretri*, or keeper of the shrine, was posted, who kept constant watch upon the saint's relics. It is of the early Perpendicular period, and Mr. Neale gives the date of its erection as about 1420, but as it bears the white hart, the badge of Richard II., it is possibly a few years earlier. In the ground story are cupboards or lockers in which relics and sacred vestments were deposited, but which are now filled with Roman pottery, architectural fragments, and a portion of the black woollen garment and a hazel-wood staff of a monk, found in a stone coffin in the N. porch, and the framework of a bridal garland which formerly hung in the S. aisle of nave in memory of a bride who died either on her wedding day, or within a week thereof. In the W. door of the E. locker is a slit through which to drop money, and on the inside are the remains of a leather pouch to receive the money dropped through. At the E. end of the lockers is a staircase to the room in which the monks watched, the stairs of which are solid blocks of oak. On the central cornice is a series of carvings, now much mutilated, representing on the S. side angels playing various musical instruments, a hart, the badge of Richard II., the martyrdom of St. Alban, Time as a reaper, and the seasons. On the N. side the carvings are mostly supposed to represent the months:¹—January, a man and woman seated at a bench feasting; February, a man and woman warming themselves before a fire and a third figure blowing a pair of bellows; March, a shepherd seated blowing a double pipe and four sheep attending; April, a sheep with a lamb sucking; May, a woman milking; the rest of the months, except September, which is a huntsman with a horn and dogs, and November, a sow with a litter of pigs, it is difficult to make out. Besides the months, we also get on this side the martyrdom of St. Alban, men wrestling, etc. Upon the upper cornice were a number of shields only two of which now remain. There was a cresting along the top of the structure which is now entirely destroyed.

At the N. end of the stone screen which fills up the three arches on the E. side to a height of eight feet is a painting of St. William of York with his arms (*Lozengy argent and gules*) below. In the

¹ "Archæologia," xliv. 165.

N. bay stood the altar of St. Hugh and the Relics, in which are said to have been placed the relics of the Twelve Apostles, given to the church by St. Germain, and of many other saints. In the S. bay was the altar of St. Wulfstan or of the Salutation. Lord Grimthorpe has built into the middle of each of these bays some architectural fragments, several of them of his own design and placed there as an attempt to deceive the unwary antiquary. The piscina in the middle bay comes from another part of the church.

NORTH AISLE OF PRESBYTERY AND SAINTS' CHAPEL.—Turning W. on passing out of the N. door of the Saints' Chapel, there will be seen the N. face of Abbat Ramryge's Chantry. The design is the same as that on the S. face (p. 15) and at some places in better preservation. The arms in the panels at the base are those of this Abbey with the same supporters as previously described. The arms in the shields in the cornice above, beginning at the E. end are (1) St. Albans, *a saltire*; (2) is probably Pembroke Priory, a cell of St. Alban's, the lion rampant is likely to be Welsh and the orle of daisies (his badge) referring to Humphrey, Duke of Gloucester, the donor of the priory to St. Alban's; (3) the arms of Abbat de la Mare, *three eagles displayed upon a bend*; (4) the arms and supporters of Henry VII.; (5 and 6) have not been identified, but they probably refer to Wallingford, Belver, or Hatfield Peverell Priors, cells of St. Alban's; (7) Redbourn Priory, a cell of St. Alban's, *a bend between six martlets*.¹

Over the door from the Presbytery is an oil painting of the Last Supper² said to be by Sir James Thornhill, which was presented to the church by Captain Polehampton at the beginning of the eighteenth century, and hung for many years over the High Altar. Above the second arch from the N. transept will be seen a curious painting of King Offa which is probably of the fifteenth century. The large doors leaning against the N. wall came from the central porch of the old W. front, and are fine specimens of late fourteenth century work. Excepting the westernmost bay, which is Norman, this aisle was built in the time of Abbat John de Hertford (1235-60). The Early English wall arcading on the N. side is considered to be of beautiful proportions. The first window from the W. which has been renewed by Lord Grimthorpe, now takes

¹ Cott. MSS. Nero, D. 7, fol. 90.

² This has been said to be the famous picture that Dr. Welton commissioned W. Fellowes to paint for an altar-piece in his church at Whitechapel, in which Judas, who formed the most prominent figure, was a portrait of White Kennett, Dean and afterwards Bishop of Peterborough, a violent opposer of Sacheverel. A print of this picture exists at the Society of Antiquaries which has been carefully compared with the picture here, and although there are points of similarity, the whole arrangement of the figures, the background and foreground is different.

the place of the entrance to the apsidal chapels formerly on the E. side of the N. transept. The flat arch in the wall arcading is supposed to be the site of Abbat John de Hertford's monumental tomb. On the ground opposite the entrance to the Saints' Chapel will be seen the brass of Thomas Fayreman (ob. 1411), and his wife.

At the N. E. of this aisle are the remains of the pedestal of the SHRINE OF ST. AMPHIBALUS, which, like the more elaborate shrine of St. Alban, was found in pieces built up in the walls which filled up the arches at the E. end of the Saints' Chapel. It stood in the middle of the Ante-Chapel. It is composed of clunch stone; the basement measures 6 ft. by 3 ft. 10 in. The N. and the E. faces of it are missing. Above the basement is a series of arched niches over which is a cornice. On the N. and S. faces are the letters R. W. for Ralph Witechurch, Sacrist of the Abbey in the latter half of the fourteenth century, at whose cost the pedestal was built.

THE ANTE-CHAPEL, OR RETRO CHOIR, is of the Transitional period from Early English to Decorated, and was built during the abbacies of Roger de Norton (1260-90) and John de Berkhamptede (1291-1301). At the W. end was formerly a thoroughfare, passing through the church, which was closed in 1878, and this part of the church is now intended for use as a chapter house. This and the Lady Chapel were in a very dilapidated condition, and their restoration was at first taken in hand under the guidance of Sir Gilbert Scott and later by Lord Grimthorpe. The wall arcading has been nearly wholly renewed, that on the N. being mostly completed before Lord Grimthorpe's restorations were commenced, but the remainder, including the sedilia on the W. side are his work. The naturalistic carving was executed by Mr. John Baker, of Kennington Park Road, who has represented in his work the plants and trees of the neighbourhood, such as the passion flower, maple, ivy, primrose, vine, oak, blackberry, filbert, gooseberry, wild rose, thorn, fig, currant, sycamore, etc. The oak vaulting in the N. aisle was erected by Sir Gilbert Scott, that on the S. and the ceiling between are by Lord Grimthorpe. The shrine of St. Amphibalus occupied the centre of the Ante-Chapel, to the W. of which was an altar dedicated to the same Saint. Under the window in the E. wall, on the S. side, was the altar of St. Mary of the Four Tapers, to which probably belonged the aumbry in the same wall and the beautiful triple-arched piscina, a little to the W. Against the corresponding wall on the N. side was the altar of St. Michael, while on the W. side of the N. pillar was the altar of St. Edmund, King and Martyr, and on the same side of the S. pillar the altar of St. Peter. Here was buried William Heyworth, Abbat of St. Albans (1401-20), and afterwards Bishop of Lichfield (1420-47).

In the middle of the S. aisle, in a line with the pillar, there was found in 1872 in a hole the lid of a small wooden box of oriental workmanship which probably contained the heart of Abbat Roger de Norton (1260-90).

THE LADY CHAPEL was mainly built during the abbacy of Hugh de Eversden (1308-26), the best period of the Decorated style. Mass was daily said here, and orders were conferred in 1430. After the dissolution of the monastery this chapel was converted, under a charter of Edward VI., into a grammar school, and consequently some of its delicate carvings were almost obliterated by the ready penknives of three centuries of scholars, although the greater part of the damage was committed when the school-room was panelled. Very extensive restorations had, therefore, to be taken in hand when the school was moved to the Abbey Gateway and adjoining buildings. Like that in the Ante-chapel, the wall arcading has been renewed, the carvings being also by Mr. Baker, who has followed a similar scheme to that carried out in the Ante-chapel by representing more especially the flora of the district. Besides those already given, are the following flowers and foliage: the convolvulus, marsh mallow, polypodium fern, pear, orange, primula, buttercup, pansy, tomato, poppy, azalea, orchid, winter cherry, arum lily, etc. The windows have been cut through the middle, the inside being the old work and the outside new. On the jambs and monials are small canopied niches containing figures of saints, kings, bishops, and abbats, and at the edge of each splay is a border of ball flower ornament. The stained glass in all the windows is modern. The S.E. window was inserted at the cost of the twelve great Livery Companies of the City of London, and contains their arms. The glass in the middle window on the S. side was given in 1881, by Mrs. Eleanor Lucy Leigh, afterwards Madame de Falbe, of Luton Hoo, and that in the next window on the W. side was presented by the nephews and nieces of Lord Grimthorpe to commemorate his golden wedding day in 1895. The stone vaulting which was erected by Lord Grimthorpe, replaced a wooden vault; and the marble pavement was also laid down by him.

Up the middle of the Lady Chapel were the tombs of Lord Edmund Beaufort, Duke of Somerset, grandson of John of Gaunt, Lord Henry Percy, second Earl of Northumberland, son of the renowned Hotspur, and Thomas, Lord Clifford, who were all killed fighting on the Lancastrian side at the first battle of St. Albans in 1455. Their bodies, we are told, were found lying in the streets of St. Albans, and were here buried by Abbat Wheat-hampstede. Below the altar steps on the north side stood the tombs of Alphonse de Vere, son of Robert, fifth Earl of Oxford, whose son in 1331 became seventh Earl of Oxford, and next to

him his wife Jane, daughter of Sir Richard Foliot. What is now the vestry was the Chapel of the Transfiguration, consecrated in 1430.



Chalice, with date-mark 1527, 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. This drawing is taken, by kind permission, from "The Decorative Arts of the Middle Ages," by Henry Shaw, F.S.A.

TABLE OF COMPARATIVE CHRONOLOGY.¹

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		
Henry III.	1216	23. John de Hertford	1235	} Early Lan- cet.	

¹ 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.

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.	
Edward III.	1327	28. Richard de Wallingford	1326		
		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	} Perpendicular.	
Henry V.	1413	33. John Wheathampsted	1420		
Henry VI.	1422	34. John Stokes John Wheathampsted re- elected	1440 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		

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 fountain is seen, stood the Cross erected by Edward I. in memory of his Queen Eleanor. (P. 66.)

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 Margaretta 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. 6 and 86). *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. 57), 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 Chapel¹ 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. 59), 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.

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).

¹ St. Mary de Pratis.





EXTRACTS FROM THE HISTORY OF THE ABBEY.

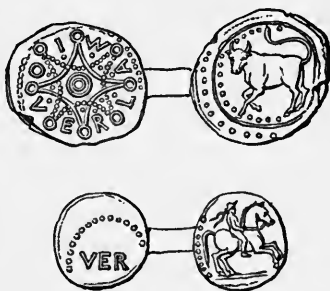


OME mention of the Town of Verulam, out of whose gates the Martyr Alban passed to his death on the rising ground where the Abbey Church now stands, will properly accompany an account of the monastery founded in his honour.

It is generally agreed that the name of the town was of British origin, and originated in that of the river Ver or Verlam¹ 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 Ουρολανιον by Ptolemy—Verolanium 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.

¹ Ver or Verlam, now called the Mure. Camden (*Britannia*, edit 1^a, 1586.) Verlumus or Murus, now called Moore. Lambarde (*Dict. Ang. : Top. and Hist.*; London, 1730.) Ver; hence the name of the place Gwerilan, 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.¹ The territory of these people subsequently became part of the early possessions of the monastery of St. Albans, under the name of Albaneston;² 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.³

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

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

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

³ 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,¹ 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 Asclepiodotus² (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,³ a Christian and Deacon of the Church; receiving through intercourse with him an abundant return in his own conversion to the Faith.

¹ According to some MSS. *Boadicia* or *Bonduca*.

² 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.)

³ 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.¹

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 Britanniae* 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-

¹ 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. 50 and 56) receiving some similar memorial of our martyr which was 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,¹ 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.*

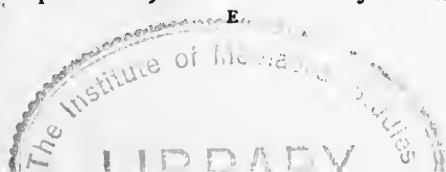
Sumner assigns another etymology and calls it *mendicorum via*—the road of mendicants, from *Weatla egenus*. Dr. Guest² observes that the Wætlings were the wild men who lived in the weald as contradistinguished from the husbandmen who cultivated the plain, and that the woodlands through which the Watling 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-

¹ Cod. Diplom. No. 696.

² Arch. Journ. xiv. 114.



wards it was called Derswold¹ (Stow's Annals, London, 1631,) who puts the name of John Capgrave in the margin as his authority.

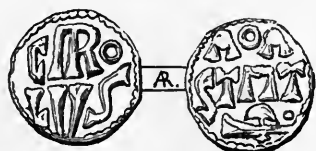
Bede states in his History, that the original Church was existent in his day. "Ecclesia est mirandi operis, atque ejus martyrio "condigna, extracta."—i. 7.

About the year 793, Offa II.² 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^{ti} Albani*; and having deposited the Remains in a Reliquary,³ adorned with gold and silver, and precious Stones, he conveyed them back in solemn



CHARLEMAGNE.



OFFA.

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

¹ *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.)

² *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.

³ See a representation of this Reliquary, p. 58.

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. 56); 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 or 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. 40. 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. 48) 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 suffer- “ing 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,¹ 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

¹ 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 Palace¹ (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 Exaquoio. 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

¹ 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 Beaumeis Bishop of London, Robert Blohet of Lincoln, Roger of Salisbury,¹ 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 at St. Alban's Abbey, 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.

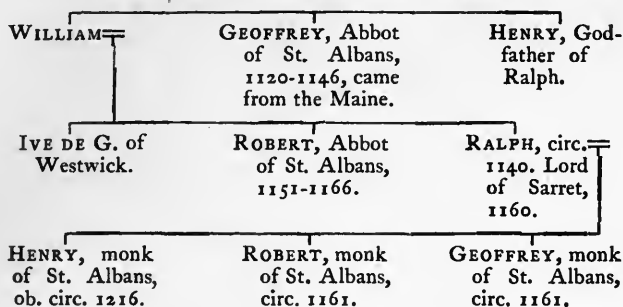
The Cell of Beaulieu in Bedfordshire, and the Chapel of St. Macutus were given to the Abbey by Robert de Albeneio. And the Hist. of Benefactors to the monastery (Nero, D 7,) records many gifts of Religious Houses and Manors by members of the family of d'Albeneio.

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.

¹ 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-
 cluse 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. 43).

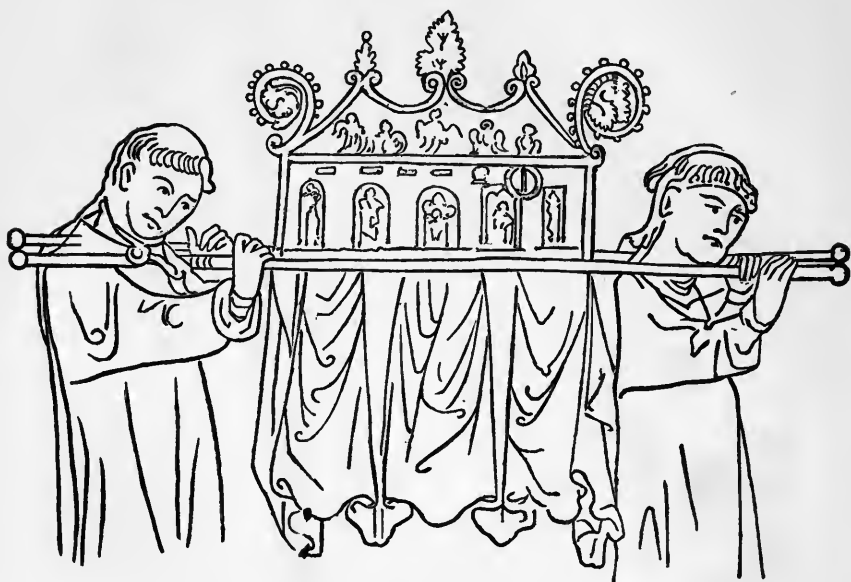
But Clutterbuck (Hist. and Antiq. of the County of Hertford)
 shews that these women must have lived before the time of Abbat
 Geoffrey, inasmuch as he was a witness to a gift of land to this cell
 by Robert de Albeny, which Roger the Hermit had rebuilt in the
 time of Henry de Albeny, the father of 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 10. (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 at the Public Record Office, 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,¹ 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;² 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. 54), because certain of the royal servants, who gave much annoyance to the Abbat, occupied a tower (*propugnaculum vel municipium*) 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 Albini, 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.)

¹ Gobion Higham in Bedfordshire.

² 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 Brekespeare 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, coheirress 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. 57), 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. 48) 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.¹



ALAN MIDDLETON.
Nero, D 7, Wright, 136.¹

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 feretry splendidly adorned with gold and silver to be made, in which the relics of St. Amphibalus were deposited.

¹ 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 Chalice 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.¹

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,² 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

¹ 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 Sacm. suum, Terra quam Isabella Stut tenet, solebat reddere annuatim "temp̄e 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.*)

² 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.¹

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

¹ Ciltria Ager sive regiuncula non procul a Sancto Albano quæ in antiquâ Saxonum notitiâ Anglice Ciltrepa.

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 Abbeyes, 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,¹ 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 House² 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. xxiii. (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.)

¹ 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.)

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

JOHN DE MARINIS, 26th Abbat—Cellarer¹ 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.)

¹ 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 chapter-house 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 or MERE or 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 executed 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 expedient 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.¹

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



¹ 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 Tinmuthensis, 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,¹ 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^t into the said hale, and hadde the same judgement 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 stiryng of the duke of Gloucestre and of the erl of Arundelle; trustyng 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.

¹ 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 St. Martin's day (11th Nov.), 1401, and was buried in the Abbey. But from an entry in the Patent Rolls (pat. 3 Hen. 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 Iohn Heyworth, of Mackeyre end Esquier & Ioane his wife . . . The said Iohn Heyworth Deceased the xxvth daye of December ann^o Dñi 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, VII 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.

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 mulierum—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,¹

¹ 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 scolarū 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. 32); 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,¹ 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

¹ 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 Grafton's Chronicle and Stow's Annals, also remarks on the monumental brass of Sir Anthony de Grey.

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 excerpts 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, "*Compilatum autem fuit hoc opus in Almâ Universitate Cantabrigie. . . . Impressum fuit hoc presens opus Rhetorice facultatis apud villâ 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 dyërs 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^m. Mon^m. et benefact^m. St. Alb. Monast."¹ And the Landsdown 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

¹ 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 Pastoralii."

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,¹ 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*.²

There is an interesting letter from Richard Pace³ 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.)

¹ *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.

² 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.

³ 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 ejusdem loci vacantis" (Rymer's *Fœdera*, tom. 14, p. 587, A. D. 1538, 29 H 8).

RICHARD BOREMAN, S. T. B., alias Stevynnache,¹ 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.² The seal, which is of ivory, is now in the British

¹ In Hertfordshire.

² The general form in which most of the surrenders were written was pre-faced 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. Albans, 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 excepting the 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^o Ed. VI. 5^{to}, 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. Abbeys.*)

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.¹

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

George Wetherall	12 May, 1553.
† William East	<hr/>
† James Dugdall, M.A.	26 Feb. 1556.
Edward Edgworth, M.A.	5 March, 1578.
Roger Williams, S.T.B.	7 March, 1582.
† John Brown	<hr/>
† 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

¹ 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 concessa 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 Abbeyes of St. Albans, Glastonbury, Saint Edmondsbury and Ramsay ; and into all lands, houses and places within a mile belonging to such Abbeyes, there to dig and search after treasure supposed to be hidden in such places.

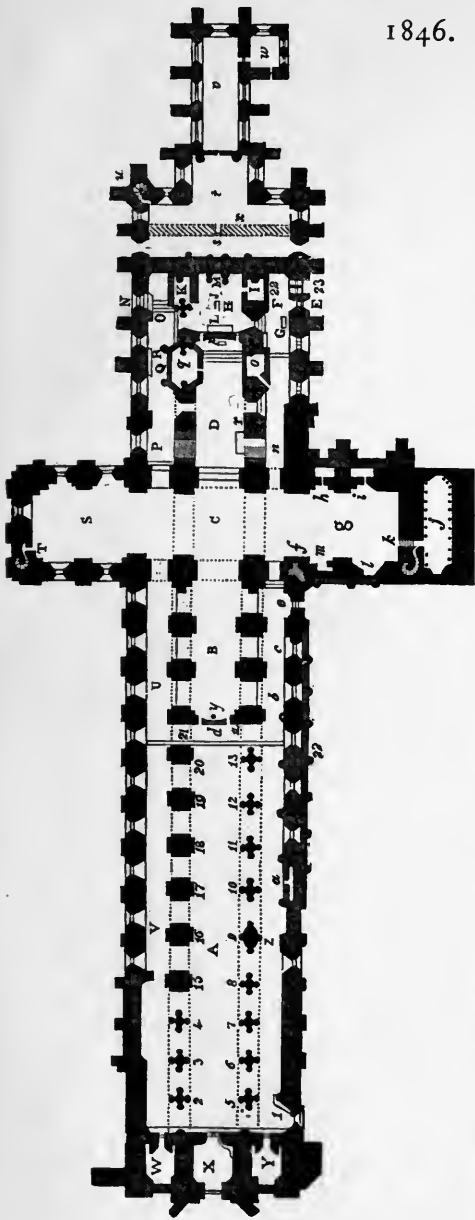
Bede complains of the spoliation of Monasteries in his day by Rulers, Kings, and Bishops. (*Opera*, vol. viii. p. 1071.)



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.

1846.



- 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 t. the ambulatory, an ante-chapel to lady-chapel.
 - u. 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.

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.



- JULIUS**, 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 et 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 Saxo.*)
- 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 portio. of Nero, D 7, beginning at folio 27, and headed *De Gestis Johannis Wbethampsted.*
- 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.¹

¹ Dugdale thinks that this paper was drawn up by Abbat Wheathampsted himself.

- No. 3775, fo. 14. Of the Dedication of the Church of St. Alban.
- No. 3775, fo. 16. Monuments of the Church of St. Alban, dated 1429. Newcome gives long extracts from this MS. p. 312 et seqq.; and Weever, in his *Ancient Fun. Mon.* (London, 1631) has occupied twenty-six pages with ancient Inscriptions in this Abbey.
- No. 6217. An Historical Relation of certain Passages, about the end of King Edw. III. and of his death. There is little doubt that it is a translation from a Latin original, and the writer seems to speak sometimes as if he lived near the times of which he writes. He is considered to have been a monk of St. Albans. One of the chapters records a legacy bequeathed to the Monastery by the Countess of Pembroke, and another describes the acts of a new Brotherhood which had established themselves in the town. These incidents, as well as the burning of a brewhouse belonging to the Abbey, and afterwards of some houses in the town, are by the chronicler recorded amongst events of the highest possible interest. It commences abruptly with the words, "the night followynge," &c., and the portion of history which should precede it has been found in the same handwriting in No. 247 of the Harleian MSS. The foregoing remarks are extracted from a Letter on this MS. by Thos. Amyot, Esq., F.R.S., Treas. S. A., and printed in the *Archæologia* 1829, vol. 22, No. 16.
- No. 6853, fo. 86. Extracts from the Register of the Monastery of Saint Alban.

Lansdowne MSS. in the British Museum.

- No. 260. Some Interesting Papers concerning the Abbey of St. Albans.
- No. 375. Register Book of the Almoner of the Abbey of St. Albans, on Vellum, in 4to. containing 195 folios. It was compiled for the use of the Eleemosynary or Almoner of the Abbey of St. Albans, and contains an account of everything belonging to the same Office, from the latter part of the reign of Edward III. to 16th Richard II. as also of Lands, Tythes, &c., belonging to the Abbey of St. Albans. This MS. formerly belonged to Bishop Kennett, and afterwards came into the possession of James West, Esq., of St. Albans. Dugdale gives a summary of its contents.

Arundel MSS. in the British Museum.

- No. 34. A Register of various Lands and Tenements by John Whethampstede and Thomas Ramryge, Abbats of the exempt Monastery of St. Alban. This was once the property of the Royal Society of London, whose stamp it bears on the first page, which also states it to have been the gift of the Duke of Norfolk. For a full account of the contents of this Register, see Dugdale's *Monast.*, vol. ii. p. 210.

Cole MSS. in the British Museum.

- No. 5828, fo. 153. An Analysis of the Register of the Monastery of St. Albans, in the Library of C.C.C., Camb.
- No. 5828, fo. 188. List of the Cellarers of the Abbey of St. Alban.
- No. 5843, fo. 153. *Historia aurea*, &c., in Benet. Coll. Lib. This curious old MS. is in the MS. Lib. of C.C.C., Camb. The former part seems to be an old *Eng. Chronicle*, the latter a *leiger book of the Abbey* of St. Albans. At the top of the first page is written, in a different hand from the *Chronicle*, this Title, Supplementum Historie auree J. de Timouth ex Cœnobio S. Albani.

Manuscripts in the Library of Lambeth Palace.

- No. 6. Codex membr. folio. The St. Albans' Chronicle, see p. 42a.
- No. 585, p. 67. Extracts from a certain Register of the Monastery of St. Alban, and Hist. of the Abbats, from 1396 to 1400.
- No. 585, p. 387. Extracts from a Register of the Monast. of St. Albans, compiled by Fr. Will. Wyntershulle, A^o 1382.
- No. 585, p. 437. Catalogue of the Abbats of the Monast. of S. A. to 1510. The Catalogue ends with Thos. Ramryge.
- No. 589, p. 30. Historical Collections concerning the Parliamentary Abbats of England, who had the Right of sitting in the Upper House of Parliament, arranged each in their proper order and succession.
- No. 590, p. 37. Extracts from the Register of Thos. Ramryge, Abbat of St. Alban.
- No. 643, p. 7. Bull of Pope Alex. IV: exempting the Monastery of S. A. and all its Cells, which are enumerated in order, from Episc. authority.

The Library of the Herald's Office.

- Norfolk Press.* No. 3. Chronicon of John of Wheathamstede, Abbat of S. Alb., during his second Rule (see Claude D 1, fo. 33). On the first leaf is written *Blakeney Robertus Capellanus Domini Thome Ramryge Abbatis*. In the margin, in a later hand, *William Howarde, 1589*. Thos. Hearne has printed the greater part of this Chronicon in the 2d vol. of "Duo Rerum Anglic. Script. Vet." An enumeration of its contents will be found in the Monast. Anglic. and the parts indicated which have been published by Hearne.

The Bodleian Library, Oxford.

- Register of Presentations to the Churches belonging to St. Albans Abbey, from 1458 to 1488. Rawlinson MSS.
- Albanus S. Martyr. His History in prose and verse. 4to.

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, 3l. 6s. 8d.

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 68b is a Memorandum that John Episcopus Artfarthensis¹ held an Ordination at the High Altar in the season of Advent, at the desire of John of Hertford, the Abbat of St. Albans.

¹ Ardfer, 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

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