

SOME EARLY PROFESSIONS OF CANONICAL
OBEDIENCE TO THE SEE OF CANTERBURY
BY HEADS OF RELIGIOUS HOUSES.

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By the courtesy of the Editor of the St. Paul's Ecclesiological Society I was permitted to publish in their Transactions (1916) a list of the Episcopal professions of canonical obedience to the metropolitical see, which are amongst the Chapter archives at Canterbury. There is also in the same depository a number of similar professions made by abbots. I have now transcribed the latter, and arranged them, as far as possible, in chronological order under the names of the religious houses to which respectively they belong. Since the "professions," with a few exceptions, are those of Kentish abbots, it seems suitable to offer the series to the notice of the Kent Archaeological Society, in the hope that its publication may supply some fresh information, and possibly correct some errors in the lists which have been drawn up already of the heads of religious houses in the county.

As a rule, an abbot made profession of canonical obedience to and was blessed by his own diocesan. If, however, the see was vacant, the profession was made, and the hallowing was performed, by the Archbishop; or, if there happened to be contemporaneous vacancy in a suffragan see and the primacy, the profession was made "to the Church of Canterbury," which means to the prior and chapter of Christ Church as guardians of the spiritualities, which body granted a commission to one of the bishops to perform the ceremony of benediction. From outside the diocese of Canterbury we have three "professions" only, namely: one

each from the abbeys of Chertsey, Glastonbury, and Malmesbury. Twenty-three are extant from abbeys within the diocese, of which Faversham supplies the greatest number, viz., eight. The others are: Bradsole, four; St. Austin's, four; Langdon, six; Cumbwell, one. In addition to these, there is a single "profession" of a prior of Leeds. If this had not occurred, one would have been inclined to infer that these "professions" were not exacted from the heads of the smaller religious houses.

The formula used in the earliest examples of these documents is simple and brief, *e.g.*, the profession of Scolland, who, according to Thorne, became abbot of St. Austin's, Canterbury, in 1070, is as follows: "I Scolland abbot elect of the Church of the blessed Peter and Paul and St. Augustine, profess canonical subjection to the holy Church of Canterbury (*Dorobernensi*) and its vicars." It would seem, however, that the abbot elect, if he cared to do so, might compose a formula of his own if it contained certain essential clauses. An example will be found in the profession of Clarembald, the first abbot of Faversham. The formula used in the professions of two other abbots of Faversham is extraordinary, and can be explained only by assuming that there must have been something abnormal in the condition of the monastery at the time, concerning which some remarks are made on a later page of the present article.

Perhaps the most interesting information contained in these documents is to be found in the endorsements which many of them bear, since they supply dates not given in the documents themselves; notes concerning attendant circumstances, and, occasionally, of contemporary events. There can be no doubt that Gervase had access to these documents, and that he made use of them, but in one or two instances he appears to have read them wrongly.

William Somner also made use of them, and it would seem that some have disappeared since he compiled his *Antiquities of Canterbury* (see Battely's edition, Appendix, p. 51).

BOXLEY.

Boxley Abbey was founded in 1146 by William d'Ypres, earl of Kent, for monks of the Cistercian order. Many particulars relating to the history of the abbey are to be found in Cave-Browne's *History of Boxley Parish*,* but his list of abbots is by no means complete.

THOMAS. [1153.]

The earliest profession now extant is that of Abbot Thomas, the second abbot of the monastery, though that of Lambert, the first abbot, was apparently amongst the Canterbury archives in Somner's time.† The document has an interesting endorsement, in a contemporary hand, stating that the ceremony of benediction was performed by Archbishop Theobald before the high altar of his Cathedral Church on 2 March 1153, and that the abbot elect had been a monk of the abbey of Fontenay in Burgundy.‡ To this the monastic chancellor has added the following note: "In this year Henry earl of Anjou and duke of the Normans came into England." Henry Plantagenet landed in England early in January, and the death of Eustace, son of King Stephen, brought about a treaty which provided for the succession of Henry to the throne on the death of Stephen. This, no doubt, was recognized by the monastic scribe as so happy an augury of peace that he could not refrain from recording it even in a somewhat incongruous place.

Profession.

Ego Thomas ecclesie de Boxleia electus Abbas promitto sc̄e Cantuariensi ecclesie et tibi reuerende pater Teobalde Archiepiscopo ac totius britannie primas, atque apostolice sedis legatē tuisque successoribus canonicam obedientiam quam manu propria signo crucis confirmo +.

* Maidstone, 1892, pp. 27—82.

† See Somner's *Antiquities of Canterbury*, ed. Battely, Appendix, p. 51.

‡ Fontenay in Auxerre, sometimes called the second daughter of the mother house at Clairvaux.

Verso. Anno ab inc' dñi m̄liijº venerl Arēpo T totius britannie ac aptice sedis legatus benedixit Thomam monachum de funtenei burgundis in abbatem monasterii de Boxleia vi Non Martii ante altare Xpi Cantuarie accepta prius ab eo hac manuscripta professione de subiectione et obedientia sibi et sc̄e Cantuariensi ecclesie exhibenda.

Hoc anno venit Henricus comes Andegavensium et dux Normannorum in Anglia.

WALTER. [1162—1170.]

Walter succeeded Thomas according to Gervase, who, however, says that he was blessed by Archbishop Theobald.* This is a curious mistake, since the profession to which Gervase must have had access states distinctly that it was made to Archbishop Thomas (Becket) (1162—1170). It was Walter, abbot of Boxley, who officiated at the first and hurried obsequies of the murdered Archbishop, when no Christ Church monk dared to perform the sacred rites.†

Profession.

Ego Walterus ecclesie de Boxleia electus abbas promitto sc̄e Cantuariensi ecclesie et tibi reuerende pater Thoma Archiēpe tuisque successoribus canonicam per omnia obedientiam quam manu propria signo crucis confirmo †.

JOHN. [1174—1185.]

Gervase says that John was the next abbot, and that he was blessed by Archbishop Richard (1174—1185), but he gives no date. His profession is preserved at Canterbury, and is as follows:—

Profession.

Ego Johannes Abbas ecclesie sc̄e Marie de boxleia promitto sc̄e Cantuariensi ecclesie et tibi reuerende pater Ricarde Archiēpe ac totius britannie primas atque apostolice sedis legate tuisque successoribus canonicam per omnia obedientiam quam manu propria signo crucis confirmo +.

* *Actus Pont.*, R.S., p. 385.

† William FitzStephen in *Materials for the Life of Becket*. R.S., vol. iii., 148.

DENYS. [1185—1190.]

The profession of Abbot Denys was made to Archbishop Baldwin (1185—1190). In it the clause "saving the right of our order" appears for the first time.

Profession.

Ego Dyonisius de Boxleia Abbas profiteor Baldwino sc̄e dorobernensis ecclesie Archiepiscopo eiusque successoribus canonicam subiectionem salvo iuris ordinis nostri.

WILLIAM.

Abbot William is difficult to place, since his profession, though made when the see was full, does not name the archbishop. From the character of the script and style of the formula I am inclined to think that he succeeded Abbot Robert I., who died in 1214.*

Profession.

Ego frater Willelmus Abbas Boxleie subiectionem reuerentiam obedienciam a sanctis patribus nostris constitutam tibi pater sancte Archiēpe tuisque successoribus canonicè substituendis et sc̄e sedi Cantuariensi salvo ordine nostro perpetuo me exhibiturum promitto.

Neither Abbot William nor the next three abbots, viz., Simon, Robert II. and Gilbert, are included in Cave-Browne's list, although their "professions" are preserved.

SIMON.

His profession was made to Archbishop Edmund (1234—1240); in it the clause "according to the rule of St Benedict" occurs for the first time.

Profession.

Ego ff̄ Symon Abbas Boxleye subiectionem reverenciam et obedienciam a sanctis patribus constitutam secundum regulam sancti Benedicti et tibi pater domine Eadmunde Archiēpe tuisque successoribus canonicè substituendis et sancte sedi Cantuarien' salvo ordine nostro perpetuo me exhibiturum promitto.

* See Cave-Browne, *ut supra*, pp. 74, 75.

ROBERT II.

Abbot Robert II. made his profession to Archbishop Boniface, who was primate for twenty-five years (1245—1270), so he may not have been the immediate successor of Abbot Simon. With the exception of the archbishop's name, the formula is word for word the same as that used by his predecessor given above, so it is thought unnecessary to repeat it.

GILBERT.

The latest profession of an abbot of Boxley now extant is that of Abbot Gilbert, who, according to the continuator of Gervase's chronicle,* was blessed by Archbishop Peckham in the parish church of Otford 5 April 1289, but the document itself does not give the archbishop's name.

Profession.

Ego Frater Gilebertus Abbas Boxleye subiectionem reverentiam et obedientiam a sanctis Patribus constitutam secundum regulam sancti Benedicti vobis reverende pater dñe Archiēpe tuisque successoribus canonice substituendis et scē sedis Cantuariensi salvo ordine nostro perpetuo me exhibiturum promitto.

BRADSOLE.

The abbey of St. Radegund at Bradsole, near Dover, was founded in 1191 for canons of the Premonstratensian order. The late Sir W. H. St. John Hope, who published an article describing the architectural remains of the house in the XIVth Volume of our Transactions, says that there is uncertainty as to the founder. The professions of only four abbots are now extant at Canterbury, viz. :—

HENRY I.

Elected during a vacancy in the primacy, probably after the death of Archbishop Hubert (1205).

* *Ut supra*, vol. ii., 294.

Profession.

Ego frater Henricus Abbas electus s̄ce Radeg' profiteor s̄ce Cantuariensi ecclesie eiusque vicariis canonicam subiectionem.

RICHARD.

From a contemporary endorsement on his "profession" we learn that it was made in the presence of Benedict, bishop of Rochester. Benedict of Sansetun acted as assistant to Archbishop Stephen Langton from 1215 to 1226, so Abbot Richard must have been elected between these dates.

Profession.

Ego Ricardus ecclesie s̄ce Radeg' electus Abbas profiteor dño Stephano Cant' Ar̄cho eiusque successoribus canonicè substituendis et ecclesie X̄pi Cant' obedientiam et debitam subiectionem ✠

Verso. Hec professio facta est in ecclesia Xⁱ Cant' iij Kl. Januariis in presentia Benedicti Roffensis episcopi.

This is repeated in a hand of some seventy years later, with the addition of the words "Qui benedixit eum."

JOHN. [1271.]

Abbot John was blessed by Anian (Schonaw), bishop of St. Asaph, when the see of Canterbury was vacant after the death of Archbishop Boniface. Anian afterwards acted for some years as assistant to Archbishop Peckham.

Profession.

Ego frater Johannes electus in abbatem s̄ce Radegundis ordinis premonstratensis a Reuerende pater Anyane Assauiensis ecclesie episcopo vice et auctoritate capituli ecclesie X̄pi Cantuarie metropolitice, sede vacante, benedicendus eidem capitulo et s̄ce Cantuariensi ecclesie et eiusdem futuro Archiep̄o ac successoribus suis canonicè substituendis debitam et canonicam obedientiam et subiectionem me per omnia exhibiturum profiteor et promitto secundum decreta romanorum pontificum predictorumque capituli et Cantuariensi ecclesie ac futuri Archiepiscopi eiusdem ac successorum illius, iurium et libertatum adiutor ero ad defendendum et conservandum ac retinendum, salvo ordine meo, sic me Deus adiuuet et predicta omnia propria manu subscribendo confirmo.

HENRY II.

He makes his profession to an archbishop, but does not name him, hence I am unable to place him, but I think he is later than Abbot John.

Profession.

Ego frater Henricus Abbas S^ce Radegund⁹ premonstr⁹ ordin⁹ 'Cant' dioc' subiectionem & reverenciam & obedienciam a sanctis patribus constitutam secundum regulam beati Augustini tibi reverende pater Archi^ep' Cant' tuisque successoribus canonicè substituendis salvo ordine meo perpetuo me exhibiturum promitto & propria manu subscribo.

CANTERBURY, ST. AUSTIN'S.

The "professions" of four out of the first five post-Conquest abbots of St. Austin's are extant, viz.: those made by Abbots Scolland, Wido, Hugh of Trottesclive, and Silvester, the "profession" of Hugh Flory, the successor of Wido, being missing, though it was at Canterbury in Somner's time.

SCOLLAND. [1070.]

Thorne states that he became abbot in 1070. He was of Norman birth, and the rebuilder, in part, of the great conventual church. From the fact that his profession was made to the Church of Canterbury, without naming the archbishop, we may infer that the see was vacant at the time.* It is worthy of notice that the name of the abbot, as given on his "profession," is *Scolland* and not *Scotland*, as Thorne and subsequent historians of the monastery generally have written it.

Ego Scollandus ecclesie beatorum Petri et Pauli et s^ci Augustini electus Abbas profiteor s^ce dorobernensi ecclesie eiusque vicariis canonicam subiectionem.

* Lanfranc was consecrated 29 Aug. 1070, but he did not receive the pall until the following year.

WIDO. [1089.]

Wido succeeded Scolland, according to Thorne, in 1087, but as his "profession" was made to the Church of Canterbury without mention of the archbishop's name, it would seem that it cannot have been made until 1089, when the see was vacant after the death of Lanfranc.

Ego Wido ecclesie s̄ci Petri et s̄ci Augustini (*sic*) electus Abbas profiteor s̄ce dorobernensi ecclesie eiusque vicariis canonicam subiectionem.

[HUGH FLORY. 1091—1124.]

Thorne says he was blessed in the King's Chapel at Westminster, but his "profession" is no longer extant.]

HUGH OF TROTTESLIVE. [1124.]

The "profession" of Hugh of Trottesclive was made to Archbishop William of Corbeille, but not without delay and difficulty, owing to the claim of the monks that their abbot should be blessed in his conventual church, and not in the cathedral and metropolitical church. There are two versions of the story. Thorne, the Augustinian chronicler, asserts that the monks of St. Austin's were successful in their contention, and that Abbot Hugh II. was blessed in the monastic church by Bishop Seffrid of Chichester, acting under mandate from the archbishop. Gervase, however, the Christ Church chronicler, states that the ceremony was performed in Chichester Cathedral, and not at St. Austin's.*

Ego Hugo sc̄or Ap̄tor Petri et Pauli et beati Augustini Anglor' primi Arch̄iepi electus Abbas promitto s̄ce dorobernensi ecclesie et tibi reuerende pater Willelme eiusdem ecclesie Arch̄iepe tuisque successoribus canonicam per omnia obedientiam.

SILVESTER. [1157.]

The profession of Silvester, the next abbot, is a document of special importance, since Thorne expressly states that it

* See Thorne in *Decem Scriptores* 1798, and Gervase, *Opera Historica*, i., 73, R.S.

was never made. The same writer also asserts that Silvester refused to receive benediction except at St. Austin's, and that the ceremony actually was performed there by Archbishop Theobald in compliance with a mandate addressed to him by Pope Adrian IV. A contemporary endorsement, however, gives quite another version of the story, since it states that the profession was made in the church of St. Andrew in Northampton to the primate, in the presence of seven of his suffragans, the bishop of Evreux, and twelve abbots. Moreover, the date is given as xvi Kl. August (17 July) 1157, six years later than the date given by Mr. Boggis.*

Ego Silvester Abbas ecclesie Scōr Ap̄tor petri et pauli et beati Augustini primi Anglorum Archiepi promitto sc̄e Dorobernensi ecclesie et tibi reuerende pater Teobalde eiusdem ecclesie Archiepe tuisque successoribus canonicam per omnia obedientiam.

Verso. Anno MCLVII ab incarnatione dñi glorissimi regis Angloſi Henrici Anno III xvi Kl. Augusti facta hec professio in ecclia beati Andree Ap̄li apud Norhantoniam, Huic autem professioni interfuerint presentes Ep̄i subterius annotati Richard' scilicet Londoniensis, Rodrod' Ebroicensis, Robertus Bathoniensis, Goccelinus Sarerbiſi, Gilbert' hereford^o, Wifm Norwicens', Hylarius Cicest', Robertus Lincolniens', Abbates etiam hi affuerunt Rober^t Abbas cenobii sancti Albani, Hamelinus Glocestrie, Philippus de Elemosina, Elredus Rieualensis, Ric' de Fontanis, Henricus de Tinturna, Hamo de Bodeslega, Ricardus de Wochuria, Martin de Combis, Wifm de Standeia, Thomas Beceleia, Robertus de Fordis, et quam plures alii tam de transmarinis quam de Anglia partibus.

CHERTSEY.

Of the Benedictine abbey of Chertsey in the diocese of Winchester, the profession of a single abbot is preserved at Canterbury, namely, that of Abbot John. He was blessed by Archbishop Boniface in 1261, at Windsor, when the see

* *A History of St. Augustine's Monastery*, by the Rev. R. J. E. Boggis, Canterbury, 1901, p. 56. See also Thorne, *ut supra*, col. 1810 *et seq.*

of Winchester was vacant after the death of Aymer de Lusignan.*

JOHN. [1261.]

Profession.

Ego frater Johannes electus in abbatem monasterii de Certeseya benedicendus a te reverende pater dñe B Cant' Archiep̄e totius Anglie primas qui iurisdictionem et potestatem episcopalem sede Wynton' vacante exeres pacifice et quiete nomine Wynton' ecclesie profiteor in hunc modum.

Ego Johes electus abbas in abbatem monasterii de Certeseya profiteor sc̄e Wyntonensi ecclesie eiusque vicariis canonicam subiectionem et subscribo.

Actum fuit in manerio dñi Regis quod est in parco foreste de Wyndesor die dominica proxima ante festum sc̄i Laurentii anno dñi mclx primo.

CUMBWELL.

The abbey of St. Mary Magdalene of Cumbwell was founded in the reign of Henry II. for Augustinian canons. The profession of only one abbot is preserved at Canterbury, namely, that of Abbot John, who, according to Gervase, was blessed by Archbishop Baldwin.† As, however, his profession was made to the "Church of Canterbury," it would seem that Gervase is in error, and that John did not become abbot until after the death of Baldwin, which occurred in 1190.

JOHN. [c. 1191.]

Profession.

Ego Johannes ecclesie Cumbewelle electus abbas profiteor sc̄e Cantuariensi ecclesie eiusque vicariis canonicam subiectionem †.

* Aymer de Lusignan died 4 Dec. 1260; his successor, John of Exeter, was not enthroned until 19 Oct. 1262.

† Gervase, *Act. Pont.*, R.S., ii., 405.

GLASTONBURY.

The great Benedictine house at Glastonbury supplies the profession of one only of its long list of abbots, viz., that of Abbot John, who was blessed by Archbishop Kilwardby in 1274, the see of Bath and Wells being vacant for upwards of eight years after the death of Bishop Robert in 1266. From a contemporary endorsement we learn that the profession was made in the parish church of Harrow, and that he was afterwards blessed at Lambeth.

Profession.

Ego Johes ad regimen monasterii Glastoñ prefectus & more antecessorum meor' a te venerande pater frater Robt miseraçoe divina Cant' Archiëpe tocius Angt' primas, sede vacante in Bathon' & Wellen' dioc' iuridçoem habens et gerens et existens benedicendus Abbas sc̄is Bathon' & Wellen' ec̄cliis & tibi futurisque pontificibus in eiusdem canonice substituendis canonicam subiunctionem & obedientiam me per omnia exhibiturum & per manum propriam confirmo.

Verso. Ista professio facta fuit in ec̄clia pochiali de Herges anno dñi mcc septuagesimo quarto, die dominica proxima post festum ualentini martiris. Iste electus fuit confirmatus a cant' archiëpo apud Lamhethē in crastino predicti martiris.

FAVERSHAM.

The abbey of St. Saviour of Faversham was founded in 1147 by King Stephen and Queen Matilda for Benedictine monks of the Cluniac order. John Lewis in his *History of Faversham* gives a list of the abbots which, as far as the early ones go, is not altogether trustworthy. The "professions" of the first seven abbots are preserved at Canterbury.

CLAREMBALD. [1147.]

That of Clarembald, the first abbot, has a curious preamble, in which the abbot elect remarks that it is only fair and reasonable that persons who expect to be obeyed by

their subordinates should shew the same spirit of obedience to their own prelates, even as the lesser limbs of the body work in agreement with the greater ones, and as the head harmonises all. Having said this, he makes his profession of canonical obedience to Archbishop Theobald in the usual way. But the *verso* of the document has a long and interesting note, stating that Abbot Clarembald was blessed 1148 by Archbishop Theobald before the altar of Christ Church, Canterbury, and that before the ceremony was performed letters were read from Peter, abbot of Clugny, and from B prior of St. Mary of Charity, absolving the abbot elect and the monks he had brought with him to Faversham from the priory of Bermundsey from all subjection and obedience to the mother house of Clugny, and that this was done in the presence of Queen Matilda and the bishops of Worcester, Bath, Exeter and Chichester; and that the bishops—with the exception of the bishop of Chichester—had come to Canterbury for the purpose of receiving the Archbishop's absolution from the sentence of suspension pronounced on them by the Pope for their neglect to attend the Primate at the Council of Rheims. This endorsement must have been seen by Gervase, since he quotes it at length in his *Actus Pontificum* (vol. i., p. 138, R.S.). It is fortunate that he does so, since, owing to Clarembald's profession having being pasted down on a sheet of paper in modern times, the endorsement cannot now be read in its entirety.

Profession.

Quisque a subditis suis subiectionis et obedientie reuerentiam sibi exhiberi desiderat prelati suis iustum et rationabile est ut et ipse eam exhibeat sic maioribus membris membra minora conveniunt sic omnibus caput suum consentit. Hoc ego Clarembaldus monasterii de Fauersham electus Abbas profiteor sc̄e Cantuariensi ecclesie et tibi venerabilis pater Teobalde Archiepiscopo et totius britannie primas tuisque successoribus canonicè substituendis in omnibus et per omnia canonicam subiectionem et obedientiam et manu propria confirmo †.

Verso. MCXLVIII anno ab incarnatione dñi id^o Novemb' Theo-
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bald⁹ Cantuariensis Areþc & totius britannie primas benedixit ante altare Xþi Cant' Clarembaldum in abbatem monasterii de feuresham primum lectis coram omnibus litteris absolutionis Petri Abbatis Cluniacensis & B prioris Marie de caritate que predictum Clarembaldum & monachos qui secum venerant, de bermundesia ab omni subiectione & obedientia ecclesie Cluniacensis absoluebant, ne videlicet ecclesia Cluniacensis aliqua subiectionis in eundem Clarembaldum sive in successoribus eius vel aliqua iuris in monasterium de feuresham calumniare posset in posterum. Presentibus Episcopis Simone Wigornensis, Roberto Bathoniensis, Roberto Exoniensis, Hylario Cicestrensis, & regina Matilda que predictum monasterium de feuresham incepit & terris aliisque donis ditavit. Illos siquidem episcopos omnes preter Cicestr⁹ idem Areþs pridie ante altare Xþi absoluit suspensi namque fuerant a dño papa Eug' pro eo ab eo iniunct' [*illegible*].

GUEERIC. [1178.]

Abbot Gueric made his profession to Archbishop Richard—Lewis says in 1178, and adds that he, like his predecessor, came from the priory of Bermundsey.

Profession.

Ego Guericus monasterii de Fauersham electus Abbas profiteor sancte Cantuariensi ecclesie et tibi uerande pater Ricarde Archieþe et tocius Britannie primas atque apostolice sedis legate tuisque successoribus canonicè substituendis in omnibus et per omnia canonicam subiectionem et manu propria signo crucis confirmo †.

ALGAR. [1190.]

Algar, the next abbot in Lewis's list, was, according to Gervase,* blessed by Archbishop Baldwin—Lewis says in 1188, but inasmuch as his profession was made "to the Church of Canterbury," the see was apparently vacant at the time, and the date must be put two years later, that is to say, after the death of Baldwin, which occurred in 1190.

Profession.

Ego Algarus ecclesie de Fauersham electus Abbas profiteor sc̄e dorobernensi ecclesie eiusque vicariis canonicam subiectionem.

* Gervase, *ut supra*, ii., 405.

NICHOLAS.

Lewis places Abbot Nicholas after Algar, but gives no date. Southouse, in his *Monasticon Favershamiensi*, does not mention him, nor is his profession extant.

PETER I. [1204—7 ?]

There were three abbots of Faversham who bore the name of Peter in the thirteenth century. Peter of Linstead is the earliest in Lewis's list, but he gives no date, and says that "to whom he made profession does not appear." The "profession" is, however, extant, and from the character of the script and the fact that it was made when the see was vacant, it seems likely that it was made in the interval which occurred between the death of Archbishop Hubert (1204) and the confirmation of Archbishop Stephen (1207). Possibly it may have been made some twenty years later, after the death of Stephen Langton in 1228.

Profession.

Ego Petrus ecclesie s̄ci Salvatoris de Fauersham electus Abbas profiteor s̄ci Dorobernensi ecclesie eiusque vicariis canonicam subiectionem.

PETER II. [1244.]

Lewis, apparently on the authority of Gervase, calls Peter II., Peter of Rodmersham, and says that he was blessed by Archbishop Boniface in 1244, and that he was deposed from his office by the same archbishop in 1275. Boniface, however, died five years earlier, and Lewis himself states that Peter II. was succeeded by Abbot John in 1254. Gervase also states that it was Peter of Rodmersham who was deposed for irregularity, but as he adds that his successor was Oswald of Eastry, it is clear that the offending abbot must have been Peter III., of Herdeslo, who made his profession in 1270 (*see* below).

The profession of Peter II. and that of his successor Abbot John are extraordinary documents, quite unlike any other of the series. Instead of the usual brief formula

expressed in general terms, we have a lengthy declaration, in which the abbot elect gives promises that he will not conspire against the life or person of the archbishop, or disclose his secrets; that he would attend his synods, and give hospitality and assistance to his envoys. The reason for the stringency of the formula in the case of these abbots of Faversham can only be surmised. Their house, which was situated eight miles from the metropolitical church, was a convenient stage in the journey to and from London, and as such was often used as a resting-place by the Primate and his envoys. Probably the hospitality of the house had been grudgingly displayed and possibly seriously abused. Hence the stringent nature of the profession exacted from its abbots.

Profession.

Ego frater petrus abbas ecclesie de Fauersham a te dñe Bonifacii Archiēpe Cantuarien' tocius Anglie primus benedictus ab hac hora in antea fidelis ero scē Cantuarien' ecclesie tibi que dño nostro Archiēpo tuisque successoribus canonice intransibus, non ero in consilio neque in facto ut vitam perdas aut membrum vel capias mala captione, consilium quod michi per te aut per litteras tuas aut per nuncium manifestabis ad dampnum eorum nulli pandam. Jura Cantuarien' ecclesie et regulas sanctorum patrum adiutor ero ad deffendendum et retinendum, salvo ordine nostro, contra omnes homines. Vocatus ad synodum seu vocationem tuam veniam nisi prepeditus fuero canonica prepeditio. Nuncios tuos Cantuarien' ecclesie quos certos cognovero in eundo et redeundo honorifice tractabo, et in suis necessitatibus adiuabo, reverenciam subiectionem et obedientiam tibi et successoribus et eorum officialibus promittens, sic me deus adiuvet et hec sancta Evangelia.

JOHN. [1254.]

Lewis says Abbot John was blessed by Archbishop Boniface in 1254. His profession is extant, but is not dated; the form used is almost the same as that of his predecessor Peter II.

Profession.

Ego Frater Johes Abbas ecclie de fauresham tibi reverende

Pater Bonifaci sc̄e Cantuariensis ec̄clie & successoribus tuis in eadem ec̄clia canonicè substituendis debitam & canonicam obedientiam subiectionem & reverenciam me exhibiturum promitto a sanctis patribus instituand' ab hac hora in antea tibi fidelis ero non ero in consilio neque in facto ut vitam perdas vel membrum vel capiaris mala captione. Consilium quod michi per te aut per literas aut per nuncium manifestabis ad tui vel ecclesie Cantuariensis dampnum nulli pandam iurium tuorum & ipsius ecclesie deffendendum & retinendum adiutor ero, salvo ordine meo, contra omnes. Vocatus ad Synodum vel alia veniam nisi canonicè fuero prepeditus, nuncios tuos quos certos esse cognovero in eundo et redeundo honorifice tractabo, & in suis necessitatibus adiubo, Sic me Deus adiuvet, & hec sc̄a Evangelia propria manu subscribo.

PETER III. DE HERDESLO. [1271.]

The profession of Peter of Herdeslo—as we learn from a contemporary note on the *verso* of the document recording it—was made 4 March 1271, when the see was vacant after the death of Archbishop Boniface, in the presence of Robert of Wrotham, the sub-prior* of Christ Church, Canterbury, and Geoffrey of Romney, official of the Church of Canterbury during the vacancy of the see. It seems likely that it was Peter of Herdeslo, and not Peter of Rodmersham, who was deposed in 1275, since Gervase records that Abbot Peter (whom he calls “de Rodmersham”) was succeeded by Oswald of Eastry, a Christ Church monk,† of whom Lewis says that he was blessed by Archbishop Kilwardby, and that he was present at the interment of Archbishop Peckham in 1292.

Profession.

Ego Petrus de Herdeslo Abbas de Faversham ordinis Sc̄i Benedicti sede Cantuariens' vacante per mortem bone memorie Bonifacii (Cantuariens' Archiēpi sacrosancti ec̄clie X̄pi Cantuar) & eiusdem futuro Archiēpo & suis successoribus debitam et canonicam obe-

* The prior, Adam of Chillenden, was elected to the primacy on the death of Boniface, and went to Rome for confirmation, but the election was set aside by the Pope. Probably he was in Rome when Peter of Herdeslo made his profession.

† Gervase, *ut supra*, ii., 282.

dienciam & subiectionem me per omnia exhibiturum profiteor et promitto predictor qui Archiepi Cantuar' futuri successor) suor) et ecclesie Cantuar' jurium et libertatum fidelis adiutor ero ad defendendum conservandum & retinendum *salvo ordine meo* [inserted over the line] sic me Deus adiuvet & hec sancta Evangelia et predicta omnia propria manu subscribendo confirmo.

Verso. Ista professio facta fuit in ecclesia Xpi Cant' sede vacante post mortem bone memorie Bonifacii quondam ecclesie eiusdem Archiepi in presentia dñi R. de Wroteham tunc superioris & G. de Romenal offic'. Anno dñi MCLXX primo IIII non Marc'.

OSWARD OF EASTRY. [1275.]

The profession of Abbot Osward is the latest profession of an abbot of Faversham that is extant at Canterbury. It was made to Archbishop Robert (Kilwardby), Gervase says, in 1275, and he also informs us that Osward was a Christ Church monk, and that he was appointed by the Archbishop.*

Profession.

Ego frater Osewardus dñs in abbatem Fauersham per vos venerabilem dominum Robertum Cantuar' eiusdem Archiep̄um electus & assumptus ecclesie Cantuariensi vobis et successoribus vestris canonicam obedientiam et subiectionem promitto et profiteor in hiis scriptis.

LANGDON.

The abbey of St. Mary and St. Thomas of Canterbury at West Langdon was founded by William de Auberville in 1192 for Premonstratensian canons. The ground plan of the church and conventual buildings was recovered by Sir W. St. John Hope, who published the result of his excavations of the site in the XVth Vol. of *Archæologia Cantiana*. Very little, however, appears to be known of the early

* Gervase, *ut supra*, ii., 282.

history of the abbey, and as I have been unable to discover any list of its abbots, it is not easy to place with certainty the six abbots whose professions are extant at Canterbury. Two made profession to Archbishop Hubert, two to the Church of Canterbury, one to Archbishop Boniface, and one to Archbishop Peckham. I have placed them in the following order, though I cannot be sure that it is the correct one, since dates are generally wanting.

RICHARD. [1193—1205.]

Profession.

Ego Ricardus electus abbas ecclesie de Langedun profiteor sc̄e Dorobernensi ecclesie et venerabili patri Huberto eiusque successoribus canonicè substituendis canonicam subiunctionem +.

WILLIAM. [1193—1205.]

Ego Willelmus ecclesie de Langedone electus Abbas profiteor sc̄e Dorobernensi ecclesie et tibi Huberte Cantuariensis Archiep̄e successoribus tuis canonicam subiunctionem et obedientiam +.

JOHN.

Ego frater Johannes ecclesie de Langedone electus Abbas profiteor sancte dorobernensi ecclesie eiusque vicariis canonicam subiunctionem +.

ROBERT.

Ego frater Robertus ecclesie beate Marie et Thome martyris de Langedun electus Abbas profiteor sc̄e Cantuariensi ecclesie eiusque vicariis canonicam subiunctionem.

WILLIAM. [1249—1270.]

Ego frater Willelmus Abbas de Langedone ordinis premonstr' subiunctionem & reverenciam & obedientiam a sanctis patribus constitutam secundum regulam beati Augustini tibi dñe Bonifac' Archiep̄e Cant' tuisque successoribus canonicè substituendis et sc̄e Dorobernens' ecclesie salvo ordine meo perpetuo me exhibiturum promitto.

ROGER. [1279—1292.]

Ego frater Rogerus Abbas de Langedun subiectionem & obedientiam a sanctis patribus constitutam secundum reguli beati Augustini tibi dñe Johannes Archiep̄e Cant' &c. [*as the last*].

Verso. Joñs de Pecham professio patris Rogeri Abbatis de Langedune.

MALMESBURY.

GREGORY. [1152—1163.]

It is difficult to account for the fact that Gregory, abbot-elect of Malmesbury, was blessed by Archbishop Theobald, since the see of Salisbury, in which Malmesbury was and is situated, was not vacant during the primacy of Theobald (1153—1163). Gervase, however, states that he was hal-
lowed by Theobald, and the following profession is confirmatory of the statement:—

Profession.

Ego Gregorius ecclesie Malmesberie electus Abbas promitto sc̄e Cantuariensi ecclesie et tibi reverende pater Tiodbalde Archiepiscopo ac totius britannie primas atque apostolice sedis legatē eiusque successoribus canonicam per omnia obedientiam quam manu propria signo crucis confirmo +.