

II.

NOTICE OF AN ANCIENT SCOTTISH LECTERN OF BRASS, NOW IN THE PARISH CHURCH OF ST STEPHEN'S, ST ALBANS, HERTFORDSHIRE. BY WILLIAM GALLOWAY, ARCHITECT, CORR. MEM. S.A. SCOT. (Plate III.)

Apart from any conjectures as to its history, this lectern is of special interest from its being, so far as known, the only example, either in wood or metal, formerly pertaining to Scotland, which has escaped the disastrous issues of civil and religious commotion. It is still used for its original purpose, and, except in certain points to be afterwards noticed, is quite uninjured. Its preservation has been to a great extent accidental, and its original connection with St Stephen's matter of surmise, rather than of definite information. The principal fact known is that, about the year 1750, while a grave was being dug within the area of the chancel, the lectern was found buried in the soil.¹ It is supposed to have been so concealed for safety at the time of the Civil Wars, and to have been presented to St Stephen's Church by Sir Richard Lee of Sopwell, upon whom, with other benefactions, King Henry VIII. conferred the advowson of the vicarage.²

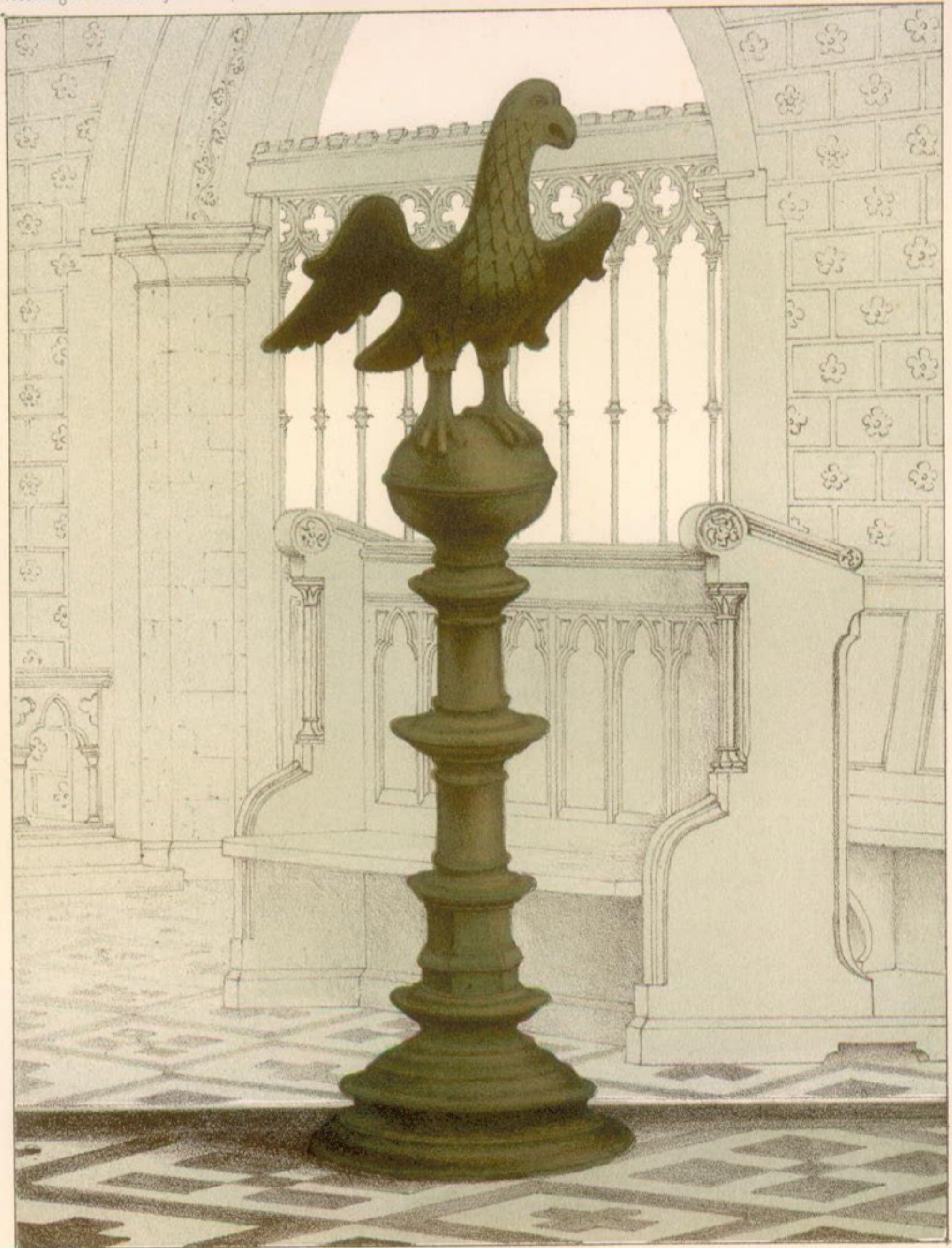
Sir Richard Lee is already well known in connection with the Earl of Hertford's invasion of Scotland in 1544. On this occasion, the fact of his accompanying the English army into Scotland, is not brought to our knowledge by any military exploits he performed, other than that known in modern times as "looting." In Patten's account of the subsequent expedition of 1547, his name occurs in the list of "noblemen and special officers," as "deuisour of the fortifications to be made," a designation which agrees with that of Camden, who calls him *præfectus cuniculariorum*, or commander of the pioneers. In the latter capacity he rendered important service to the invading army, in the way of road-making, at the dangerous pass called the Peaths. He also under-

¹ *Vide* Additional Note, No. I.

² *Ibid.*, No. II.

mined and blew up the fortalices of Dunglass, Thornton, and Innerwick. Of the first of these the narrator states that the "walles were so thick and foundacion so depe, and ther to set upon so craggy a plot, that it was not an easy matter sone to underdig them." After the battle of Pinkie, and the entry of the English army into Leith, the Duke of Somerset, with the Council, and Sir Richard Lee "rode about ye toun, and to the plottes and hilloks on eyther syde nie to it, to viewe and consider whither the same by byldyng might be made tenable and defensible." As the result of this consultation, apparently more "to kepe the pioneers sumwhat in exercise" than from any real necessity, "along the east syde of Lyeth a greate dich and trench" was accordingly "cast toward the Frith, the woorke whearof continued till the mornyng of departyng." Still more minute is the description given of the means by which Roxburgh Castle was turned into a permanent camp, on Sir Richard Lee the duty falling, as related by the chronicler, "to deuyse the fourme of byldyng for fortificacions, whom suerly the goodnes of his wytt and his greate experience hath made in that science right excellent."

Notwithstanding these incidental notices, save for the spoil he carried off, the name of Sir Richard Lee would have been remembered only as one of the military favourites of Henry VIII. who profited largely by the dissolution of the religious houses, especially those of St Alban's and Sopwell. Beyond this narrow limit his fame chiefly rests on the presentation of a brazen font to the parish church of St Albans, forming part of the "loot" of 1544, upon which he caused a magniloquent inscription to be engraved, bearing that this font previously designed for the baptism only of the children of kings, in gratitude for its rescue from the fire which consumed Edinburgh and Leith, now offered the same service to the meanest of the English. The entire point of the inscription, and that which conferred on the font itself historic interest, lay in the words, "*non nisi regum liberos lavare solitus*;" and there can be little doubt that this font was really removed from the Abbey Church of Holyrood. This surmise is still further confirmed by the fact that among a variety of things added to the church at Holyrood by Abbot



W. Galloway, del. et lith.

ANCIENT LECTERN OF BRASS.

Formerly in the Abbey-Church, Holyrood, now in the Parish Church of St Stephens, St Albans, Hertfordshire.

Bellenden was a "brasy n fount," which no doubt was the identical article so purloined, and a century later melted down into money during the Civil Wars, to the great grief of Thomas Fuller, to whom we are principally indebted for our knowledge of the circumstance.

It is the presentation of this brazen font to the Abbey Church of St Albans, combined with his connection with the vicarage and parish of St Stephens, which has suggested the idea that the lectern also was brought from Scotland by Sir Richard Lee, and presented by him to St Stephen's Church. The inscription is, of course, conclusive as to its origin, and a little inquiry will show that the facts stated in the inscription on the font, and the name engraved on the lectern, corroborate the belief that they must have been not only both carried away at the same time and by the same hand, but also formed part of the ecclesiastical appurtenances of the Abbey Church of Holyrood.

The general design of this lectern seems to have been a favourite one for objects of this class cast in brass in the period to which it must be attributed. An eagle with expanded wings rests on a globe, supported in its turn by a shaft, partly circular, partly hexagonal, and decorated with several groups of mouldings. In its present state the lectern is 3 feet 10 inches in height from the floor to the top of the globe, and 5 feet 7 inches in total height to the top of the eagle. The extreme diameter at the base is 1 foot $9\frac{1}{4}$ inches, above this there is 11 inches in height of circular mouldings, then 5 inches of a hexagonal portion, above which rises the shaft decorated with three groups of circular mouldings,—one group round the base, another forming a central band, and the third forms a necking between the shaft and the globe above. This globe is oblate, being 11 inches in horizontal diameter and about 8 inches deep. All the claws of the eagle, which may possibly have been of silver, are gone, but from the extremity of the toes to the crest it is 1 foot $10\frac{1}{2}$ inches in vertical height, and 1 foot 9 inches horizontally from the tip of the bill to the extremity of the tail. The average breadth over the outstretched wings is 1 foot $11\frac{1}{2}$ inches, and over the projecting spur 2 feet 2 inches, the wings themselves being $18\frac{1}{2}$ inches in length. The feet of the eagle have been

very clumsily soldered to the globe with lead, and it must have been detached at some time or other. At the lower part of the wings on each side there are circular knobs $1\frac{1}{4}$ inch diameter, and in the centre of the tail a small orifice $\frac{3}{8}$ of an inch in diameter. Across the entire breadth of the tail there is the mark of an attachment for a metal slip or ledge stretching between the knobs, which still show its fractured extremities. As now used support is given to the book by means of a wooden desk hooked on to the wings. The upper part of the lectern, including the eagle, globe, and neck mouldings beneath it, rotates quite freely upon the shaft. The lectern has been originally supported upon three feet, which are now gone, their only external evidence being fractures in the lower rim of the base, two of these fractures being 5 inches, and the third $8\frac{1}{2}$ inches in breadth. On turning up the lectern, however, the knobs forming the hinder part of the feet are still to be seen. They are covered with deeply graven flowing lines, so that they possibly may have been lions' feet, although the complete figure of a lion resting on a small pedestal is by no means unfrequent. The usual number of feet is also three, but occasionally there are four. Where exposed the thickness of the metal is about $\frac{1}{8}$ of an inch.

The inscription occurs on the upper wave-moulding of the central band, and is quite sharp and distinct, the lectern having been happily untouched by the hands of the scourer. There is first of all on a plain shield a lion rampant, then the inscription itself—**Georgius + Creichtoun + Episcopus + Dunkeldensis.**

On the front part of the globe above, there is engraved a bishop's mitre, with the crosier in pale behind it. The same device is repeated at the back, and in addition, on each side, and to a large size, there again occurs the lion rampant on a plain shield. These arms, so liberally displayed, are of course those of the Crichtons, who carried on a field argent, a lion rampant azure, so that they give us no assistance in determining whence the lectern was taken.

With regard to the identification of the ecclesiastic named, there can be no doubt. There were in the sixteenth century two Crichtons, uncle and

nephew, successively Bishops of Dunkeld; but of these the nephew Robert is excluded, both by his name and the date of his episcopate, which was subsequent to Hertford's invasion. We are thus restricted to George Crichton, the uncle, first mentioned as Bishop of Dunkeld in 1524.¹ In February 1527 he sat in the council at St Andrews which condemned Patrick Hamilton to death. In 1528, when James V. had made his escape from the tutelage of the Douglasses, the privy seal was taken from the treasurer, Archibald Douglas, and given to the Bishop of Dunkeld.² Keith describes him as "a man nobly disposed, very hospitable, and a magnificent house-keeper, but in matters of religion not much skilled;" and he is the subject of the well-known anecdote, where, in reply to Thomas Forret, vicar of Dollar, he told him that, satisfied with his pontifical and his breviary, he knew neither the Old Law nor the New. He died January 24, 1543, and previous to his elevation to the see of Dunkeld had been Abbot of Holyrood, an office which he held from *circa* 1515 to 1524.

These two facts cast an important light upon the history of the lectern in question. We have seen that the brazen font was probably taken from Holyrood, and the fact of the lectern bearing the name of George Crichton, its sometime abbot, makes it extremely probable that it was presented to the Abbey Church after he had become Bishop of Dunkeld.

There are indeed only two places from which the lectern can reasonably be supposed to have come—either Dunkeld Cathedral or Holyrood Abbey. It cannot have been taken from the first, because the English army never got any further north than Edinburgh, landing at Leith upon the 1st of May, and retiring finally upon the 16th; so that we are really shut up to the conclusion that it formed part of the ecclesiastical furniture of the Abbey Church before it had been in any way despoiled of its

¹ Father Hay's "Diplomata Abbatiae Sanctae Crucis Edinburgensis," vol. i. p. 283, MS. Adv. Lib. *Vide* also the preface to the "Liber Cartarum Sancte Crucis," Bannatyne Club. Keith enumerates George Crichton as next in succession to Gavin Douglas, but his editor, M. Russel, in a note adduces evidence for the intervention of Robert Cockburn, one of the Scottish ambassadors who negotiated a truce with Henry VIII. in 1524.

² "Diurnal of Occurrents," p. 11.

treasures. The object of repeated assaults, its ruin was not accomplished all at once. Previous to the invasion of 1544 it stood comparatively intact; the English army seem then to have gutted, and perhaps partially fired it, rendering the monastic buildings uninhabitable. In the subsequent invasion of 1547, the lead was stripped from the roof, and further devastation committed, so that serious inroads must have been made upon the building before native influences were brought to bear upon it some years afterwards.

One or two other facts show, that, notwithstanding his elevation to a distant see, Bishop Crichton still retained an intimate connection both with the Scottish capital, and the Abbey of Holyrood.¹ From the time of Bishop Lauder, indeed, the bishops of Dunkeld had a palace or official residence in Edinburgh, situated on the south side of the Cowgate, immediately to the east of the South Bridge, the garden extending up to the road leading to the Kirk of Field, now Infirmary Street.² On the south side of the High Street, at the head of Bell's Wynd, there stood till nearly the close of the last century, a tenement accessible by a projecting staircase known as the "Clam-shell Turnpike." This tenement had originally been a hospital and chapel, founded by George Crichton, and known as "the Maison Dieu." In 1566 it was in the possession of Lord Home, and in it nine days after the murder of Rizzio, Queen Mary took refuge with Darnley on returning from her hasty flight to Dunbar.³ In 1541, two years prior to his death, Bishop Crichton founded another hospital, dedicated to St Thomas, on the north side of the Watergate, Abbeyhill.

¹ Bishop Lesley supplies a curious illustration of the tendency of the prelates and church dignitaries to gravitate towards the seat of the Court. A severe storm of wind took place in Edinburgh in 1524, inflicting a great deal of damage to the buildings both in the castle and the town. In addition to this it "Kest doun the bishop of Gallowayis hous apoun him, quhon he wes sayand his devyne service; yit his life wes saiff be the speciall grace of God, for the quhilk he thankit God, and maid a solemnit wov he suld neow be langar ane courteour; and sua left the same, and pas hame to his auin seat in Galloway."—"Lesley's History" (Bannatyne Club), p. 130.

² "Memorials of Edinburgh in the Olden Time," vol. ii. p. 100.

³ "Diurnal of Occurrents" (Bannatyne Club), p. 94.

The charter of foundation is quoted at length by Maitland, and from its tenor it would appear that Bishop Crichton was interred in the Abbey Church, the endowments being "devised in Trust to *James Greg* and *John Faw*, Chaplains, and their Successors, celebrating divine Service at the Altars of *St Andrew* and *St Katherine*, within the monastical Church of *Holyroodhouse*, in the Southern Chapel, adjoining to the high Altar of the said Church;" the *placebo* and the *dirige* being appointed to be sung yearly on the anniversary of his death, and a mass said on the day following for the repose of his soul, while the canons were instructed to celebrate his obit by solemnly singing on the same occasion in the choir of the church. Eight wax candles were also to be provided—two for each of the chapels mentioned, two for the high altar, and two for the founder's tomb.¹

In making this communication to the Society, my object has been not merely to describe the lectern itself, but still further to suggest as a practical measure that an endeavour be made to obtain, if possible, the restoration of this interesting relic to the locality from whence it was so ruthlessly carried away. Not only Sir Richard Lee's boastful inscription, but also his act of spoliation, has been severely commented upon by the historians of his own county. If not Crown property, in the technical sense of the word, at the date of their removal, the articles in question were under its immediate oversight, and, as the inscription on the font implied, devoted to its uses. The harsh laws of war, and the separation of the two kingdoms in 1544, may have given a colour of right to the act of spoliation, but the rights of the Scottish Crown are now fully represented in the British monarchy, and it seems but reasonable that, instead of permitting it to remain in a private possession so purely accidental, the Crown should reclaim that to which, apart from the now extinct Abbacy of Holyrood, there was no other rightful possessor.

Recent times have witnessed the return of many heirlooms to the country, amongst others the interesting screen pictures which form so attractive a feature in the Picture Gallery at Holyrood. Why should this lectern, not much later in date, and indubitably a relic in admirable preservation of the

¹ "Maitland's History of Edinburgh," pp. 154, 155.

old Abbey Church, not find a place beside them, instead of being permitted to remain the memorial only of a ruthless war, in its present obscure locality? Neither Hertford's invasion of 1544, nor the use made of his opportunities by his subordinate, can be held as a valid reason why this interesting memorial of the olden time should permanently pass from all but regal into strictly private keeping.

I will conclude this paper by suggesting that a strong representation be made to this effect, with a view to its restoration to Holyrood.

LITERARY NOTICES OF THE HOLYROOD FONT.

This font having been long since irrecoverably lost, as all that remain to us, it may not be uninteresting to bring together the scattered notices through which alone we are able to trace its history. It is extremely probable that this is the font referred to by John Young, Somerset Herald, in his account of the "Fyancells" of Margaret Tudor to King James IV. After describing the bridal procession as it entered Holyrood Church, composed of the greatest ladies of the two kingdoms, he states—"Thus the sayde Qwene was conveyde to the sayde Churche, *and placed neere to the Font.*"¹ This event took place in 1503. According to the Archdean of Moray, Robert Bellenden was abbot sixteen years. From other sources we know that his abbacy covers the period between 1486 and 1498, leaving only a few years of surplus either way, so that the royal marriage took place probably after the benefactions of Abbot Bellenden were complete. A more unmistakable allusion occurs in Bellenden's translation of Boece. To the chapter in which Boece recounts the foundation of Holyrood Abbey by David I., Bellenden appends an enumeration of the good deeds of its recent abbot, a namesake of his own, and possibly a relative.

"This abbay was laityly in gouernace of ane gud man den Robert Bellenden abbot, xvi. zeris. He delt ylk owlk iiii bowis of quheit and xl. s. of syluer amang pure houshaldaris & indigent pepyl. He brocht hame ye gret bellis, *the gret brasyn fount*, xxiiii capis of gold and sylk. He maid ane chalice of

¹ "Leland's Collectanea," iv. p. 293.

fyne gold, ane eucharist with sindry chaliceis of siluer. He theikkit ye kirk with leid. He biggit ane brig of leith ane othir our Clide, with mony othir gud werkis, quhilkis war our prolix to schaw. Nochtheles he was sa inuitt be sindry othir prelatis, becaus he was not geuyn to lust and insolence efter yair maner, yt he left the abbay, and deit ane chartour monk." (Book xii. chap. xvi.)

There can be no reasonable doubt that the "gret brasyn fount" so provided for the church of the "Holyroce" toward the close of the fifteenth century, was the same that was carried off by Hertford's subordinate in 1544. The latter half of this century, indeed, seems to have been characterised by great activity in the way of church building and restoration in the Scottish capital. Trinity College Church was founded in 1462; to the same period is due the elongation of the choir in St Giles', and the erection of the clerestory, the Preston aisle, and other important alterations. Under the care of Abbot Crawford, the Abbey Church of Holyrood shared in this general activity. So extensive were the additions he made that he is represented as having rebuilt it from the ground. The range of buttresses on the north side of the nave, and the northern doorway, still remain as evidences of his work. This fact gives special significance to the statement just quoted regarding his successor Abbot Bellenden, showing that his benefactions to the abbey were only part of an extensive work of reconstruction then in progress. By roofing the church with lead, and adding the great bells, he seems to have brought this work for the time being to a close, but there still remained the internal appurtenances of the abbey to be replaced in a style of corresponding dignity. The intimate association then springing up between the abbey and the royal court would supply a powerful stimulus in this direction. The reigns of King James IV. and V. witnessed the first erection of a permanent and independent residence for the Scottish monarchs at Holyrood, of which the massive north-west tower still remains as the most striking feature. The Abbey Church would thus naturally become the scene of all the great royal solemnities. Indeed, from Sir Ralph Sadler's account of his embassy in 1539, it seems to have been the daily resort of the Court, as in each of his

three interviews he found the king or queen either engaged in attending mass, or listening to a sermon. We need not be surprised then, that successive abbots should endeavour to adorn as richly as possible a structure becoming so intimately associated with Scottish royalty, or that it should in turn awaken the special hostility of the English invaders.

For our acquaintance with the subsequent fate of the font we are indebted exclusively to English writers, and notably to Camden. By his fame as an author, by the multiplicity of editions through which his great work has passed, by the prominent position given to this single item out of the "innumerable boytes, spoyles, and pyllages" with which the English army returned laden, historic notoriety has been secured for what was once an all but regal appanage of Holyrood. Curiously enough, the first edition of the "Britannia," published in 1586, makes no mention either of the font, of the parish church, or even of the monastery of St Alban's. The town itself is briefly noticed as being elegant and spacious, and built out of the ruins of the Roman Verulam. In the second edition, published in 1587, after mentioning the conversion of the Abbey Church into the parish church of the town, as its most noteworthy feature, the font is alluded to in the following terms:—

*Baptisterium
è manubiis
Scoticis.* "Pulcherrimum habet ex ære solido Baptisterium, in quo Regum Scotorum liberi sacra aqua ablui solebant, quod è Scotici belli manubiis Richardus Leus Eques Cuniculariorum Præfectus cum hac inscriptione consecrauit.

CVM LETHA OPPIDVM APVD SCOTOS NON INCELEBRE,
ET EDINBURGVVS PRIMARIA APVD EOS CIVITAS INCENDIO
CONFLAGARENT, RICHARDVVS LEVS EQVES AVRATVS ME
FLAMMIS EREPTVM AD ANGLOS PERDVXIT. HVIVS EGO
BENEFICII MEMOR, NON NISI REGVM LIBEROS LAVARE
SOLITVS, NVNC MEAM OPERAM ETIAM INFIMIS ANGLORVM
LIBENTER CONDIXI. LEVS VICTOR SIC VOLVIT VALE,
ANNO DOMINI. M.D.XLIH. ET HENRICI OCTAVI XXXVI."

—(Camden's "Britannia," London, 1587, *sub* Hertfordshire, p. 257).

This notice is repeated in all the subsequent editions (Frankfort, 1590, and also 1616; London, 1594, and 1600) until the folio edition of 1607, being the last corrected by the author, and also the latest Latin edition published in England. In this edition the date is altered to M.D.XLIII., and is so given in all subsequent English translations. A change is also introduced in the text by the insertion of the adjective "*hac superba inscriptione.*" It is this latter version which has been followed by Maitland, who embodies Camden's statement in his "History of Edinburgh" (p. 148). By a singular mistake, however, he attributes to Camden, who died 1623, information regarding its fate, which is really due to Fuller. "This Font, according to the Style of our learned Knight, being a second time conquered in the civil war, in the Reign of *Charles I.* it was converted into Money, and probably destroyed."

The first English translation of Camden is that by Philemon Holland, published at London, in 1610. After alluding to the parish church, he states that it "Hath in it a very goodly font of solid brasse, wherein the Kings children of Scotland were wont to be baptized, which Font, Sir *Richard Lea*, Knight, Master of the Pioners, brought as a spoile out of the Scottish warres, and gave unto the said church, with this lofty and arrogant inscription;" the Latin being given *ut supra*, with the *superba* added, and the date changed to M.D.XLIII. The English rendering is as follows:—

"When Leeth, a towne of good account among the Scots, and Edinbrough, their chiefe Cittie, were on a fire. Sir *Richard Lea* Knight saved mee from burning, and brought mee into England. And I beeing mindfull of this so great a benefit, whereas before I was wont to serue for baptising of none but Kings' Children, haue now willinglie offered my service even to the meanest of the English Nation. *Lea* the victour would haue it so. Farewell. In the yeare of our Lord M.D.XLIII, and of the reigne of King Henrie the Eighth. xxxvi."—(Camden's "Britannia," translated by Philemon Holland, London, M.DC.X. pp. 412, 413.)

The "superba inscriptione" rendered by Holland "lofty and arrogant inscription," and by Maitland "haughty and imperious inscription," is in

the later translation of Gibson varied into the epithet "proud," repeated in the edition of 1722, with the statement added—

"This Font is now taken away, in the late Civil Wars, as it seems, by those hands which suffered nothing (how sacred soever) to stand, that could be converted to money.—("Fuller's Worthies," vol. i. p. 315.)"

Another writer, to whom we are indebted for an independent notice, is the old English topographer, John Norden, in his "Specvli Britanniaë." The original MS. of the description of Hertfordshire is still preserved in the Lambeth Library. The survey is conjectured by Herbert to have been made in 1596, and the original edition was published in 1598. The MS. has a dedication to Lord Burghley, who died the year of publication, when the dedication was altered to Edward Seymour, Earl of Hertford, son of the Scottish invader. The book itself is rare, but there is a copy of the original edition, with map, plate, and engraved title, complete, in the British Museum, from which the following is a literal copy of the part relative to the font:—

A Font brought out of Scotland. "In the Abbey church of this place is a Font of brasse brought out of Scotland by Sir Richard Lee: as may appeare by a circumscription about the same font, as if the font did proclaime the same in it owne person in these wordes.

"*Cum letha oppidum apud Scotos non incelebre et Edenburgus primaria apud eos civitas, incendio conflagrarent, Richardus Leus eques auratus me flammis ereptum ad Anglos perduxit. Huius ego beneficij memor, non nisi Regum liberos lauare solitus, nunc meam operam etiam infimis Anglorum libenter condixi. Leus victor sic voluit. Anno Domini M.D.XLIII. & Henrici octavi. xxxvi.*"—("Specvli Britanniaë," Pars, The Description of Hartfordshire, by John Norden, p. 10, *sub.* St Albans, original edition, 1598.)

The principal difference between Norton's version and that of Camden is the omission of the "Vale." It will be noticed, however, that he agrees with all the earlier editions of Camden in giving the date as M.D.XLIII.

For any knowledge we possess as to the ultimate fate of the font we are chiefly indebted to the celebrated Thomas Fuller, who thought it of

so much importance that he devotes to it one of those quaint paragraphs wherein, in closing his notice of each county, he takes leave of his reader.

“THE FAREWELL.

“*I am sorry, to hear that the fair Font of solid brasse, brought out of Scotland and bestowed by Sir Richard Lea on the Abbey Church in St Albons is lately taken away: I could almost wish that the plunderers fingers had found it as hot as it was when first forged, that so these theives, with their fault, might have received the deserved punishment thereof.*

“Had it bin return'd to the place whence it was taken, to serve for the same use, the matter had not bin so much; but by an usual *Alchymy*, this *Brass*, is since turned into *Silver*. But let us not so much condole the late losing of the *Font*, as congratulate our still keeping of *Baptisme*, which if some men might have their minds, should utterly be denied to all Infants. I wish all Infants to be christned in this County, and elsewhere, though not so *fair a Font*, fair water, and which is the best of all, the full concurrence of God's Spirit effectually to compleat the Sacrament unto them.”—(“The History of the Worthies of England.” Endeavoured by Thomas Fuller, D.D. London, 1662, *sub fine* Hertfordshire.)

Sixty years afterwards, Cox, in his “Magna Britannia,” in noticing the parish church of St Albans, gives the following account of the font:—

“It had in it, not long since, a very noble Font of solid Brass, brought out of *Scotland*, and given to this Church by Sir *Richard Lea*, Master of the Pioneers, who took it as Plunder in the *Scotch* Wars. It was there dignify'd with the Honour of having the Children of the Royal Family baptized in it; but was here placed for the common Baptistery, *Anno* 1543, 36 *Hen.* 8. But this valuable Piece of Antiquity, and sacred Utensil, was taken away from hence in the late Civil Wars, and converted into Money by those Men, whose Religion consisted much in a zeal to demolish and impoverish Churches.” (“Magna Britannia, 1720, vol. ii. p. 1009, *sub* Hertfordshire).

After quoting Camden's account of the font, Salmon, the historian of Hertfordshire, remarks to the same effect—

“If Sir *Richard* had left this Font in its proper consecrated Place, he had given a better Proof of his Christian Zeal, than by this vain-glorious Monument. If it had escaped his sacrilegious hands it might have been out of the reach of the Reforming Rebellion here.”—(“History of Hertfordshire,” by Nathaniel Salmon. London 1728, p. 89.)

Another writer who mentions the font is Thomas Staveley. His “History of Churches in England” was only published in 1773, but must have been written a century previously, as he died in 1683. In the chapter on fonts, he states—

“In the great Church at *St Albans*, there was not long since an eminent Font of solid Brass, wherein the King’s Children of *Scotland* were wont to be Baptized, and which Sir *Richard Lea*, Knight, Master of the Pioneers, took and brought as a Spoil out of the *Scottish* Wars, and gave to the said Church, notified by this lofty Inscription on the same” (the Latin being given *ut supra*). “But I fear this Font hath been wash’d away it self, with the late Deluge of Sacrilegious Avarice.”—(“History of Churches in England,” by Thomas Staveley. London, 1773. Page 219, chap. xiii., *sub*. Font.)

The inscription so boastfully engraven on the font, naturally suggests inquiry as to the royal baptisms which really took place at Holyrood during the forty or fifty years it was permitted to remain in the Abbey Church. The children of James IV. and Margaret Tudor were in all probability the first to whose use it was appropriated. The marriage took place in 1503, Margaret being then only a girl of thirteen or fourteen. Three years afterwards Bishop Lesley tells us—“In this wynter (1506-7), the Kingis first sone, calleit James Prince of Scotland and of the Ylis, wes borne at the Abbay of Halyrudhous the xxj day of Februar; and on the xxij day of the same moneth he wes baptyset in the Abby Kirk with convenient triumphe” (p. 75), but died a year afterward. Again, on the 15th July 1508, while resident in Holyrood, the “Quene partit with ane madin barne, . . . and sone eftir the barne gat cristendome deceisset” (p. 78). While the King was gone on a pilgrimage to the shrine of *St Duthus*, the queen remaining at Holyrood, on the 20th October 1509,

she was delivered of a son, "quha wes baptiset the third day thaireffir, and callit Arthour Prince of Scotland" (p. 80), and died nine months afterward. Of the remaining children of this marriage, James, afterwards Fifth of Scotland, was born at Linlithgow, and the posthumous Alexander at Stirling.

The next royal family was that of James V. and Mary of Guise, but their first son, James, was born at St Andrews in 1539, and Arthur, at Stirling, in 1540, both dying in infancy. Mary, who survived to inherit so many misfortunes, was born at Linlithgow. Only on three occasions, then, was this font likely to have been used, at least for the baptism of royal children, and unfortunately none of them survived their first year.

ADDITIONAL NOTE. No. I.

Clutterbuck's Notice of the Lectern in St Stephen's Church.

"Within the rails of the altar, stands an antient brass eagle, used as a reading desk : near the top is engraved a mitre and crosier passing through it, and a coat of arms of a lion rampant, both twice repeated ; lower down is a circular inscription in the old German character, 'Georgius Creichtoun Episcopus Dunkeldensis.' By referring to the list of Scotch Bishops, it appears that there were two bishops of Dunkeld of this name ; the first appointed in 1527, and also Lord Privy Seal of Scotland ; the other in 1550, nephew to the former, and the last bishop of that see. This eagle was discovered buried in the earth, about the year 1750, upon opening a vault belonging to the family of Montgomery, near the vestry door, in order to bury a lady of that family. It seems probable that it was brought from Scotland by Sir Richard Lee, the grantee of the advowson of the vicarage, &c., at the same time that he brought the brazen font from thence, mentioned by Camden, for the ornament of the Abbey Church, and that this eagle was buried during the time of the rebellion, in the place where it was accidentally found, to preserve it from the rapacious hands of the parliamentary inquisitors."—"History and Antiquities of the County of

Hertford," by Robert Clutterbuck. London, 1815, vol. i. p. 232, *sub.* St Stephen's Church.)

ADDITIONAL NOTE. No. II.

Date of Grant of St Stephen's to Sir Richard Lee.

Clutterbuck and Salmon, the principal historians of Hertfordshire, make a singular mistake as to the year in which this grant is said to have been made to Sir Richard Lee. They both give the year 1571. Salmon ("History of Hertfordshire," London, 1728) states, p. 92:—"In 1571, Sir Richard Lee was Patron of the Vicarage heretofore in the Abbey of St Albans." Clutterbuck ("History and Antiquities of the County of Hertford," London, 1815, vol. i. p. 230), states still more distinctly that "the Advowson of this Vicarage was, A.D. 1571, granted by the Crown to Sir Richard Lee of Sopwell, Knt., together with the tithes of grain and hay," within this parish. But the year 1571 would carry us down to the 13th of Elizabeth, while reference to the Patent Rolls shows that the grant was made to Sir Richard Lee at the same period as the other benefactions, viz., the 36th of Henry VIII., the precise date being 7th January 1544-1545, and the terms of the grant as follows:—

"Nec non totam illam rectoriam et ecclesiam nostram sancti Stephani juxta villam nostram Sancti Albani prædict in dicto Comitatu nostro Hertfordiæ cum omnibus et suis juribus membris," &c.—(Patent Rolls, 36 Hen. VIII. p. 2, memb. 11.)

It is probable, then, that the lectern was presented to St Stephen's church shortly after its removal from Holyrood, while, according to the date given by the county historians, an interval of some twenty-seven years would elapse, between the date of Hertford's invasion, and Sir Richard Lee's connection with the church.