

**A compleat and authentick history of the town and abbey of Galstonbury ...
To which is added, an accurate account of the properties and uses of the
mineral waters there [etc.] ... / By a physician.**

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Publication/Creation

London : R. Goadby [Sherborne] & W. Owen), [1751]

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A
Compleat and Authentick
HISTORY
OF THE
TOWN and ABBEY
OF
GLASTONBURY.

*The Magnificence and Glory of which
was formerly the Admiration of all
EUROPE.*

Giving an Account of its first Founders, the Means
whereby it rose to so much *Glory*, the *high Veneration*
it was held in by both *Christians* and *Infidels*, the im-
mense Riches given to it by Kings, Queens, and
Emperors, the *Holy Men* who liv'd in it, and many o-
ther *curious Particulars*, collected from Sir *William Dug-
dale*, Bishop *Usher*, Bishop *Godwyn*, Mr. *Hearne*, Bishop
Tanner, and other learned Men.

To which is added,

An Accurate Account of the *Properties and Uses* of the
MINERAL WATERS there,

Confirmed by *proper Experiments* : With some Directions in what
Manner they should be made Use of, so as to be most ser-
viceable : and an authentick Account of many *remarkable*
Cures perform'd by them with *Remarks*.

By a PHYSICIAN.

*Printed for R. GOADBY, and Sold by W. OWEN, at
Temple-Bar, LONDON.*

Complete and Authentic
HISTORY
OF THE

TOWN and ABBEY

GLASTONBURY



The Magnificence and Glory of which
was formerly the Admiration of all
Europe.

Giving an Account of its first Foundation, the Means
whereby it rose to so much Greatness, the Archbishop
it was held in by both Christian and Heathen, the
riches given to it by Kings, Queens, and
Princes, the great House who lived in it, and many of
the curious Remains, collected from the various
Archbishop, Bishop, and other learned Men.

An Accurate Account of the Present State of the
MINERAL WATERS

Continued by a new Edition: With an Appendix
showing the Health of the Water, and the
virtues, and an authentic Account of the
Great patronage of the Bath.



T H E
H I S T O R Y
O F T H E
T O W N and A B B E Y
O F
G L A S T O N B U R Y.



THE Revolutions and Changes of Empires, Kingdoms, Cities and Towns, are so extraordinary, that they seem intended to instruct us, "*That the Most High ruleth over all, that His Kingdom alone is an everlasting Kingdom; and that all Human Glory is but a Shadow which passeth away;*" so that was it not for History, the mightiest Empires, the largest Cities, and the most stupendous and magnificent Works would not, after a Course of Years, be known ever to have existed. Such

has been the sad Fate of that once most magnificent Place of which we are now going to write ; for though its very Ruins are so grand, that they fill us with Admiration and Wonder, and give us some Idea of what it was, when in its *Glory*, yet it is from History alone that we can gain a more exact and perfect Knowledge of it ; at what Time it was first built, and by whom ; by what Means and Degrees it arose to so great Splendor ; the pious and holy Persons that dwelt within its sacred Walls ; the high Veneration paid to it by all *Europe*, and how, alas ! it is become a Heap of Ruins.

Several of the most ingenious and learned Men in this Kingdom, such as Sir *William Dugdale*, the famous Bishop *Usher*, the learned Bishop *Godwyn*, and Bishop *Tanner*, have employed their Pens to rescue it from Oblivion, by giving as particular and exact an Account of it, as the greatest Diligence and Pains could collect ; and we purpose to gather from all these famous Writers whatever is material, so as to make this a compleat History of the so much famed Abbey of *Glastonbury*.

Of the Original of the Town of Glastonbury ; the Derivation of its Name, and its first Inhabitants, &c.

THE old *Britains* called this Place *Ymswitrin* which afterwards the *Saxons* interpreted into *Glastonbury*, or *the Town of Glas*, so called on Account of the River's encompassing the Marsh, as clear as *Chrystal*, and, as it were, of the Colour of *Glas*. It was likewise called *Avalonia*, or *the Isle of Avalon* : It had the Name of an Island, on Account of being formerly enclosed about by a deep Marsh ; and *Avalon*, either from
the

the *British* Word *Avala*, signifying an Apple, because it abounded with Apple Trees, when it was clear'd from Wood and Bushes, and first made habitable, or else from one *Avallon*, who was once Lord of that Territory. We have an Account in the ancient *Accounts* of the *Britons*, &c. that twelve Brothers came from the Northern into the Western Parts of *Britain*, and possessed themselves of several Countries, which their Great Grandfather *Cunedu* had held : The Names of these Brothers were *Ludnerb*, *Morgen*, *Catgue*, *Cathmou*, *Morguid*, *Morvieneth*, *Morchel*, *Mouant*, *Boten*, *Morgen*, *Mortineil*, and *Glasteing* : This is that *Glasteing*, who following his Sow, found her suckling her Pigs under an Apple-Tree near this Place ; and he finding the Island to abound in all Necessaries, settled there with his Family, and there ended his Days : From him and his Family that Place is said to have been first peopled.---*This is taken from the old Books of the Britons.*

Of the Abbey of Glastonbury.

TH E ingenious Mr. *Stevens*, in his Continuation of Sir *William Dugdale's* History of Abbeys and Monasteries, speaks of this Abbey as follows :

“Of this Abbey, so much celebrated throughout the *Christian* World, too much cannot be said, being a Subject for whole Volumes, as we see some have been compiled of other Churches, inferior to this in Antiquity, and many other Particulars. This was (notwithstanding the groundless Cavils of some Criticks) one of the first Places where *Christianity* may be said to have had a Settlement ; and though the Possession was perhaps for some Time interrupted by the Persecutions of the *Roman* Emperors, yet as soon as ever the Faithfull began to breath again, they again resorted to this Place, as peculiarly dedicated to God:

It

It was even honoured by the *British, Saxon, Danish* and *Norman* Kings, and never ceased to have the same Veneration paid to it, till it fell by the Hands of sacrilegious Men, to supply (among the rest) the boundless Profusion of King *Henry VIII.* who still assuming the Name of a *Christian*, overthrew as many sacred Structures, as if he had been a *Heathen, Goth* or *Vandal*:---But these Reflections may be ungrateful to many, who cannot or will not distinguish between *Sacrilege* and *Reformation*, and therefore look upon the Destruction of Churches, and other Places dedicated to God, as *Heroick Actions*, and glory in converting the noblest Structures (which civiliz'd *Heathens* would have spared, on Account of their Magnificence) into Barns and Stables, and into Heaps of Rubbish, as this once *wonderful Fabrick* is at present; or else in conveying away that very Rubbish, that no Memory may remain of such sacred Piles as has happened in many other Places. ----- We therefore now proceed to the History of this Abbey, and we shall here give the following Account of the same from that renowned antient Writer, *William of Malmshury.*"

*The Church of GLASTONBURY founded
by twelve Disciples of the Apostles St.
Philip and Jacob.*

AFTER the Ascension of our LORD, the Priests of the *Jews*, with the Scribes and Pharisees, raising a Persecution at *Jerusalem* against the *Faithful*, and having put to Death *Stephen* the Protomartyr, the rest were all dispersed into several Nations, to preach the Word of God. *St. Philip*, as *Freculus* testifies, *Lib. 2. Chap. 4.* proceeding into the Country of the *Franks*, converted and baptized many; and being zealous to propagate the Faith,

Faith, chose twelve of his Disciples, and laying Hands on them, sent them to declare the Incarnation of the Son of God in *Britain*: Over these he appointed his peculiar Friend, *Josepb* of *Arimathea*, who buried our Lord, Chief or Head. These coming into *Britain* in the Year of the Incarnation of our Lord, 63, and after his Passion, 31, boldly preached the Faith of *Christ*.

King *Aviragus*, who then reigned here, hearing such strange and before unheard of Doctrine, refused to admit of the same, or to depart from the Traditions of his Fore-fathers; but in Regard that they came from far, and their modest Behaviour claimed Favour, he at their Request granted them a certain Island in his Dominions, encompassed with Woods, Thorns, and Marshes, called *Yniswitrim*, for them to inhabit. Afterwards two other Kings, though *Pagans*, observing their Sanctity of Life, granted each of them a Portion of Land, and confirmed the same, according to the Custom then used; whence it is thought they are still called the *Twelve Hides*. *

The aforefaid Saints residing in this Island, were some Time after admonished (by the Angel *Gabriel* appearing to them) to build a Church in Honour of the Blessed *Virgin Mary*, on a Piece of Ground mark'd out to them: They accordingly immediately erected a Chapel in the Year 31, after the Passion of our Lord; which had in Length sixty Feet, in Breadth twenty-six, and was made with wooden Rods, interwoven or wattled, and covered with Reed or Straw: It had a Window in the East End, three Windows in the South, and the Entrance was on the South Side, almost at the Westernmost End. *A very mean Structure, but adorn'd with much Virtue.*

* *A Hide is such a Portion of Land, as one Plough and Oxen could till in a Year, or as was sufficient to maintain a Family a Year.*

This

This sacred Chapel, according to a very antient Manuscript of the Antiquities of *Glastonbury*, now in the *Cotton Library*, and quoted by Sir *William Dugdale*, was dedicated by *CHRIST* himself, to the Honour of his Mother, and the Place for the Burial of his Servants. And here the twelve holy Men spent their Time in Prayer, Watching and Fasting, and are said to have been comforted with the Sight of the Blessed *Virgin*.

The Truth of these Particulars is verified by the Epistle of *St. Patrick*, and the Writings of antient Men. One of them, a *British* Historiographer, as we have seen at *St. Augustin's* and *St. Edmund's-Bury*, begins thus, " *There is in the Western Parts of Britain, a certain Royal Island of old, called Glastonbury, of large Extent, encompassed with Marshes and Waters, abounding in Fish, furnished with many Things for the Relief of Human Wants; and, what is beyond all the rest, dedicated to Sacred Functions: In it the first English Converts to Christianity (by Divine Directions) found an antient Church, not builded by Men, as they say, but provided by GOD for the Salvation of Souls; which afterwards, the same Maker of the Heavens, by many Miracles and Wonders, shew'd he had consecrated to Himself, and the Holy Mother of GOD, MARY.*" But to return from whence we have digressed.

The holy Men before-mentioned, lived in this Place many Years, converting a great Multitude of *Pagans* to the Faith of *CHRIST*, and afterwards were delivered out of the *Flesh*; and that Place, till then the Habitation of Saints, became a Receptacle of wild Beasts; till it pleased the Blessed *Virgin* to bring again her Oratory into the Memory of the Faithful; which, how it came to pass, we are now to relate.

How the Saints Phaganus and Diruvianus converted the Britons to the Faith, and came to the Island of Avalon, or Glastonbury.

IT is reported by Histories of good Credit, that *Lucius*, King of the *Britons*, sent to Pope *Eleutherius*, the 13th in Succession after *St. Peter*, intreating him to dispel the Darknes of *Britain*, by spreading the Light of *Christianity*. *Eleutherius* sent two most holy Preachers into *Britain*, viz. *Phaganus* and *Diruvianus*, as *St. Patrick's* Letters and the Accounts of the *Britons* testify.---These preaching the Word of *Life*, baptized the King and his People in the Year of our Lord One Hundred and Sixty-six ; and so proceeding through *Britain*, to propagate the *Faith*, came into the Island of *Avallonia*, or *Glastonbury*, where they found an antient Chapel, built by the Disciples of *CHRIST*, as is reported. An Hundred and three Years were elaps'd since the Coming of *Philip's* Disciples into the Island, till the Coming of the aforesaid Saints, *Phaganus* and *Diruvianus*, who rejoic'd exceedingly at the finding of the Oratory. There they continued praising *GOD* nine Years, carefully searching the whole Place, where they found the Ensigns of our *Redemption*, and other manifest Tokens that it had been before inhabited by *Christians* : They also found all the Revelations of the antient Writings, viz. How that the holy Apostles being dispersed throughout the World, *St. Philip* coming with a Number of Disciples into *France*, sent twelve of them into *Britain*, to preach ; who, by Divine Relation, built the aforesaid Chapel, which the Son of the *Most High* afterwards dedicated in Honour of his Mother ; and that three *Pagan* Kings had given unto them (being twelve in Number) twelve Portions of Lands for their Maintenance.

B

They

They also found their Actions written, and therefore they loved that Place above all others ; and in Memory of the first twelve, appointed twelve of their own Number to inhabit that Island, with the Consent of King *Lucius* : The which twelve lived like *Anchorites*, in the very same Places where the first twelve had been, and often met at the antient Chapel, to perform the Divine Service, King *Lucius* confirming the Island to them ; so that there was a continual Succession from these twelve, of twelve others for many Years, till the Coming of *St. Patrick*, the Apostle of the *Irish*. To the old Chapel they had found, they added an Oratory, built with Stone, dedicating the same to *CHRIST*, and the holy Apostles, *St. Peter* and *Paul*. By these then was restored the antient Church of *St. Mary*, in *Glastonbury*, as has been delivered down from former Ages.

Of Holy Men that resorted to and lived in this Place.

THIS Church, though at first made of Wattles, as has been said, became so famous for its Antiquity, and retained such a Savour of *Sanctity*, that it was resorted to from all Parts of *Britain*, being visited by the Great and Wealthy, and made the Dwelling of the Religious and Learned.

Here *Gildas*, to whom the *Britons* owe their being known to other Nations, led a most holy Life many Years, and died in the Year 512, was buried in the old Church, before the Altar. Here *St. Patrick*, after having long preached to the *Irish*, took up his Abode in his latter Days, and became the first Abbot, reducing the before-mentioned twelve *Anchorites* to a Monastical Life, and appointed

pointed them a Rule after the Manner of the *Monks of Egypt* : He was, after Death, buried in the old Church, on the Right Side of the Altar : He died in the Hundred and tenth Year of his Age, which was of our Lord 472, and the Forty-seventh after he had been sent into *Ireland* ; for he was born in the Year of our Lord 361. His Father's Name was *Calipurnus*, his Mother's *Conches*, Sister to *St. Martin*, Bishop of *Tours*. He was baptized *Sucasb*, but Pope *Celestin* gave him the Name of *Patrick*. He was taken by the *Irish* at sixteen Years of Age, and continued six Years in Slavery ; after which he returned Home, and meeting with *St. German*, Bishop of *Auxerre*, was his Disciple for the Space of twenty-two Years ; then going to *Rome*, he was by Pope *Celestin* sent into *Ireland*, in the Year 425 ; which Nation he converted, by working many Miracles : Then returning into *England*, he continued in an holy Life thirty-nine Years at *Glastonbury*. This moved many of the *Irish*, frequently to come over to visit the Relicks of their Patron and Apostle, among whom *St. Indraet* and *St. Bridget* are famous ; the first of which suffered Martyrdom here ; and the latter, after a short Stay, returned to her own Country. Likewise, *St. Benignus*, Disciple and Successor to *St. Patrick*, (of whom we shall speak hereafter) and the holy Father, *St. Kolumkill*, came to *Glastonbury* in the Year 504, and some say he ended this Mortal Life there, as did the most holy and famous *St. David*, Patron of *Wales*.

Sir *William Dugdale* writes, that though the Church was afterwards several Times rebuilt, this Place still remained under the former Consecration, and was held in such Veneration, that Kings, Bishops, and all the greatest Persons, thought themselves happy in adding something to its Possessions, or being buried with any small Parcel of its Earth. *St. Dunstan*, and other holy Abbots, always

preserving the Number of twelve *Monks*, added to them several Clergymen that fung well.

This Church, by Reason of its Antiquity, was by the *Englisch* called *Ealdchirch*, that is, *Old Church*, and the People of the Country about it thought no Oath more sacred than to swear *By the Old Church*, as being the first and oldest Church in *England*, and held in such Veneration, that it was called a *Second Rome* for *Sanctity*; because, as *Rome* was honoured with a Multitude of Martyrs, so this Place was renowned for many Confessors.

Saints *and* Holy Men *that were buried* *in this Place.*

THIS Church was the sacred Repository of the Ashes of a Multitude of Saints, insomuch that no Corner of it, or the Church-Yard, is destitute of the same. There lie the twelve Apostles (before-mentioned) of *St. Philip*, the Apostle, with their Chief, *Joseph* of *Arimathea*, and his Son *Joseph*; also, *St. Patrick*, the Apostle of *Ireland*; *St. Benignus*, Disciple to *St. Patrick*; *St. Pinius*, Disciple to *Benignus*; *St. Gildas*, the *British* Historian; *St. David*, Bishop of *Menevia*; *St. Dunstan*; *St. Indrastus*, Martyr, and his seven Companions; *St. Urban*, Martyr; *St. Apollinaris*, Bishop and Martyr, Disciple to *St. Peter* the Apostle; *St. Vincentius*, Archdeacon and Martyr; three of the holy Innocents; *St. Basilus*, Martyr; Part of *St. Oswald*, King and Martyr; *St. Valerius* and *St. Salvius*, Bishops and Martyrs; *St. Canon*, *Anastatius*, *Renignius*, *Casanius*, *Abdon*, and *Sennen*, Martyrs; *St. Paulinus*, Bishop of the *Northumbrians*; *St. Aidan*, Bishop of *Lindisfarn*; *Coel-*

Coelfrid and *Boisilus*, Abbots ; *Venerable Bede* ; * *St. Benedict*, Bishop ; *Hesterpine*, *Sigfride*, and *Herbert*, Abbots ; *St. Idamus*, Bishop ; *St. Teison*, Abbot, and his twelve Companions ; *St. Iltwich* ; *St. Lilianus*, Abbot ; Part of *Guthlac*, the *Anchorite* ; *St. Poppa*, Archbishop of *Treves* ; *St. Geminianus*, Confessor ; the holy Virgins *Hilda*, *Hebbe*, *Begu*, *Crisante*, *Udilia*, *Mary*, *Martha*, *Lucy*, *Walburge*, *Gertrude*, *Cecili*, *Wenta*, *Mamilla*, *Edberga*, *Elfreda*, *Batildis*, *Ursula*, *Daria*, and *Edswittha* ; the last of these affirmed to be entire, many Years after she had been interr'd. Many more Names of holy Men and Women were lost by the burning of the antient Church, and Time has worn out the Memory of a still greater Number.

Sacred Relicts preserved here.

Many other Relicts were also preserved in this Church ; of those relating to the *Old Testament* ; Part of *Rachael's* Tomb ;

* *It is certain that the Venerable Bede was first buried in the Cathedral Church of St. Cuthbert, in Durham, as appears by an Inscription to this Day standing near his Monument or Tomb in that Church ; the last Words of which are,*

*Hic sunt in fossa, Bedæ Venerabilis Ossa,
Here are buried the Bones of Venerable Bede.*

Therefore, if the Bones of Venerable Bede were translated from the Cathedral Church of Cuthbert, in Durham, where he was buried, and where both his Tomb, and also an Inscription hanging near it, still remain, it shews the great Veneration and Esteem that even Durham itself had for the Abbey of Glastonbury.

Tomb; of the Altar on which *Moses* pour'd out Oil; of his Rod; of the Tomb of *Isaiab*; some Manna; Relicts of the Prophet *Daniel*; of the three Children delivered from the *Fiery Furnace*; six gilt Stones of the Pavement of the Temple, and some of the Gate. *Relating to our LORD JESUS CHRIST*; Some of the Linen he was wrapp'd in; two Pieces of the Manger; some of the Gold offered by the Wise Men; Stones of *Jordan*, where our SAVIOUR was baptized; one of the Vessels in which CHRIST turned Water into Wine; of the Stones the *Devil* propos'd to CHRIST, to convert into Bread; of the Five Loaves with which our LORD fed Five Thousand Persons; of the Place where he was transfigured; of the Stone he stood on in the Temple; of his Hair; of the Hem of his Garment; of His *Cross* and *Sepulchre*; one *Thorn* of His *Crown of Thorns*; and many more: Also, Relicts of the Blessed *Virgin*; of St. *John* the Baptist; of the Apostles; of many Martyrs, Confessors, and Holy Virgins.

On this Account, *Glastonbury* was every where held in the greatest Veneration; and, as has been said, the greatest Persons coveted to be buried there; most of whose Names have been lost, and of some, Mention has been made before: And it was honoured by the magnificent Appellations of THE FIRST LAND OF GOD, THE FIRST LAND OF SAINTS IN *ENGLAND*, THE TOMB OF SAINTS, THE MOTHER OF SAINTS.

An Account of the two antient P Y R A M I D S.

A Few Feet from the old Church stood two Pyramids; that next to the Church 26 Feet high, and of five Stages or Stories, on which were many Antiquities, almost worn out by Age. On the uppermost Story of it, was an Image in Pontifical Vestments; on the second, the Image of a King, with these Letters, HER, SEXI, and BLISIER; on

on the third were these Words, *Wemereſt, Bantomp, Wine-weng* ; on the fourth, *Hate Wulfred*, and *Eanſled* ; on the fifth and loweſt, an Image, and this Inſcription, *Lorior Weſtigas, Bregden, Swelves, Swingendes, Bera*. The other Pyramid was eighteen Feet high, and had four Stages, on which was to be read, *Hedde* Biſhop *Bregored*, and *Breorward*. What theſe Words ſignify is not known ; but it is gueſs'd they were the Names of the Perſons deposited within the hollow of the Pyramids: As for *Logpor*, it is for certain concluded to be the ſame that gave the Name to *Logpereſbeork*, now called *Montacute* ; *Bregden*, from whom *Brentamaſte*, now call'd *Brentamerſe* ; *Beornwold*, was Abbot after *Hemgiſſet*. So great was the Reſpect paid by our Anceſtors to this Place, that they durſt not utter any idle Words, nor ſo much as ſpit in the Church or Church-Yard, unleſs compell'd by the utmoſt Neceſſity, and even then with the utmoſt Reluctancy and Remorſe : Neither durſt any Man preſume to bring a Hawk, Horſe or Dog into the Church Yard, becauſe it had been often obſerv'd, that ſuch as had accidentally been brought in, immediately dy'd. Even from foreign Countries the Earth of this Church-Yard was ſent for, to bury with the greateſt Perſons; and it is reported, that even a *Mahometan* Sultan, having taken an *Engliſh* Gentleman in the *Holy Land*, gave him his Liberty, upon Promise that he would bring him a Gauntlet full of that Earth ; which was accordingly perform'd, and the Gentleman, returning to *Glaſtonbury*, declar'd the ſame upon Oath.

*The Holy and Godly Prelates this Place
has furniſhed other Churches with.*

THIS Houſe furniſh'd ſeveral Churches with Pious and godly Prelates, as *Britbwald*, the firſt *Engliſh* Abbot who was made Archbiſhop of *Canterbury* ; *Athelman*, a Monk,

Monk, made Bishop of *Bath* and *Wells*, and afterwards Archbishop of *Canterbury*; St. *Dunstan*, first Bishop of *Winchester*, next of *London*, and lastly Archbishop of *Canterbury*; *Egelgarius*, first made Abbot of *Hide* Monastery, in *Winchester*, then Bishop of *Chester*, and afterwards Archbishop of *Canterbury*; *Sigerius*, first Bishop of *Wells*, and then Archbishop of *Canterbury*; St. *Elphegus*, Martyr, first made Abbot of *Bath*, then Bishop of *Winchester*, and next Archbishop of *Canterbury*. Other Monks of *Glastonbury* made Bishops, where *Geoffry*, who dy'd in 782; *Ethelwin*, who dy'd the same Year; *Withbert*, in 800; *Wigthege*, in 836; *Alstan*, in 842; *Tumbert*, in 862; *David*, in 956; *Elfrie*, in 988: Add to these *Sigeganus*, Bishop of *Wells*; *Britelm*, also of *Wells*; *Alfwold*, of *Crid*; *Sigefrid*, of *Norwich*; St. *Ethelwolf*, of *Winchester*; *Wifinus*, *Aelfstan*, *Egelric*, *Elmer*, *Sivingus*, *Brithwius*, *Britwold*, &c. all of them Monks of *Glastonbury*.

The noble Benefactions given to this C H U R C H.

THOSE who gave Lands and Possessions to this Church were as follows: *Arviragus*, King of the *Britons*, tho' a Pagan, gave to *Joseph* of *Arimathea*, and his Companions, this Island, then enclos'd with Bushes and Marshes; which afterwards *Lucius*, the first Christian King of *Britain*, confirm'd to *Phaganus* and *Diruvianus*, Monks and Cardinals, sent by Pope *Eleutherius* to baptize him; the famous *British* King *Arthur* gave to it *Brentmaris* and *Pouldon*, with many other adjacent Lands; King *Domp*, gave the Land call'd *Ynswitryn*; King *Kenwall* gave *Ferramere*, and the two Islands of *Westei* and *Godeni*, as also those of *Rebery*, *Mortinesey*, and *Andredgsein*, King *Kentwin* gave *Monbaton*,

ton, being 23 Hides, and 20 Hides in *Cari*, and three in *Crucan*; King *Baldred* gave 22 Hides, and the Fishery at *Peret*; Bishop *Hedda* 6 Hides; King *Ina* 73 Hides, and a Fishery; Bishop *Wilfrid* 61 Hides; Bishop *Fortbere* 1 Hide; Abbess *Buggu* 3 Hides; King *Athelard* 70, his Queen *Trogodida* 5; King *Cuthred* 3; *Lulla* 10, *Athelbald* 4; *Sigebert* 22; King *Kenewulph* 10; his Minister *Athelard* 3. St. *Patrick* obtain'd of Pope *Celestine* 12 Years Indulgence for such as should visit the Church of the *Virgin Mary*, and adorn it with some part of their Goods; as appears by a Writing under his own Hand to be seen in *Dugdale* p. 11.

Augustin the Monk coming into *England* about the Year 605, and converting the *English*, founded a Monastery of *Benedictine* Monks at *Canterbury*, and soon after, others were founded in several Places; the same Order being then also received at *Glastonbury*; which as was said before had till then follow'd the Institutions of the Monks of *Egypt*, The *Saxon* or *English* Kings being converted restor'd to the Monks of *Glastonbury* many Lands, which had been taken away by their Pagan Predecessors. The glorious King *Ina*, Anno 725, gave great Possessions to the Church of St. *Mary*, as appears by his Grant in *Dugdale* p. 12 and 13, and founded a larger Church there in Honour of Our Saviour, and the holy Apostles *Peter* and *Paul*, to the Eastward of the old Church. His Successor *Ethelard* was no less a Benefactor to this Church, which also receiv'd great Endowments from *Kenewulph*, King of the West Saxons and *Brithtric*, King of the same; King *Athelstan* confirmed all the said Gifts by his Grant. King *Edmund* likewise gave to St. *Dunstan*, *Christ-Maleford*, *Kington*, *Wadeton*, *Wathle*, *Wrington*, *Pokel-Church*, and *Eesford*, amounting to 87 Hides and a half, with a Fishery. *Elfgina*, his Queen, by his Command, gave the Manor of
C Domerham,

Domerham, with *Merton* and *Pedrington*, being 100 Hides, as also *Stave* 8 Hides. All King *Edmund's* Gifts, and those of his Ministers, to the Monastery of *Glastonbury*, amounted to 368 Hides, to be held in the same Manner as he held his own Lands, with many other Privileges, as may be seen in his Charter.

Edred, who succeeded *Edmund*, added to the former Gifts ; as did his Successors, King *Edwin* and King *Edgar*, by his Charter dated at *London*, *Ann.* 971, not only confirmed all former Grants, but added to them many Liberties and Immunities ; and particularly, that the said Monastery, and some Parishes subject to it, should be exempted from the Jurisdiction of the Bishop, saving the Rites of the See of *Rome* and *Canterbury*, confirming to it 215 Hides, granted to it by several Benefactors. The Kings *Egelred* and his Son *Edmund* added more Benefactions.

Having thus given an Account of the first Foundation and Rise of the renowned Abbey of Glastonbury, collected from the Monasticon of the learned and accurate Sir William Dugdale, and from the Writings of that famous antient Writer, William of Malmfbury, we shall now proceed to give an Historical Account of the Changes and Revolutions the Abbey has undergone, the great Privileges granted to them by sundry Kings, and a Description of what it was before its Suppression ; taken from a very curious and rare Piece, published by that learned Antiquarian, Mr. Thomas Hearne, entitled, A Little Monument to the once famous Abbey and Borough of GLASTONBURY : Collected from
Sir

Sir William Dugdale, and some of our best Antiquarians and Historians.

THIS Abbey has been rebuilt several Times ; the first Time at the first planting of *Christianity* by *St. Joseph of Arimathea* ; the second by *St. David*, Archbishop of *Menevia* ; which being again run to Ruin, was raised up the third Time by twelve well affected Men in the North ; and in the Year 708, *Ina*, King of the West Saxons, demolished all the old ruined Buildings, and built the Abbey quite new the fourth Time. One of the Chapels belonging to it, he garnished over with Gold and Silver, and gave to it likewise Ornaments and Vessels of all Gold and Silver ; for the Gold (Plate) thereupon bestowed, amounted to 333 Pounds Weight, and the Silver (Plate) to two Thousand eight Hundred and Thirty-five, besides the precious Gems embroidered in the celebrated Vestments. *Stowe* and the *Martirologe* make a great deal more of this Benefaction.

Nor did this magnificent Prince stop his bountiful Hand here ; for besides the Land he bestowed upon the Abbey, he confirmed to the *Monks* whatever had at any Time been given them by any of his Predecessors and stiles the Abbey in the Charter, *Ecclesia Britanniae prima, & Fons & Origo totius Religionis,---The first Church of Britany, and the Fountain and Origin of all Religion.* Moreover, he granted them very great Privileges and Exemptions from the Bishop's Authority, permitting the *Monks* to receive in the said Monastery, or any Chapels annexed to it, the Ecclesiastical Sacrament from whatsoever Bishop they should think fit, so he were such a one as was conformable to the Church in the Celebration of *Easter* ; which Charter (being witnessed by *Burthwald*, Archbishop of *Canterbury*, the then Metropolitan, by *Daniel*, Bishop of *Winchester*,

Fordredus, Bishop of *Sherborne*, the then Ordinary of *Somersetshire*) was carried to *Rome* by King *Ina* himself, who got it confirmed by *St. Gregory* the Second, the then Pope, in the Year of CHRIST 725.

The Abbey of *Glastonbury* was a Sufferer in the ninth and tenth Ages, by the Incurfions of the *Danes*, yet it was not destroyed. Mr. *Broughton*, in his Ecclesiastical History, says it was miraculously saved from the *Pagan* Fury, by two of the *Danes* being stricken blind : However, amidst those Confusions, it was much neglected, which occasioned the very Buildings to fall likewise to Ruin and Decay.

In or about the Year 942, King *Edmund*, the twenty-sixth King of the West Saxons, and twenty-seventh Monarch of the *Englishmen*, being willing to restore this Abbey to its antient Splendor, made *St. Dunstan* Abbot of it, and permitted him to make free Use of his Treasure to rebuild it. Whereupon *St. Dunstan* laid the Foundations, and designed the Offices according to a Pattern which he had out of *France*, and in a short Time finished a noble Monastery ; into which he brought a Congregation of (new) *Monks*, whom he (being their Abbot) brought to such Perfection of Life, that from among them were assumed Bishops and Archbishops, and Abbots, to many neighbouring Monasteries : And to free the Minds of these Religious from all Distractions hindering the Service of GOD, and likewise to add to their State, Splendor, and Power King *Edmund*, in the Year 944, granted *St. Dunstan* and his *Monks* a Charter, not only confirming all the Privileges and Donations formerly granted to their Predecessors by his Ancestors King *Edward*, *Alfred*, *Kentwyn*, *Ina*, *Cuthbred*, and others, but discharged them from several Burthens, Duties, Contributions, and Subjections, and gave

gave them a Right and Power to receive Fines, punish Malefactors, and of enjoying their Lands as free from all Claims as he enjoyed his own, especially the Town of *Glastonbury* itself. These Privileges in the Charter are thus call'd, BURGHBRICE, HUNDREDSOCNA, ATHAS, ORDELAS, INFANGENETHEOFAS, HOMSOCNA, FRITHBRICE, FORESTEALLE, TOLL, and TEAME.

This is the first Time that the Town of *Glastonbury* is mentioned in Books, though it is probable it was built some Ages before, or else how could the Artificers, who built this Abbey four Times before, have met with Accommodations.---But more of this, when we come to treat of the Town itself, which shall be when we have finished what we have to say further of the Abbey.

King *Edgar*, in the Year 963, bestowed upon the Abbey the Manor of *Stoure*, alias *Stouremister*, and granted several Charters to it, some conveying to the Abbot and his *Monks* more Lands, and some enlarging their Privileges. That dated at *London* in the Year 971, adds to the Privileges granted by his Father, King *Edmund*, *Socam* and *Sacam*, on *Strond* and on *Streame*, on *Wode* and on *Feld*, that is to say, Liberty to determine Pleas, and correct Delinquents on Strand and on Streame, in Wood and in Field, above Ground and under Ground: HUNDREDSITENA, which was Privilege of Sanctuary in the Limits of the Hundred; *Calle Hord*, which signifies the appropriating to their own Use any hidden Treasure found within their Territories: FORESTALL, that is to say, intercepting Provisions coming to their Market; and besides, any *Monk* of that House, who met with a Malefactor going to the Gallows in any Part of the Kingdom, could take him out of the Executioner's Hands, and
give

give him his Pardon. Moreover, King *Edward*, by this Charter, exempts this Monastery, and the Parishes of *Street*, *Mireling*, *Budicle*, *Shapewick*, *Sowy*, and the several Chapels within the said Parishes, *to wit.* those of *Beckery*, called *Little Ireland*, *Godeny*, *Mortinesey*, *Ferramere*, *Padonberge*, and *Adredery*, from the ordinary Jurisdiction of the Bishop, except some Things, with a Salvo to the Church of *Rome*, and that of *Canterbury*.

Mr. *Cressy*, in his Ecclesiastical History, mentions another Charter of King *Edgar*'s to the Abbey of *Glastonbury*; wherein, amongst other Things, he granted, "That the *Monks* should always be Electors of their own Abbot, who was to be chosen out of their own Body; infomuch, that if the youngest and lowest of all their Congregations were capable, they should not have Recourse for any Abbot Abroad; nor then also should any be imposed on them, without their Suffrage:" Only he reserved to himself the Power of conferring the Crozier or Pastoral Staff on the Person elected. Again, "That all Controversies, as well in Secular as Ecclesiastical Affairs, should be determined in the Abbot's Court: Likewise, That the Bishop of *Wells* (the Ordinary of *Somersetshire*) should exercise no Jurisdiction over them, to call their Priests to his Synods, to suspend any of them from the Divine Office, &c." These Charters of Privileges, with many other Secular Immunities, he caused first to be confirmed in a Synod of Bishops and Nobles assembled at *London*, and afterwards sent them to *Rome*; where they were also confirmed by a Bull of Pope *John* the thirteenth. One, if not both these Charters, King *Edgar* carried himself to *Glastonbury*; and that it might be perpetually valid, he (at the Delivery of it) laid his Scepter upon the Altar of our Blessed Lady, together with the Charter; which Scepter was curiously made of Ivory.

After

After which he made the same Scepter to be cut into two Pieces, one half whereof he left with the Abbot, and kept the other half himself. This he did in the Time of *Ælfhard*, or, as Mr. *Willis* writes him, *Ælfstanus* Abbot, and in the fifteenth Year of his Reign, which was in the Year of CHRIST, 974.

King *Egelred*, or, as others write him, *Ethelred*, King *Edgar's* second Son, bestowed upon *Sigegar*, then Abbot, six Hides of Land at *Anstanclyff*, one Hide at *Sitebeorge*, a Manor at *Puckle Church*, containing thirty Hides of Land, and a House he bought for forty Marks of Gold in *Wilton*. King *Edmund* the Second, surnamed *Ironside*, Son to King *Egelred*, having been mortally wounded by the treacherous Duke *Edrick*, A. D. 1016, bequeathed seventeen Hides to this Abbey, and his Body to be buried there. King *Canutus*, the Dane, about the Year 1030, went to *Glastonbury*, to see the Tomb of King *Edmund Ironside*, and there gave a very rich Pall, to lay on King *Edmund's* Tomb, embroidered with Apples of Gold and Pearls, and at the same Time confirmed all the Privileges that his Predecessors had granted to this Monastery.

In the Year 1066, *William* the Conqueror maimed the Monastery in its Possessions extreamly, and oppressed the poor Monks to the last Degree in their Liberties and Properties: He seized on many of their Manors, and bestowed them upon his Court Favourites. Amongst other Places which he by Force took from them, he seized upon some of their Possessions at *Wilton*, and gave them to *Gefrey de Magna Villa*; and upon one *Harding*, the Son of *Aednoth*, a mighty Man and great Lawyer in those Days, he bestowed the Manors of *Mellis* and *Lyme*; which, with other Possessions, were recovered by the Care and Industry of the venerable *Herlewinus*, who became Abbot of *Glastonbury*

Glastonbury about thirty-six Years after. *William* likewise took from them several other Manors, such as *Tintanbull* and *Lodaresburgh* ; upon the latter whereof was afterwards built the Priory of *Montacute*. He likewise quartered Soldiers upon them ; and being jealous of his new Subjects, he, between *Easter* and *Whitsuntide* after he came to the Crown, carried over into *Normandy* with him the principal Men of the Nation, amongst which was *Egelnoth*, at that Time Abbot of this Monastery, whom he a while after deposed, placing one *Turstine*, a *Cluniac Monk* of *Caen* in *Normandy*, in his Room.

This *Turstine* being a weak, but withal a busy prodigal Person, shamefully wasted the Revenues of the Abbey, and altered several of the antient Statutes and Customs of the House. Amongst other Things, he compelled his *Monks* to lay aside the old *Gregorian Song* used in that Monastery Time out of Mind, and imposed upon them a new Sort of Church Song invented by one *William Fiscamp*, a *Norman*. He pinch'd them in their Dyet ; and, in a Word, so tyrannized over the poor *Monks*, that they refused to submit to many of his Innovations : Whereupon, he brought in Soldiers to subdue them ; who, on a sudden, and in a Rage, breaking into the Charter-House, made the poor frightened Religious fly into the Church, even to the high Altar ; where they shot, not sparing to hit the Crosses, Images and Shrines, and ran one of the *Monks* thro' the Body with a Spear, as he embraced the Altar, and slew him. Another was slain with an Arrow, lying as it were hidden under the Altar. The others, constrained of Necessity, defended themselves with Forms and Candlesticks of the Church ; so that, although they were sore wounded, they drove the Soldiers behind the Quire, and so it fell out, that besides the two that were slain, there were fourteen more of the *Monks* wounded, and some of the Soldiers also.

also. This Matter being examined into, it was found the Abbot was only to blame : Whereupon the Conqueror removed him, and sent him back to *Caen*, into Banishment ; and to make the Abbey of *Glastonbury* some Amends, he confirmed to them some Lands they held at *Middleton*, *Fulbroc*, *Brewes*, *Burnington*, *Lyme*, *Blakeford*, and *Winton*, which the *Monks* complained to have been unjustly taken from them : However, this unworthy Abbot got his Abbey again, after the Conqueror's Death, of his Son *William Rufus*, buying it of him for 500 Pound of Silver.

Upon the Fray above related, several of the *Monks* withdrew from their Monastery, and were charitably received by some Bishops into their Palaces, where they continued till *Turpine's* Death ; after which they returned thither, and then the Abbey began again to pick up, by the prudent Management of his Successor, *Herlewinus*, who was made Abbot in the Year 1102. This good Prelate not only purchased several of the Possessions that had been alienated in the Conqueror's Time from his Abbey, but likewise began to build the Church a new ; which at that Time, through near 400 Years standing, was again run to Decay. This good Precedent given by *Herlewinus*, was exemplarily followed by the next Successor but one, *Henry de Blois*, who being Nephew to King *Henry* the First, and Brother to King *Stephen*, had great Interest at Court, which he employed in benefitting his Abbey ; for understanding the Manors of *Melles*, *Uffaculum*, *Camelarton*, *Domerham*, and some other Tenements in the Parishes of *Siston*, *Ashcote*, and *Pedewell*, had been formerly belonging to his Monastery, he recovered them of his Uncle, King *Henry*, in the Year of CHRIST 1126, and got a Confirmation of the Manor of *Offcolme* from his Brother, King *Stephen*, in the Year 1136, which had been violently rested from his *Monks* in the Time of the Conqueror.

In the Year 1184, according to Mr. *Willis*, a nice Enquirer into Antiquity, the whole Monastery (except Part of the Abbot's Lodgings, and the Steeple) were consumed : Upon which Disaster, King *Henry* the Second sent one of his Chamberlains viz. *Ralph Fitz Stephen*, thither, to take Care of the Revenues ; who began, and in a great Manner finished a new Church, and the Offices of the House : And whilst *Ralph Fitz Stephen* was employ'd there in building, King *Henry* (by the Persuasion of *Heraclius*, Patriarch of *Jerusalem*, *Baldwin*, Archbishop of *Canterbury*, *Richard*, Bishop of *Winchester*, *Bartholomew*, Bishop of *Exeter*, and many others of the Nobility) carefully examined and searched into the Truth and Authority of the antient Charters, and Privileges granted to the Abbey of *Glastonbury* ; and finding them to be authentick, he by a new Charter confirmed to this Monastery whatever had been granted to it by any of his Ancestors or Predecessors.

But King *Henry* the Second lived not to see the Buildings of *Glastonbury* Abbey finished ; for they were not perfected till near five Years after his Death, that is to say, till in or near the Year 1193, in the Reign of his Son, King *Richard* the First, and whilst *Henry de Saliaco* was Abbot there : In whose Time also was found the Tombs of the famous King *Arthur*, and his Wife, Queen *Guinever* ; of whom, and the finding of which, we will give some further Account by and by.

King *Richard* the First having been taken Prisoner in *Germany*, at his Return from the *Holy Land*, *Henry* the Sixth, the then Western Emperor, enjoined *Leopold*, Duke of *Austria*, who had taken the King Prisoner, That one of the Conditions for his Releasement should be, to make *Savaricus* (who was Kin to the Emperor, and at that Time here in *England* Archdeacon of *Northampton*) Bishop of
Bath

Bath and *Wells*, and to annex the Abbatship of *Glastonbury* to that Bishoprick. To effect this, *Henry de Saliaco*, at that Time Abbot of *Glastonbury*, was promoted to the See of *Worcester*, then vacant by the Death of *Robert Fitz Ralph*, Bishop of that Place, and *Savaricus* was preferred to the Bishoprick of *Wells*; and to make the Matter the more easy to the King, *Savaricus* was content to restore to the Crown the City of *Bath*, which *John de Villula*, once Bishop of this Diocese, had forty-five Years before bought of *William Rufus*, and to which Place he had removed his See from *Wells*. Matters being thus brought about, *Savaricus* succeeded *Henry de Saliaco* in the Abbey of *Glastonbury*, and annexed it to the See of *Wells*, stiling himself Bishop of *Glastonbury*. • Upon which a great Controversy ensued, and the *Monks* elected in the Year 1199, *William Pica* for their Abbot; but this Election was very highly contested, even to Excommunication: Whereupon *William Pica* repaired to *Rome*, to the Pope, and died there. But *Savaricus* did not survive long, nor did this Controversy end with his Death, which happened in the Year 1205; for *Joceline*, his Successor in the See of *Wells*, continued his Claim to the Abbey, which he kept on Foot for above twelve Years, and then the Contention was ended, by the *Monks* parting with the Bishoprick of *Wells*, the Manors of *Winchcomb*, *Pucklechurch*, *Blackford* and *Cranmer*, and the Patronage of the Benefices of *Winscomb*, *Pucklechurch*, *Ashbury*, *Christ Malsford*, *Buckland* and *Blackford*. This Agreement was made at *Shaftesbury*, the eighth Day after the Feast of *St. John* the Evangelist, in the Year 1218.

Fifty-eight Years after this Agreement, viz. on the 11th Day of *September*, 1276, there happened a dreadful Earthquake that threw down *St. Michael's Church* upon the *Torr*. This Church, beyond all Dispute, was afterwards

built up again, since the *Editors of the Monasticon* say that the Church upon the *Torr* fell in King *Henry the Eighth's* Days with the Abbey : Besides, it would certainly be an Injury to the Zeal and Piety of our devout Ancestors, to imagine they would not rebuild a Church held by their Predecessors in so great Veneration ; but it does not appear by whom or when it was rebuilt. It is probable the Abbey itself was considerably damaged by that Earthquake, since *Geoffry Fromont*, who became Abbot here in the Year 1303, began in his Time the Great Hall, and made the Chapter House in the Middle. *Walter de Tanton*, his Successor, made the Front of the Choir, *Walter Monnington*, the Presbitery, which he also enlarged. *John Chinnock*, Abbot, *Monnington's* Successor, perfected the Great Hall and Chapter House, which had been begun by *Fromont*, and built a new the Cloister, Dormitory, and Fraternity. All which Buildings one would think could scarce have run so to Decay in less than 190 Years, had they not been shattered by the said Earthquake.

Proofs that St. Joseph of Arimathea came to Glastonbury.

I N regard that some Modern Authors have taken Pains to discredit the receiv'd Tradition of *Joseph of Arimathea's* coming into *Britain*, it may not be unfit to add a few lines in Vindication of what has been here deliver'd from Sir *William Dugdale*. First by a Writing * left by

*Sir William Dugdale, Mr. Dodsworth and Camden all Protestants, have look'd upon this Writing of St. Patrick so worthy of Credit, and of so great Authority as to set it down at large in their Works ; from whence we shall transcribe the Whole, and give it our Readers by and bye for their further Satisfaction.

by St. *Patrick*, who (as has been said) was born in the Year 361, and testifies, that he saw a Writing of St. *Phaganus* and *Diruvianus*, wherein they attest the Coming to *Glastonbury* of the twelve Disciples of the Apostles *Philip* and *Jacob*; and in another Writing he found, that the said *Phaganus* and *Diruvianus* had resided there nine Years. This Epistle or Writing of St. *Patrick*, is quoted by *Capgrave* above 300 Years ago; and there are two ancient Manuscripts of it in the *Cotton Library*.

Another Testimony we have from St. *David* Bishop of *Menevia* or St. *David's* taken by *William* of *Malmsbury*, from the Antiquities of *Glastonbury* importing that the said St. *David* intending to consecrate the Church was forbid by our SAVIOUR, affirming the same to have been done by himself, and piercing his Hand in Token of the Truth of the Vision, which appear'd so the next Day to all the Monastery, till his Hand was at the Morning Service restor'd whole, as had been promis'd in the Vision.

A Third Witness is St. *Augustin* the Monk, and Apostle of the *English*, who in an Epistle to Pope *Gregory* the Great mentions, what has been said above as a receiv'd Tradition at that Time; and this Letter is quoted by *Godwin* in his Catalogue of Bishops, and by Archbishop *Usher*; *Capgrave* also affirms the building of the said Church, in the Life of St. *Joseph* and Dr. *Fuller* speaking of it, admires the Simplicity of the then *Christians* Devotion, because as has been said, it was built of Hurdles, which is granting the Fact.

The

* The last Testimonial we shall add is a very ancient Inscription cut in Brass, and formerly affix'd to a Pillar in *Glastonbury Church*, which Bishop *Godwin*, in his Catalogue of Bishops brings as a Proof of *St. Joseph's* coming into *Britain*; and Sir *Henry Spelman* transcribes it into his Collection of Councils, being as follows: *In the 31st Year after the Passion of our LORD, twelve Holy Men (among whom Joseph of Arimathea was Chief) came to this Place, and here built the first Church of this Kingdom; which CHRIST, in Honour of his Mother himself Dedicated, together with a Place for their Burial, as St. David Bishop of Menevia testify'd, who having an Intention to consecrate it, our LORD appearing in a Vision by Night to him, forbid him, and moreover, for a Sign that our LORD had formerly dedicated the Church, together with the Church-yard, he with his Finger bored thro' the Bishop's Hand, which, was next Day seen by many Persons so pierc'd.*

Afterwards the same Bishop by divine Revelation, and upon Occasion of the encreasing Number of Holy Persons there, added a Chapel to the East Side of this Church, and consecrated it to the Honour of the blessed Virgin, the Altar of which he adorn'd with *Saphire* of inestimable Value for a perpetual Memory hereof: And lest the Place, or Quantity of the former Church, by such Additions, should come to be forgotton, this Pillar was erected in a Line drawn by the two Eastern Angles of the Church Southward; which Line divides the aforesaid Chapel from it. Now the Length of it, from the said Line towards the West, was 60 Feet, the Breadth 26, and the Distance of the

* *This Plate of Brass with the Inscription was some Years ago in the Custody of Thomas Hewes, of the City of Wells, Esq;*

the said Centre of the Pillar, from the Middle Point between the aforesaid Angles, contained 48 Feet.

Bishop *Usher*, in his *Primord. Eccles. Anglic.* brings another Testimony of *St. Joseph's* being buried at *Glastonbury*, from that he calls the Great Table of that Place, where are these Words : *In this Church do repose the Bodies of twelve Disciples of our LORD ; of whom St. Joseph of Arimathea, who buried our LORD, was the Chief and Superior : Many Pagans also, converted to the Faith of CHRIST, and baptized by them, do rest here likewise ; the Multitude of whom is for their Number so great, that they cannot be reckoned.*

In a Cave under Ground, over which a Chapel was afterwards built in Honour of this Saint, was also found the following Epitaph of great Antiquity :

*Ad Britones Veni
Postquam Christum Sepelivi ;
Docui Requievi.*

That is, *After I had buried CHRIST, I came to the Britons ; I taught them and rested.*

Bishop *Godwin* says, “ For *Joseph of Arimathea*, the
“ Testimonies of his coming hither, and his Actions here,
“ they are so many, so clear and pregnant, as an indifferent
“ Man cannot but discern that there is somewhat in it.

Archbishop *Usher* further writes, That the said *St. Joseph* and his Companions brought over in two Vessels some of the Blood and Water which flowed from the Side of our SAVIOUR, when pierced on the Cross, which he delivers as he found it in antient Manuscripts : Much more may be said to this Purpose, but the Testimonies of two such great Men as Archbishop *Usher* and Bishop *Godwin* are of Weight

Weight enough to oppose against such as have endeavour'd to discredit this (till of late) uncontroverted Tradition.

A Description of what this renowned Abbey once was, and of its Ruins since its Dissolution.

THE Inclosure was of a Quadrangular Figure, and shut up with strong High Stone Walls. It contained sixty Acres in Circuit, and it stood upon a litte sort of a Rise at the Foot of the *Torr*, which bounded it on the East. The South Side of it was bounded by a Marshy Ground, called *Allar-Moor*, and the West and the North Part of it was bounded by the Town of *Glastonbury*, the Walls of the Abbey making one Side of the Streets of the Town.

The Great Entrance into the Abbey was on the West Side, which led you unto St. *Joseph's* Chapel and the Great Church. On the North inclining to the West, stood this Church and Chapel. South of the Church stood the Cloyster, and on the South-Side of the Cloyster the Hall or great Refectory. South of the great Refectory stood the Abbot's Apartment, and West of the Abbot's Apartment the Kitchen. Where the Sacristy and Treasury, the Chapter House, Fraternity and Infirmary, the Guest House, Library and *Scriptorium*, the Common Room, *Eleemosynarium*, and Wardrobe, the Lavatory, the King's Lodgings, the Apartment for Secular Priests and Clerks of our Lady, the Boys Apartment and their School stood, I cannot find, there being no Sign or Mark of these Buildings now remaining, the Stones and Rubbish of these Buildings being taken away for the Benefit of a Tenant to make the best of his Bargain.

The

The Figure of the Church, as one may perceive by the Remains (for there are some of the Ruins of it yet standing) was built in the form of a Cross. The Length of the lower Part of it was sixty two Paces to the Intersection. The Head of the Cross was sixteen Paces long, and twenty-eight Paces broad. The Choir was fifty Paces long, and the Breadth of the Church thirty Paces. To be short, the Length of the Church with *St. Joseph's* Chapel extended itself 200 Paces or 580 Feet, so that *Glastonbury* Church appears to have been considerably larger than *St. Paul's* in *London* now is. And doubtless it was as well stored with Chappels and Altars, tho' I can recover the Names but of five, besides the High Altar, *St. Joseph's* Chappel, and the Chapel in the Holy Church-yard, built in the Honour of *St. Michael*, *St. Joseph* of *Arimathæa*, and the Saints in general that rested there.

The five Chappels I have recovered were first that of *St. Edgar*, which stood (as I conceive) just behind the Choir. It was built but little before the Dissolution of the Abbey, being begun by Abbot *Beere*, and finished by Abbot *Whiting*. In the North Ally of the Choir stood *St. Mary's* Chapel. In the South Isle *St. Andrew's*. In the North Side of the Nave of the Church stood the Chapel of our Lady of *Loretto*, and on the South End of the Nave stood the Chapel of the Holy Sepulcher.

It was as well furnished with ancient curious Monuments, as any Church of the Kingdom. I have recovered the Names of six Kings and a Queen, of five Dukes, four Bishops, sixteen Abbots, with the three following who were buried in the Chapter House, viz- *Robert* first Prior of *Winchester* and then Abbot here, *William Vigor* and *John Chinnock*, and six other Persons of Note who

E lay

lay here interr'd. For, besides King *Arthur* and his Queen *Guinever*, of whose Tombs we are to give a further Account hereafter) there were here buried *Coel* the second, Father to *St. Hellen*, and Grandfather to *Constantine* the Great; *Kentwyn* King of the West Saxons; King *Edmund* the first; *St. Edgar*, and King *Edmund Ironside*. The Dukes which lay here intombed, were, *Alpher*, *Athelstan*, *Elwyn*, and *Humphry Stafford*, Duke of *Devonshire*. The four Bishops, whose Bones rested here, were *Hedda*, who was the third Bishop of the See of *Winchester*; *Britwold*, who was the eighth Bishop of *Wilton*; *Brithwyne*, who was the twelfth Bishop of *Wells*; and *Seffride*, who, from being the 36th Abbot of *Glastonbury*, was made the 29th Bishop of *Chichester*. The other thirteen Abbots, which laid here interr'd in the Church, were *Michael de Ambresbury*, *Robert Pederton*, *John de Tanton*, *John de Kantia*, *Geffrey Fromont*, *Walter Taunton* alias *Hec*, *Adam Sadbury*, *John Braynton*, *Walter Monington*, *Nicolas Frome*, *Walter More*, *John Selwood* and *Richard Bere*. The six Persons of Note, who lay here buried, were *Hugh Monnington*, S. T. D. Brother to Abbot *Monnington*, Abbot *Sedbury*'s Father and Mother, *John Bicknell*, *William Semar* and *Thomas Stowell*, Knights. All that I have been able to learn more of this Church is, That it had a curious Clock in it, which stood on the South Side of it, made by *Peter Lightfoot* a Monk of this House. That there were six goodly Windows on the Top of the East Side of it; and that there were seven Great Bells in the Tower, which were the Benefaction of *Adam Sadbury*, whilst he was Abbot.

Joyning to the Church was the Sacrifty or Vestry. On which Side of the Church it stood, I cannot tell; but know it was a large Room, wherein were kept the Chalices, which were in daily use, and all the sacred Vestments. It was there the Priests and their Assistants vested, and for that

that reason it was called the Sacristy, from the keeping there the *Sacraria*. It was full of Cupboards, and Drawers, and such like Conveniences for keeping and locking up the Holy Utenfils and Church Stuff. There were in it likewise Conveniences for keeping Wine, Bread, Candles, Incense, *etc.* and a Cistern and Towels for the Priests to wash their Hands before they went to the Altar.

And within the Sacristy or near it stood the Church Treasury ; wherein were kept all the sacred Relicks, which were not daily exposed, or placed in or on the several Altars ; all the Jewels and Church Plate which was not daily in use ; the Miters, Crosiers, *Cruces Pectorales*, and, in a Word, all the *Pontificalia*, and richest Ornaments that belong'd to the Church. The Relicks, for the most part, were set in Silver or in Chrystall, and decently placed on Shelves, as were likewise the Plate Candlesticks, and the most valuable Church Stuff was kept in Presses and Wardrobes, which were made either of Iron or very strong Wainscot. Before the Relicks there was either a Rail or Bench, for People to kneel against and say their Prayers. And here generally the Priests said their Preparations, before they went to Mass, and their Prayers of Thanksgiving, after they had done. In this Room or the Sacristy, or perhaps in both, stood a Confessional for the Benefit of those, who desired to go to Confession before they went to the Altar. The Care of the Church, and the Custody of the Sacristy and the Church Treasury, were committed to the *Sacrista* or *Sacristan*, who was one of the *Obedientiarii*.

The Cloyster was a square Place with Walks or Alleys round it, supported with Peers or Pillars, between which were Windows, and within the Square there was a Flower Garden. The chief Use of it was for the Monks to make their Processions, and to bury such of the Religious as

were not the chief Superiors. For they, if I mistake not, were buried in the Church or else the Chapter-House. In the Cloyster there were Doors to the Chapter-House, Refectory, Fraternity, *etc.* and to the several Stair Cases. I cannot give the Dimensions of the Cloyster, their being no Marks of it remaining, nor any Scale, to measure the Buildings by, set down in the *Monasticon*.

In one of the Alleys of the Cloyster stood the Chapter-House, which was a large Place, where the Monks met for the Acknowledgement and Correction of their Faults, Spiritual Conferences, and the Determination of those Spiritual and Temporal Concerns, which required the Assent of the whole House. At the upper End of it there was an Elbow Chair for the Abbot to sit in, and about it joining to the Wall there were Benches for the Religious to sit on. In the Chapter-House laid buried, Abbot *Chinnock*, who finish'd it, and, if I mistake not, several of the Priors, and some of the *Obedientiarii*.

The Great Hall or Refectory was a Room, wherein all the profest Monks eat daily together. There were in it seven long Tables, about which joining to the Wall, there were Benches for the Monks to sit on. The Table at the upper End was for the Abbat, (when he dined with his Community) the Priors, and the other Heads of the House. The two next Tables were for those Religious which were Priests. The two next were for such as were in Orders, but were not Priests; and such as designed to enter into holy Orders. One of the two lower Tables, that is to say, the lower Table on the Right-Hand of the Abbot, was likewise for such as were to take Orders, that the other two middle Tables could not hold; and the lower Table on the Left-Hand of the Abbot was for the Lay Brothers. In some convenient Place of the Refectory there was a Pulpit with a Desk, wherein one of the Religious, at the Election

Election and Appointment of the Abbot, or other Pre-
siding Superior, daily read some Part of the Old and New
Testament at Dinner and Supper time. The Editors of
the *Monasticon* in one of their Cutts give us the Situation
and the imperfect Dimensions of it, and shew, that it stood
on the South Side of the Cloyster, and tell us, that it was
22 Paces broad and 80 Feet high. Some part of the
Western Wall was standing in September 1712.

There belonged three Offices to the Refectory, a little
Lavatory, a Buttery and the Cellar. The little Lava-
tory was the Place where the Monks washed their Hands
before Meals. This Room had a Cistern in it with Water,
Ambrys, and Presses of thorough carved Work, to give
Air to the Towels which were there kept. The Buttery,
or, as others call it, the Pantry, was a Place, wherein was
kept the Table Linen, Salt Sellers, and Mazers, that is
to say, Drinking Cups, which were, I presume, of Silver,*
because in some Benedictine Abbeys beyond Seas the
Monks Drinking Cups are of Silver. They held about a
Pint, and each Monk had his Mazer placed before him in
the Refectory clean washed and filled. These and the like
Necessaries were kept in Cupboards, called in those Days
Ambrys, which were made of thorough carved Work to
let in the Air, to the end that all Things, therein locked

* Here the Author presumes the Monks of Glastonbury's
Drinking Cups were of Silver, because the Monks Drinking
Cups in some Benedictine Abbeys are so now. But we must
not argue from the present Customs to those of Antiquity. I
should rather think they were (at least very often) Wooden
Cans, such as I find in an old Inventory, taken in Edward
the third's Time, of the Priory of Poghley in Berks, which
Priory consisted of Canons Regular of the Order of St. Au-
gustine.

up, might be kept sweet. The Cellar was the Place where the Wine, Beer and Ale that was spent in the Community, was constantly kept. The Charge of the Great Hall, and these three Offices belonging to it, was committed to the *Cellarius*, who was another of the *Obedientiarii*.

In which of the Alleys of the Cloyster stood the Fraternity, I cannot tell, but am sure it stood in one of them, and that it was an Apartment for the Novices. In it were several Offices, separate and distinct from the Main and Principal Offices of the Abbey: Amongst others a Refectory, Common Room, Lavatory and Dormitory. It was built by Abbot *Chinnock*, about six or seven score Years before the Dissolution of Monasteries, and was govern'd by one of the Priors, who was also Master of the Novices. These were the Principal Offices and Apartments in the Cloyster; but, perhaps, there were more. Yet not being certain, whether there were or were not, I shall go up Stairs, and survey the Gallery, which (if this Abbey was built as some other topping Abbeyes abroad of the Benedictine Order are, as I presume it was) stood one Pair of Stairs high, and was directly over the Cloyster, and in it was the Library, the Lavatory, the Wardrobe, the Common House and the Common Treasury.

The Library was the Place, where the Books of the Abbey were kept, How very numerous and full it was of choice and valuable Books, may be guess'd at by what the learned *Leland* reports of it, who saw it in Abbot *Whiting's* Time, which could not be above sixteen Years before the Abbey was dissolv'd. He says, "That he was
 " no sooner got over the Threshold of the Library, *vix*
 " *certe limen intraveram, cum antiquissimorum librorum vel*
 " *solus conspectus religionem, nescio an stuporem, animo in*
 " *cu-*

“ *civiteret meo, eaque de caussa pedem paululum sistebam.*
 “ *Deinde, salutato loci Numine, per dies aliquot omnes fo-*
 “ *rulos curiosissime excussi. Inter vero excutiendum, præter*
 “ *alia multa admirandæ vetustatis exemplaria, reperi frag-*
 “ *mentum historiæ a Melchino scriptæ, etc.* but that he was
 “ struck with Devotion and Astonishment at the very sight
 “ of so many Sacred Remains of Antiquity : That he be-
 “ lieved this Library had scarce it's equal in all *Britany* :
 “ That he spent some Days in most nicely examining the
 “ Shelves, and in turning over the wonderful Pieces he
 “ there met with, and that, in rumaging he had found, a-
 “ mong other Books, a broken Piece of History, written
 “ by *Melchinus* an *Avalonian*, who wrote about the Year
 “ of our Redemption 560. And no wonder it was so
 “ well furnished with Books, since there belonged to it a
 “ *Scriptorium*.

The *Scriptorium* was a Place adjoining to the Library,
 where there were several Monks constantly employ'd in
 composing and transcribing good Books for the Use of the
 Library. Though they wrote Missals, Breviaries, *Anti-*
phonalia, and other Books used in Divine Service, and the
 Leiger Books ; yet generally, they were upon other
 Works, (*viz.*) Fathers, Classicks, Histories, *etc.* Doctor
Tanner brings this Abbey of *Glastonbury* for an Instance of
 the Care the Monks in general took, to encrease the Num-
 ber of good Books. He gives us a Catalogue of upwards
 of fifty Volumes, which were transcribed in one
 single Abbot's Time. And it is highly probable, there
 belonged to the Library a Cabinet of Coins, Medals,
 Pretious Stones, and the like Curiosities, such sort of Ca-
 binets being frequently found in Libraries belonging to
 Abbeyes beyond Seas. If there was one, it was committed
 to the care of the Librarian, as were also the Library and
Scriptorium.

The Lavatory was a Place, where the Monks washed their Hands and Faces, and therefore in this Room there was a great Cistern or Conduit with several Cocks, which was always supplied with Water by the *Camerarius*, as he saw occasion, who did also provide them with Towels, which were shut up in Ambrys or Presses of thorough carved Work, to let in the Air. Joining to the Lavatory was the Shaving Room.

The Wardrobe was the Place, where all the Monks Cloathing and Bedding were kept, and in this Office were the Taylery, where there were Taylors constantly employ'd in making and mending of Habits. This Apartment and the Lavatory were under the Care of the *Camera-rius*.

The Common House, or rather Common Room, was a Place where a Fire was kept all the Winter, for the Monks to come and warm themselves at, being allowed no Fire but that only; except the Masters and Officers of the House, who had their several Fires.

The Common Treasury was the Place, where the ready Money, the Charters, Registers, Leiger Books, Evidences, and Accounts of the Abbey were kept in strong Chests and Presses of Iron, and where Neighbouring Gentlemen (if they pleased) placed by the Abbot's Favour their Deeds or Writings, for better Security. This Place, I presume, had not so much as a Peg of Wood in it, but was all built of Stone to prevent Fire; and was carefully plaister'd up, in every Chink and Corner, to prevent Rats and Mice getting in. I say I presume it was so built, because the Treasury of the Abbey of *Laycock*, which is in the Neighbourhood of *Glastonbury*, and which is yet standing, is thus carefully built. The Care of the Treasury was committed to the Treasurer, who had for his Assistance,

tance, another Monk under him, called the Under-Treasurer. The last who bore these Offices were John Thorne, and Roger James, the two Monks which were executed with Abbot *Whiting* on the *Torr*, for denying K. Henry the Eighth's Supremacy.

And now I shall lead my Reader up another Pair of Stairs, and survey the Dorter or Dormitory, which was the Place where the Monks lodged and had their Chambers. It was built over the Cloyster and Gallery, and had Alleys quite round it. In the Alleys were Doors to each Chamber. Every Monk had his Chamber to himself, which was close Wainscotted but small. In each Chamber there was a Window by reason of the Partition between Chamber and Chamber, but no Chimney. In each Chamber there was a narrow Bedstead, big enough to hold one Person and no more. Upon the Straw Bed there was a Flock Bed, commonly called a Matrafs, a coarse Blanket, a Rug and a Bolster of Straw or Flocks. By the Bedside there was a *Priez Dieu* or Desk to kneel at, with a Crucifix upon it; another Desk and Table, with Shelves and Drawers for Books and Paper, and a Chair at each End of the Dortoir Alleys, and likewise in the Middle of each Dortoir there were Cressets or Lanthorns wrought in Stone, with Lamps in them, to give Light to the Monks, when they rose in the Night to their Mattens, or on other necessary Occasions. Dr. *Saunders* and Father *Reyner* say, there were one hundred Religious more or less within this House at the Time of it's Suppression, from whence I presume there must have been, at least, two Dormitories, to contain Cells enough for so numerous a Community. For I cannot conceive how there could be above 48 Cells in a Dormitory. The Dortoir or Dormitory was under the Care of the *Camerarius*.

The Infirmary was an Apartment for the Sick, and therefore as soon as any of the Religious sickened, they were conveyed hither, where they had Fire and all other Conveniences that can possibly be imagined, as well for this as the other World: St. *Benedict* in his Rule expressly commanding his Children, above all Things, to take care of the Sick, and that they should serve the Sick, as they would serve Christ himself. There belonged to this Apartment a Chappel, several Chambers with Furniture fit for sick People, a separate Common Room, a separate Kitchen, the Dead Man's Chamber, which was the Place where the Dead were carried, as soon as in Decency they could be removed out of their Beds, where the Corps laid, till it was wash'd, cleans'd and clothed in the Habit, that it might be conveyed to the Church to be exposed and interred. Whether there were any Apothecary's Shop and Physick Garden belonging to this Infirmary, I cannot say. But 'tis highly probable there were; since I have seen such Conveniences in Monasteries of far less Account than this of *Glastonbury* was, from whence the Neighbourhood, particularly the poor sort of People, have their Drugs and Medicines *gratis*. This Apartment was under the Care of the *Infirmarius*, who had a Cook and other handy Servants under him to assist him in the due Execution of his Office.

I flattered myself, that I should give a pretty good Description of the Abbot's Apartment, but not measuring it when I was upon the Spot, I find it will be also imperfect. For the Notion I have of it's Dimensions does not agree with the Platform we have of it in the *Monasticon*. However, what I shall say of it, I hope will be sufficient for the Reader to form an Idea of it, though I do not give him it's Dimensions. Some Part of it was standing, in September 1712, but a little while after it was taken down, and the best Materials employed in Building a little neat
new

new House on the South-West Side of the Inclosure. It stood, as I have already observed, South of the Great Hall, and the main of the Building ran North and South. The Front of it was towards the West, and was built almost in the Form of a Great Roman E, only at the North and South End of it, it juttet out some Yards at each End. It was only three Stories high, and, as near as I can remember, had ten large Stone Windows on each Floor in the Front. To come into this Apartment you mounted half a dozen or more large handsome Stone Steps, which let you in to several stately Rooms, which, for the most part, were all wainscotted with Oak, the Cieling as well as the Sides of the Room. In divers Pannels of the Wainscot (particularly in the Cielings and over the Chimnies) there were neatly carved the Arms of *England*, quarterly *France* and *England*, and the Coat of Arms of the Abbey, which was *Vert, a Cross Bottone Argent*, in the first Quarter, our Blessed Lady, with our Saviour in her Right Arm and a Scepter in her Left, all Or, being the Coat of Arms, that was born by our famous *British* King *Arthur*, who, in all likelihood, honoured this Abbey so far, as to bestow this Coat upon them. But to return to the Apartment. Up one Pair of Stairs, at the South Eastern End of this Building, stood, as I was told, the Abbot's Bedchamber. It was, as near as I can guess, about eighteen Feet in Length, and about fourteen in Breadth. It had in it an old Bedstead, without Tester or Posts, was boarded at Bottom, and had a Board nailed shelving at the Head. This Bedstead, according to the Tradition of the Place, was the same that Abbot *Whiting* laid on, and I was desired to observe it as a Curiosity. This Apartment was much out of Repair, when I saw it. It rained in in many Places, by the Roof's being faulty in many Places. Several Pannels of the Wainscot were shattered. The Windows were much broken, and some of them were unglazed. I enquired how it came to lay so neglected, and was answered, That

it laid some Years empty, no body caring to live there, it having been observed, that never any body, that had dwelt there, had ever thrived. Nay, I was then and there told, That the Inclosure there had never continued in one Family thirty Years together, since the Abbey was dissolved. To this Apartment belonged a Garden, and two Stables, one for the Abbot's Saddle Naggs and Geldings, and the other for Mules and Horses for his Horse Litter.

I can scarce form to myself an Idea of the King's Lodgings. *Leland* assures us there was here such an Apartment, but does not tell us, whether it was part of the Guest House, or a distinct Building from it. And all that I know more of it is, " That King *Edward* the First and his Consort Queen *Eliaenor*, with their Retinues, came hither in " *April* 1278, and were conveniently lodged during their " Aboad, and were here magnificently entertained at the " Expence of the Abbey.

The Guest House was an Apartment for the Entertainment of Strangers, and Reception of Travellers. Here all Persons from the Prince to the Peasant were entertained according to their Rank and Quality, and none were brow-beaten or commanded to depart, if they were orderly and of good Behaviour. They were obliged to this Hospitality by the 53. Chapter of their Rule, where they are commanded to receive all Comers, as they would receive *Christ* himself, who hereafter will say, *I was a Stranger, and you took me in.*

There was in this Apartment a noble Hall ; several good Lodging Rooms very clean kept and well furnish'd, that they might not be unpleasant to the Guests ; a Cellar well stored with Wine and Beer ; a Stable furnish'd with good Hay and Provender ; and, in a Word, there were here
all

all the Conveniences, that might be met with in an Inn (nay I may say in a Nobleman or Gentleman's House) and all to be had *gratis*. For this Reason, I shall here observe from Mr. *Aubry*, " There were no Alehouses, nor " yet Inns, before the Reformation, but upon great Roads. " For when they (*the People*) had a mind to drink (continues that Author) they went to the Frieries, and when " they travelled, they had Entertainment at Religious " Houses for three Days, if Occasions so required. This Apartment was committed to the *Hospitalarius*, who had under him a Butler, Grooms and other proper Servants to help him in the Execution of his Office.

The *Eleemosynarium* or Almonry was a Place, where the Alms of the Abbey were distributed. Here not only the Poor of *Glastonbury*, but even all the Poor of the Neighbourhood found Relief. " For whilst Monasteries stood " (we are told by Sir *William Dugdale*) there was no Act " for the Relief of the Poor, so amply did those Houses " give Succour to them in Want, whereas in the next " Age (*viz.*) *A. D.* 1596. 39th of *Elizabeth*, no less than " eleven Bills were brought into the House of Commons " for that Purpose. To distribute these Alms, there was always a grave Monk called *Eleemosynarius* or Almoner, whose Business it was likewise to make an Enquiry after the sick, feeble, ancient and disabled Persons in the Neighbourhood, and such as were ashamed to beg, whom he bountifully relieved, as well as those who came to the Almonry. The Almoner, if I mistake not, was Overseer also of the Hospital of the Poor Women, which was founded by Abbot *Beere*.

I take the Apartment of the Clerks of our Lady, to have been a little College of Secular Priests, endowed with Rents and Allowances, to say Mass daily for the Intention of the Founder at some Chappel or Altar in the Church,
par-

particularly at the Chapel of our Lady. All that I know more of it is, that it was built by Abbot *Beere*: That these Priests there lived under Regular Discipline, and were subject to the Abbot, who provided them with all necessary Conveniencies.

The Boys Apartment was a kind of Seminary for Youth to be taught their Christian Doctrine, Musick and Grammar Learning, by which Means they became fit for the University. What Number there were of them I cannot tell, but find they served in the Church as Choristers, and were here found with all Necessaries *gratis*. There belonged to this Apartment a School, Dormitory, Hall, *etc.* The Care of these Boys and their Apartment was committed to one of the Monks, who was their Master, who had a Cell in their Dortoir, and laid constantly there to keep them in Order.

I am now come to the Kitchen, which is the only entire Building that remains. By it one may give a guess, what a stately Abbey it was before it's Overthrow. It is all built of Stone, and hath not so much as a Peg of Wood about it, for it's better Security from Fire. The Outside of it, as it appears by the Cut in the *Monasticon* is a four Square, and the Inside of it is drawn into an eight Square Figure. There are in it four Fire Hearths. The Inside of this Kitchen is 20 Feet high to the Roof, which runs up in a Figure of eight Triangles, equal and equilateral, on the Top whereof there is a Sort of Lanthorn, not unlike those we have now in the Colleges of *Oxford*, or Inns of Court, to which Lanthorn, I conceive, by some Means or other, the Smoak of the four Hearths was conveyed. On the East and South are two great Doors, and in the Squares opposite to these Doors there are two large Windows, if I remember well. There remains no Sign of any Dresser or Pavement, and it is at present made use of for a Barn.

Barn. It is generally said this Kitchen was built by Abbot *Whiting*, and I presume this is the right of it, since I find nothing to the contrary. Every Monk of the House served a Week in the Kitchen, as it came to his Turn, unless he was in a Post, wherein he could be more serviceable to the Community, or was prevented by Sickness. This St. *Bennet* enjoined his Children, to the end they might all of them have an Opportunity of Assisting and Serving each other. He was called *Dispenser*, and his Business was to appoint what Diet was to be drest, to carve the Portions for the Community, and to book down the Papers and Bills that related to his Office.

Of the Dissolution of the Abby.

KING *Henry* the Eighth having cast off the *Pope's* Authority, and declared himself supreme Head of the Church of *England*, either by Threats, Violence, or Tyranny, or else by Presents, Promises and Persuasions, seized upon and invaded all the Monasteries of the Kingdom.

The venerable *Richard Whiting*, Abbot of this Monastery, had Courage enough to maintain his Conscience, and run the last Extremity. It seems neither Bribery nor Terror, nor any other dishonourable Motives, could prevail upon him, to surrender his Abbey. To reach him therefore, the Oath of Supremacy was offer'd him at *Wells*, which tho he refused, he was dismiss'd and suffer'd to go at large, and thus being upon his Return to his Monastery, and not suspecting any further Misfortune, he is said to be seized, to be dragg'd up to the *Torr*, and there hang'd and quarter'd, without being allowed the liberty of taking leave of his Convent, which he earnestly desired. Two of his Monks *Roger Jacob*, alias *James*, and *John Thorne*

Thorne were there executed with him. They were charged with giving him ill Advice, and bringing him to such an obstinate Inflexibleness. We have this Account from Bishop *Godwin* and Mr. *Collier*.

This Execution happened, on the 14th of *November* 1539. Shortly after the poor Monks, belonging to this Abbey, were turned out into the wide World to seek their Fortunes, and this rich and goodly Abbey, surpassing in Value and Antiquity all the Abbeyes in *England* (excepting *Westminster* Abbey) was demolished. Nothing now being left but vast Ruins discovering its former Grandeur; tho' the Fabrick of the Chapel of St. *Joseph* of *Arimathæa* is still almost entire, except the Roof, and the great Arch, which separated the Chapel from the spacious Portico that led to it, which are broke down, as well as the Pavement quite into the Vault underneath; it's an Oblong curiously Wrought after the Gothick Style, at each Angle was a Tower terminated in a lofty Pyramid of Stone, having a Stair Case within.

The Abbey at its Dissolution by King *Henry*, was valued at 3311 l. 7 s. 4 d. per Annum, according to Sir *William Dugdale*, but according to *Speed*, at 3508 l. 13 s. 4 d. It lay near a dozen Years after its Dissolution waste and desolate, but in the Year 1550, the fourth of King *Edward's* Reign, the Site of it was granted to *Edward Seymour*, Duke of *Somerset*, and afterwards by Queen *Elizabeth* to Sir *Peter Carew*.

*An impartial History of the Properties
and Uses of the MINERAL WATERS
at Glastonbury.*

THE antient Magnificence and Glory of the Abbey, whose noble and stupendous Ruins attract Awe and Veneration to this Day, can be exceeded by nothing but the
the

the present Fame of the Waters, which surpasses all Description and Belief ; and whether their Merits may not equal their Fame, will be difficult to determine.

The present irregular Method of drinking them is likely to prove more pernicious than salutary, no Attention being given to the due Use or Application of them, but they are drank by all Degrees of People of both Sexes, both young and old, and in all Disorders, as a Panacea or Universal Medicine : The Numbers of People who are now on the Spot, some of them of Fashion and Distinction, who have been at the Trouble and Expence of residing there, drink it without Rule or Advice, each individual prescribing for themselves, and patiently expecting from the Cures already effected by it, Relief for their Maladies : This indeed was the Method first used to reduce Physick into an Art, that Men of Sagacity, Diligence, and Application, might leave Posterity a Foundation for future Improvements. Hence it was *Hippocrates* deduced his Practice, and left us those excellent Aphorisms, which to this Day are allowed to be the Criterion of Physical Knowledge, and from which none of our greatest Physicians (notwithstanding all our Improvements in Anatomy, Chymistry, Philosophy and Mathematicks) durst deviate ; but how much is it to be lamented, so noble, so useful an Art should decline and dwindle into Contempt, in an Age wherein even our Mechanicks boast themselves equal, if not superior in Understanding to the wise King of *Israel* : That this does not proceed from Want of Men of sufficient Abilities, is certain ; that it should proceed from Indolence would be a severe Censure, and to suppose it owing to self Interest greatly invidious.

We must then defer discussing this Point till a farther Opportunity, and since abler Pens will not undertake to account for the Properties and Uses of these celebrated

brated Waters, endeavour to give the World some few Hints from a History of Facts properly attested, and some Experiments made on the Waters, what Benefit may be expected from the Use of them : That their Mineral Qualities are natural, must be granted, since never less Artifice was used by any People; they are not fond of imposing the Dream and Miracle on you; they rather appear indifferent about it, neither giving great Attention to the real Merits of the Water, or their own Interest.

The *Blood*, or *Chalice Well*, lies on the North Side of the Hill near the Foot of it: In this Well arises two Springs, one much more strongly impregnated than the other, and probably of different Properties; though at present this cannot be determined, the Springs arising too near each other, to make any accurate Trials separately on either; though both blended together, make a strong Mineral. Somewhat higher on the Side of the Hill, inclining to the South-West, arises another Spring, equal in its Mineral Properties to those of the Well; and still further South-West, you have a fine soft Water, probably impregnated with Lime or Chalk - Stone, from its uncommon Smoothness : These all join at the Foot of the Hill, and form one common Stream, from whence running openly for a considerable Distance through the Street, and after that thro' several Meadows, and Part of the Abby, it appears again at the *Chain Gate*. The Water from the Spout or Shoot is about the Weight of common Water, but that from the *Blood*, or *Chalice Well*, weighs eight Grains specifically heavier.

I could here offer some Reasons why the Medicinal Qualities of the Water must be full as efficacious at the Foot of the Hill, as at the Spout or Shoot where it is drank at present; but the World being so much prejudiced in Favour of that
par-

particular Spot, will not offend their Ears with the ungrateful Subject, but only observe That at the Spout can receive no other Properties than that at the Foot of the Hill, but Dilution, which might be more decently and medicinally effected at the latter Place, with a proper Mixture of that fine smooth Water abovementioned; for neither the strictest Examination or Situation of the Place can afford one solid Reason to suspect any Spring arises between the Foot of the Hill and the *Chain Gate*; indeed it may be said the Benefit already received, has been from that of the Chain Gate; but this is easily answered, the Multitude being directed to drink it there, and from the general Impression the Dream has made on them, care not to examine their own Senses, whether it might or might not be more salutary at a different Place: This will not appear Whim or Conjecture, if ever any sagacious Physician should see convenient to settle there, and reduce it to any regular Method.

The Water of *Chalice*, or *Blood Well*, ferments strongly with Oil of Vitriol; that arising from the Bottom much stronger than that on the Surface, where both are blended together; the Ebullition of that from the Side of the Hill, is nearly equal to that taken from the Surface in the Well, and that from the Spout scarce discovers any Motion more than in common Water, but as all Waters differ in Quality from the different Beds or Strata they run thro', or leave many of their Mineral Qualities behind them, it is not at all unlikely this may be the Case of the Spout Water; for as was observed before, there can be no essential Difference between that at the Spout, and that at the Foot of the Hill; but being rendered weaker by Dilution, and leaving some of its Mineral Qualities behind it.

The Water being mixed with fixed Alkaline Salts, grows viscid, and precipitates a white Substance with Salts of the Urinous Kind; it likewise tinges the Sides of

the Glass with a dirty Colour, after standing some Time, mixed with a Solution of Lead: These and many other Experiments made on the Spot, may determine us what Mineral Qualities are contained in it, at least the most predominate ones, and granting that Alum, Copper, and Lime or Chalk-Stones, &c. * have any Share in its Composition, it may not be difficult to account for the many surprising Cures it has effected, when we examine the different Properties of these Substances, and consider that Mineral Waters, when under proper Regulations exert themselves in a peculiar Manner as Alteratives infinitely superior to the most elaborate Productions of Art.

I hope from the foregoing Premises, neither an implicit Faith, nor an implicit Incredulity, will be imputed to me; both Extreams are equally to be condemned, and so important a Subject as the *Health* of Mankind deserves the serious Attention of our *Literati*, that *Gothic Ignorance* may no more prevail among us.

Waters impregnated with Alum, require great Skill, Judgment, and a perfect Knowledge of the Animal Oeconomy, to manage them discreetly: They act on many Constitutions as strong Poisons, and are not to be given but with the greatest Deliberation, and an intimate and long Acquaintance with the Patient, to examine whether the Juices are full and turgid, active or dormant, acid or alkaline, or putrefactive.

* *Arsenic is found in great Quantity on the Mendip Hills, in the Neighbourhood of Glastonbury, so that it can be allowed no improbable Conjecture to suppose these Waters retain some small Share of such Substances; nor does many of the Experiments made on the Waters, in the least contradict such an Assertion,*

These







Having executed my Promise as to my Sentiments on the Mineral Properties, and Uses of these Waters, I hope the Reader will not impeach me of any Partiality ; neither Prejudice or Self-Interest having any Share in the Publication of these Sheets, but an earnest and sincere Endeavour to rescue Truth from Error, and to recommend the Study of Natural Philosophy, which in this Age appears to be too much neglected. There are some who wholly ascribe the Cures performed by these WATERS to certain delegated and miraculous Powers, without allowing them any Mineral or Medical Qualities. I refer such to the Physical Part of this Treatise : On the contrary there are many others who from the Writings of our modern Theorists, and a high Opinion of their own Abilities, set light by the Application of so incompetent an Agent, despising the Power and Wisdom of our Almighty and Beneficent Creator, who by the most minute and trivial Accidents, frequently opens to us the Secrets of Nature, and the wonderful and stupendous Effects of his Providence ; and as has already been proved impregnates the liquid Element with Properties, exceeding all human Probability or Belief. Such I refer to a * Treatise published by that worthy Prelate, the celebrated Bishop of Cloyne, and recommend them to the Grace and Mercy of that God who gave his only Son as a Sacrifice, and Redemption for the Sins of Mankind.

Marvellous are thy Works, O Lord, in Wisdom hast thou created them all.

* *The Minute Philosopher.*

We shall now proceed, according to our Design, to give an Account of the Town of Glastonbury, the famous Torr adjacent to it, and of the renowned King Arthur the last of the British Kings, who was buried at Glastonbury.

TH E ancient Borough of *Glastonbury* is seated almost in the Heart of *Somersetshire*, and lieth about 19 Miles South of *Bristol*, 15 South West of *Bath*, about five South, veering a little West of *Wells*, 12 Miles almost East of *Bridgwater*, and about seven inclining a little to the West of *Ivelchester*.

It is now a thorough Fare, and stands on the great Road between *Bristol* and *Exeter*, from the latter of which Cities it is distant 41 computed Miles North East. It's Longitude is 24. Deg. 30. M. It's Latitude is 51. 10.

From what I find in *Leland's Collectanea*, I guess it was built in King *Ina's* Days, when he laid the first Foundation of the Abbey, which (as I have before observed) was about the Year of our Redemption 708. It flourish'd mightily till the Time of the *Danes* in King *Alfrid's* Days, which was sometime in or soon after the Year of *Christ* 873; and then it laid desolate, as this learned Antiquary reports; but Mr. *Broughton* says otherwise. He tells us, those Infidels, in their Invasion and Persecution, attempted to destroy it, but were prevented the doing of it by two of their Men being miraculously stricken blind. But be that as it will, it is certain, that it was repaired by St. *Dunstan*, and by the Liberality of King *Edmund*, the ninth *Saxon* Monarch, gloriously re-edified. This King *Edmund* A. D. 944, makes the Town of *Glastonbury* entirely subject to and depending upon the Abbey, and exempts it from all Impositions and Oppressions, and endows

dows the Town with the Rights, Liberties and Privileges, mentioned in the Historical Account of the Abbey.

Twenty-six Years after King *Edmund* granted *St. Dunstan* and his Monks this Charter, *Glastonbury* became a small City with a strong Wall of a Mile about and replenished with stately Buildings, amongst which Number doubtless was the Hospital for Pilgrims. The Town suffered considerably when the Abbey was burnt in the Year 1171, or, as others will have it, in the Year 1184. But it suffered more from the Earthquake, which threw down *St. Michael's* Church on the *Torr*, on the 11th of September 1276. But I find it was afterwards re-edified. For in *Leland's* Time it consisted (as at present) chiefly of two Streets. The principal whereof runs East and West to the Market Cross, and extends itself six Furlongs in Length, leading you to *Bridgwater*. The other Street runs from the West End or the Market Cross South and almost North, and is the Road to *Exeter*, and about two Furlongs in Length. There are in it two Parish Churches, the one dedicated to *St. John Baptist*, on the North Side of the principal Street towards the Middle of it; and the other to *St. Bennet*, (in the *Monasticon* called *St. Cuthbert's*) in the other Street.

St. John Baptist's Church stands about the Middle of the principal Street on the North Side of it. It is a fair lightsome Church, and the East Part of it in *Leland's* Time elegant and isled. The Body of the Church had in his Days Arches of each Side. This learned Antiquary mentions three Monuments, in this Church, which were standing in his Days. The first is one *Richard Atwell*, a great Benefactor to the Town of *Glastonbury*, who died
circum

circum annum Domini 1472, and laid on the North Side of the Choir; the second of *Johanna* his Wife, who laid over against him on the South Side of the Choir, both being buried under very handsome Marble Stones; and the third was that of one *Camell*, a Gentleman, who lay buried in the South Part of the Transept of the Church.

I remember nothing very remarkable of *St. Bennet's* Church, but the Date on the Porch, on the North Side of the Church. It is cut or carved upon a large Stone in the Front of the Church, in very ancient Figures, and shews this Church to have been built in the Year of *Christ* 1133. The two Figures of [1] resemble two [SS] and the two Figures of [3] resemble a great [B] which makes some think, these Characters stand for *Sanctus Benedictus*. The late Serjeant *Gold*, who was a Judge in the Prince of *Orange's* Reign, lieth buried in the North Isle of this Church, and that is all I can remember in it that is observable. The Church itself is little and low, and is to be esteemed (as I conceive) only for its Antiquity.

The next Building worth most Observation, that is now in being, is the Market House. It is a neat Pile of Building, built of late Years with some Materials the Town had from the old Abbey. But I was told by a Man of Credit, living in the Neighbourhood of *Glastonbury*, that the Town hath lost, in a great measure, their Market since it's Building, which he imputed to it's being built with Materials that belonged to the Church; and whoever reads *Sir Henry Spelman's* History of Sacrilege, will not wonder, that such a Fate should attend it. Their Market Day in *Leland's* Time, was weekly on Wednesday. But by *Mr. Ogilby* I find they have changed it. For he says
their

their Market is on *Tuesdays*, and adds, they have annually two Fairs, the one on the eighth of *September*, and the other on *Michaelmas* Day, the chief Commodities then sold being Horses and fat Cattle.

There is a small old Building of Stone in the principal Street, on the North Side of it at the coming into *Glastonbury*, as you come from *Wells*. I enquired what it was ; but none upon the Spot could inform me. So I knew not what to make of it, till I light upon *Leland's Itinerarium*, and there I find, that the venerable Abbot *Beere* built, on the North Side of this Abbey, an Alms-House for seven or ten poor Women. So by its Situation, and Resemblance to Church and Monastery Building, I conclude, this must be some Remains of that Hospital. And if so, it was built by that Prelate soon after his Return from his Embassy at *Rome*, whither he was sent Embassador to Pope *Pius* the third by King *Henry* the seventh, which happened in the Year of *Christ* 1503 or the Year following.

There is another very ancient Building in the same Street, and on the same Side of the Way, a little beyond *St. John Baptist's* Church. I take this Building to be a Remainder of the Pilgrims Hospital ; a Place where all Persons were entertained *gratis*, that resorted to *Glastonbury* on the score of Devotion, as I have already observed in the Historical Part of the Abbey. The Front of this Structure (for I was not in the Inside of it) is stately, and not unlike the Building of some Colleges and Halls in *Oxford*, being built with Free Stone. It is now an Inn, and the Sign of the *White-Horse*. The Inhabitants call it, at present the Abbot's Inn ; but why they call it so, I know not, being well assur'd the Abbot, before the Dissolution of the Abbey, had all Conveniences, both for himself and his Visitants, with-
in

in his own Inclosure, and constantly received them there, without sending them to, or entertaining them at, an Inn. Besides, Women go often a Pilgrimage to Holy Places as well as Men; and Women are not suffered to go into the Inclosure of Men, excepting only into their Church and Speak-House, for which reason, and for the Ancientness of the Building of this Inn, I take this House to have been a Part of the Pilgrims Hospital; where, to be sure, there was an Apartment and Conveniences for Women as well as Men. This Hospital (as well as that of Abbot *Beere*) was (as far as I can yet learn) under the Direction of the *Eleemosynarius* of the Abbey, who had under him a Master, Chamberlains, Cooks, and other necessary Officers. It was endowed with distinct and separate Lands, and was one of the 110 Hospitals, which were suppressed the Close of King *Henry* the Eighth's, or the Beginning of King *Edward* the Sixth's Days,

And there is a little neat new Box, on the South Part of the Inclosure of the Abbey, which the Curious, to be sure, will take Notice of, the Front of it being so very observable, by it's being set off in several Places of the Front with the Coat of Arms of the Abbey, carved out on large Stones. It was built, as I have already observed, in 1713 or the Year following, with the Materials of the Abbot's Apartment; and this is all I know of it.

Mr. *Paschal* in a Letter to *John Aubry*, Esq; dated *November* the 11th, 1684, tells him, " That a Mason
 " not long ago wanting a Free Stone, came to the Rentor
 " of the Abbey for one, and gave Six-pence for it. The
 " Saw standing some where fit for his Turn, the Mason
 " saw'd it, and out came several Pieces of Gold of three
 " Pound ten Shillings Value a Piece; of how ancient
 " Coin

“ Coin I cannot, said he, yet learn. That Gentleman
 “ (that employed him) hath three of those Pieces. While
 “ he and another Lord were contending for the Treasure
 “ here, it fell into a riotous Person's Hands, who soon
 “ set it going. How much it was, Mr. *Paschal* could
 not learn. But the Editor of the New Description and
 State of *England*, who likewise relates this Story, but with
 some little Difference, said there were about sixty Pieces.
 The Stone belonged to some Chimney Work, and the
 Gold is supposed to have been hidden in it, when the Dissolu-
 tion was near. This is all I can yet find remarkable of
 the Town of *Glastonbury*, excepting, That as a Borough it
 hath been summoned to send in a Representative to the
 Parliament ; but Mr. *Willis* doth not find it ever comply'd
 with the Sheriff's Writ.

An Account of the T O R R, near Glastonbury.

THE Holy Saints *Phaganus* and *Diruvianus* first
 built an Oratory on the Top of the Mountain, now
 called the *Torr*, to the Honour of *St. Michael* the Arch-
 angel, *that he might have there Honour on Earth of Men ;*
who, at the Command of GOD, is to bring Men to eternal
Honours in Heaven.

Many Years afterwards, *St. Patrick*, as has been related,
 having reduced the holy Hermits to a Cœnobitical Way,
 that is to say, brought his Religious to live in Commu-
 nity and Common under the same Roof, (for till then they
 lived singly in Huts, Dens and Caves) he took Brother
Wellias with him, and with great Difficulty they went up
 together the *Torr*, where he found the ancient Oratory
 of *St. Michael*, almost ruined, and finding by an old Book,
 M which

which he, by great Search and Industry, had there found out, that the Chapel there had been built by Revelation, and held in vast Veneration by *St. Phaganus* and *Diruvianus*, he and his Companions spent there three Months in Fasting, Prayers, and Watching; during which Time he had, on a certain Night, a Vision of our SAVIOUR *CHRIST* Himself, who signified to him, that he was to honour the same Archangel in the same Place; for a Testimony of the Certainty of which Vision, his Left Arm withered, and was not restored, till he had acquainted the rest of his Brethren below with what he had seen.

St. Patrick's Vision being thus by Miracle confirmed, his Religious below were convinced that the Chapel on that Hill was likewise chosen by GOD, for the Exercise of *Christian* Devotion. Whereupon the holy Men *Arnulphus* and *Ogmar*, two *Irish* Monks, whom he brought with him thither out of *Ireland*, desired to go up the Hill, and remain constantly there attending on the said Chapel, where (for ought I can yet find to the contrary) they not only lived, but ended their Days. And that Almighty GOD might be thenceforward there constantly served, *St. Patrick*, by the Advice and Consent of his Religious, appointed, that two Brethren should reside on that Hill for ever, except succeeding Prelates for future Ages should, for some just Reason, ordain otherwise. And because the Ascent was so very difficult, being then overgrown with Briars, Bushes, Trees, and other Clutter, he, by the Advice of his Religious, granted one hundred Days of Indulgence to all those, who, out of a pious Intention, should with Axes and other Instruments clear the Passage of the aforesaid Mountain on all Sides, that devout *Christians* might have a freer Entrance, piously to visit the Church of the Blessed *Virgin Mary*, that of the two Apostles, and this Oratory of *St. Michael*.

Criticks,

Criticks, perhaps, may censure what I have here related. If they do, they are desired to take Notice, that most of what I have written hitherto, is taken out of a Writing, written by *St. Patrick* himself, commonly called *St. Patrick's CHART, or EPISTLE*; some whereof was quoted, as we are told by *Mr. Cressy*, almost three hundred Years since, by *Capgrave*, in his *Life of St. Patrick*; and it is entirely extant, saith that Author, in the famous Library of *Sir John Cotton*, in two several Manuscripts, one of the Antiquities of *William of Malmesbury*, and a certain Writer called *Adam Domerham*. And concerning this Epistle, thus writes *Gerardus Vossius*, the publick Reader of History in the University of *Leyden*, in *Holland*: “ This
 “ Epistle of the Legation of *St. Patrick*, we found some
 “ Years since amongst the M S S. Collections of *Maria-*
 “ *nus Victorius*, Bishop of *Reate*, who faithfully tran-
 “ scribed it out of a very ancient Manuscript, belonging
 “ to *Glastonbury*, many Years before, when he attended
 “ Cardinal *Pole*, sent Legate into *England*.” *Camden* also reports it, which he certainly would not do, if he did not think it worthy of Credit; and it is of that Authority with *Sir William Dugdale* and *Mr. Dodsworth*, (two more of the Reformed Religion) that they have thought good to set it down at large in the *Monasticon*, from whence I design to transcribe a Copy, and present to my Reader:

St. Patrick's CHART, or EPISTLE.

“ I N the Name of our LORD, JESUS CHRIST, I *Pa-*
 “ *trick*, a humble Servant of GOD, in the Year of
 “ His Incarnation 425, being sent by the Most Holy
 “ Pope *Celestin* into *Ireland*, converted (by the Grace of
 “ GOD) the *Irish* to the Way of *Truth*: And when I
 “ had strengthened them in the *Catholick Faith*, I at length
 “ returned into *Britain*, and (as I believe, being conducted

“ by GOD, who is the *Life* and the *Way*) I happened
 “ into the Isle of *Ynswitryn* ; in which I found a holy and
 “ ancient Place, chosen and sanctified by GOD, to the
 “ Honour of the immaculate *Virgin Mary*, the Mother of
 “ GOD : And there I found certain Brethren, well in-
 “ structed in the Principles of the *Catholick Faith*, and of
 “ pious Conversation, who had succeeded to the Disciples
 “ of the Saints *Phaganus* and *Diruvianus*, whose Names,
 “ for the Merit of their Lives, I verily believe are writ-
 “ ten in HEAVEN : And because *the Just shall be had in*
 “ *Eternal Remembrance*, and that I tenderly lov’d these
 “ Brethren, I thought proper to set down their Names in
 “ this Writing, which were, *Brumban, Hiregaan, Bremwal,*
 “ *Wencreth, Banttoniweng, Adelwolred, Loyor, Wellias,*
 “ *Breden, Swelves, Hinloernus, and Hyn.* These being of
 “ Noble Birth, were desirous of adorning their Nobility
 “ with the Works of *Faith*, therefore made Choice of
 “ an *Hermetical Life* : And because I found them of a
 “ meek and quiet Temper, I chose rather to be abject with
 “ them, than to dwell in Royal Palaces : And because we
 “ were all of one Heart and Mind, we chose to live toge-
 “ ther, to eat and drink alike, and to sleep under the same
 “ Roof ; and they made me (though unwilling) their
 “ Head, for I was not indeed worthy to unloose the
 “ Latchet of their Shoes. And when we had determined
 “ on leading a *Monastical Life*, according to the Rule of
 “ our Fore-fathers, the above-mentioned Brothers shew’d
 “ to me the Writings of the Saints *Phaganus* and *Diruvi-*
 “ *anus* ; in which was contained, That twelve Disciples of
 “ *St. Philip* and *Jacob* had built that ancient Church, to
 “ the Honour of our Advocatress, the Holy MARY, by
 “ the Direction of the Angel *Gabriel* ; moreover, that our
 “ LORD from *Heaven* had dedicated it to the Honour of
 “ His Mother, and that three *Pagan Kings* had given to
 “ those twelve, for their Maintenance, twelve Portions of
 “ Land. I also found in some later Writings, that the
 “ Saints

“ Saints *Phaganus* and *Diruvianus* obtained from Pope
 “ *Elutherius* (who had sent them into *Britain*) thirty Years
 “ of Indulgence : And I (Brother *Patrick*) in my Time
 “ gained from Pope *Celestine*, of pious Memory, twelve
 “ Years Indulgence ; after a long Abode here, taking with
 “ me Brother *Wellias*, we with great Difficulty, through
 “ the Midst of the Wood, got up to the Top of the
 “ Mountain which overtops this Isle : Where, when we
 “ were come, there appeared an old and almost ruined
 “ Oratory, but yet fit for *Christian* Devotion, and, as it
 “ seem’d to me, set apart by GOD ; which, when we
 “ were entered into, we were filled with such a Sweetness
 “ of *Odours*, that we might have believed ourselves plac’d
 “ amongst the Pleasantness of *Paradise* ; therefore, going
 “ out, and coming in again, and searching the Place dili-
 “ gently, we found Part of a Book, in which were writ-
 “ ten the Acts of the Apostles, together with the Acts
 “ and Deeds of the Saints *Phaganus* and *Diruvianus*, but
 “ great Part of it was destroyed ; but at the End of it
 “ we found a Writing, which said, That the beforemen-
 “ tioned *Phaganus* and *Diruvianus* had, by a Revelation
 “ of our LORD, JESUS CHRIST, built that Oratory in
 “ Honour of *St. Michael* and the *Archangel*, that He
 “ might there have Honour of Men ; who, at the Com-
 “ mand of GOD, is to conduct Men to *eternal Honour* :
 “ And as this Writing delighted us, we endeavoured to
 “ read it to the End ; for the same Writing mentioned,
 “ that the venerable *Phaganus* and *Diruvianus* made their
 “ Habitation there nine Years, and that they obtained
 “ thirty Years Indulgence for all *Christians* that should
 “ visit that Place with a pious Intention, in Honour of the
 “ Blessed *St. Michael* : Therefore, having found so great
 “ a Treasure of Divine Goodness, I and Brother *Wellias*
 “ passed three Months there in Fastings, Prayers, and
 “ Watchings, putting to Flight Evil Spirits and wild
 “ Beasts, which appeared to us in various Shapes : But on
 “ a certain

“ a certain Night, when I had laid down to sleep, the
 “ LORD *JESUS CHRIST* appeared to me in a Vision,
 “ saying, *PATRICK, my Servant, know that I have cho-*
 “ *sen this Place to the Honour of my Name, that here*
 “ *Men may reverently invoke my Archangel Michael, and*
 “ *this shall be a Sign to thee and thy Brethren, that they*
 “ *also may believe ; thy Left Arm shall be dried up, until*
 “ *thou hast told what thou hast seen to thy Brethren, which*
 “ *are in the Cell below, and thou shalt return here again.*
 “ And it came to pass so : From that Day we appointed
 “ that two Brothers should for ever remain there, un-
 “ less future Superiors should for just Reasons order other-
 “ wise. To *Arnulpho* and *Ogmor*, *Irish* Brothers, who
 “ had come with me from *Ireland*, because on my Exhor-
 “ tation they began first to make Abode at the above-
 “ mentioned Oratory, I committed this present Writing,
 “ keeping another exact Copy in the Chest of the holy
 “ *Mary*, for a Monument to Posterity : And I, Brother
 “ *Patrick*, by the Advice of my Brethren, grant a hun-
 “ dred Days Indulgence to all those who, with a pious In-
 “ tention, shall cut down the Wood from every Part of
 “ the said Mountain, that a more easy Passage may be
 “ opened to *Christians*, piously coming to visit the Church
 “ of the Blessed and everlasting *Virgin*, and the beforemen-
 “ tioned Oratory.”

Devout Husbandmen and Labourers cleared the Hill of
 Trees and Bushes, and *St. Patrick* having repaired *St. Mi-*
chael's Chapel on the Top of the *Torr*, it was from that
 Time called the Hill of *St. Michael* or *St. Michael's Mount*,
 to the Reformation after which it was called the *Torr*, from
 the Tower the only Part of the Chapel now left standing.

An Account of the LIFE of King A R T H U R.

HAVING mentioned King *Arthur* as a consider-
 able Benefactor to the Abbey of *Glastonbury*, and to
 have been buried in the Abbey Church there, I think pro-
 per to give here an Abstract of his Life, to render my

foregoing Collections the more authentick : For the many incredible Stories that have been reported of this Prince, have made his History little better than a Romance ; nay, have made some People deny there ever was such a Person. This Notion proceeds from an Excess of Matter recorded of him, which is occasioned by a Custom of the old *British* Poets (called *Bards*) who were used in former Ages, by their Rhithmes and Verses, to recreate the Minds of their miserable Countrymen, the *Britains*, after they were driven by the *Saxons* out of the best Part of the Kingdom, into the Mountains of *Wales*, and into *Cornwall*, another Extremity of the Island. In these Verses and Ballads, the *Bards*, by their extravagant Fictions, mingled with real Truths, have much injured, instead of adding to the Reputation of their renowned Kings and Ancestors. Thro' which Means, Fame hath been more injurious to this Prince, than it hath been to any other Prince whatsoever. Thus, beyond what is credible, they report, “ He conquered *Frollo*, King of the *Franks* ; whereas, amongst the *French* Writers, as we are told by Mr. *Cressy*, such a Name as *Frollo* is not to be found : That he slew *Lucius*, the Emperor's Governor in *Italy*, which no Historian, (saith that Author) either *Roman*, *French*, or *Saxon*, makes Mention of : That in a Year's Time he not only subdued the whole Island of *Ireland*, and took *Gillamur* their King, and all his Nobles Prisoners, but that he passed into *Holland*, *Gottland*, and the Isles of *Orkney*, and brought all those Regions under Tribute : That he not only subdued the *Picts* and *Scots*, but over-ran *France*, *Germany*, *Dacia*, &c. for which Reason he is stiled *Imperator Britanniae, Galliae, Germaniae, Daciae*, &c. In a Word, that he conquered no fewer than thirty Kingdoms.” Now, who can believe that he should ramble so far to conquer new Countries, when (till towards the End of his Reign) he had great Difficulty to defend his own Kingdom against his own Enemies at Home ?

These,

These, and such like Stories *Geffrey of Monmouth*, and others have reported, from the Fictions of the old *British Bards*, making a Medley of Truth and Falshood, which they have done either for beautifying their Histories, or delighting their Readers, or extolling their own Blood : Whereas, without speaking more than Truth, they might have set off King *Arthur*, as a Prince of a most Magnanimous and Heroical Spirit ; it being allowed, by most of our Judicious and Impartial Historians, “ That, had it not
 “ been that Almighty GOD had given up the *Britains* to
 “ Destruction, no Hand could have been more proper
 “ and able to rescue them, than King *Arthur*’s ; and, no
 “ Doubt, it is to his Valour (saith Mr. *Cressy*) we ought
 “ to ascribe the Security of the Remains of them among
 “ the Mountains of *Wales*.” Thus much by Way of Introduction. I shall now proceed with his Life.

As touching his Birth and Descent, some Writers report (saith Mr. *Cressy*) “ That his Father, *Uter Pendragon*, falling in Love with the Wife of *Gorlois*, Duke of
 “ *Cornwall*, called *Igerna*, and by Flattery and Subtilty
 “ having gained her Affection, he begot of her *ARTHUR*,
 “ being, they say, by *Merlin*’s *Magical Art*, transformed
 “ into the Shape of her Husband. But *Arthur*’s Virtues,
 “ Piety and Courage, wonderfully prospered by Almighty
 “ GOD, are strong Proofs that his Birth was not so infamous, saith that venerable Author.”

But a more sober Account is given of this great Prince (continueth that grave Author) in the Antiquities of *Glastonbury*, written by *John*, a Monk, and *Adam Domerham* ; where we read this Passage : “ *Uter Pendragon*, the Brother of *Ambrosius*, dying by Poison, in the the tenth
 “ Year after the Coming of *Cerdic*, the West Saxon, his
 “ Son *Arthur*, a Youth of fifteen Years, began to rule the
 “ *Britains*.”

Britains. His Mother's Name was *Igern*a, and he was
 born in a Castle of *Cornwall* called *Tintagell*. In which
 Narration, continueth my Author, we find no Asper-
 sion on his Birth." Though it be not very credible,
 what follows in the same Antiquities, " That by his
 Mother he was descended from a Nephew, of *St. Jo-*
seph of *Arimathæa* called *Hellanis*, or, as *Broughton*
 writes him, *Helains* ;" 'tis certain, that, after the death
 of *Gorlois*, King *Uter* married his Widow ; And, one
 would think, there can be no greater Proof of
*Igern*a's Integrity and Loyalty to her first Husband, the
 Duke of *Cornwall*, than the Report of King *Uter*'s being
 obliged to transform himself into the Form of her first Hus-
 band, by the means of Magick, to enjoy her. The Pos-
 sibility whereof I shall leave the Wise to determine. But
 be his Birth what it will, I do not find his Legitimacy was
 the least questioned by any, but his Father's Sisters and
 their Husbands, nor could they prevail on any, but their
 own Subjects, to hearken to it, till many Years after King
Uter his Father's Death, which, some say, happened in
 the Year 506, others in the Years 508, and others not till
 the Year 516, which *Cressy* will have to be the Year of his
 Coronation ; which Ceremony, both *Leland* and *Cressy* say,
 was performed by *St. Dubritius*, but the former will have
 him to have been crowned at *Winchester*, and the latter at
Caerlegion, adding, that it was done there in a General As-
 sembly of the Bishops and Nobles.

King *Uter* left his Son *Arthur* engaged in a War against
 the *Saxons* ; and *Arthur*'s Accession to the Crown was
 much stomach'd at by *Lotho* King of the *Picts*, and by
Gowran King of the *Scots*, who had married his own
 Aunts *Anna* and *Alda*, his Father King *Uter*'s Sisters, the
 former whereof (*Lotho*) pretended to the Crown in Right
 of his Wife the eldest Sister ; of which Marriage was de-
 scended *Mordred*, who in this Cause at last lost his Life,
 as we shall shew at large by and by. The *Saxons* being in-
 formed

formed of this Uneasiness, brought these Princes, though Christians and Uncles, into an Alliance with them against King *Arthur*.

King *Arthur* being thus beset, marched his Forces into the North, and attacking the *Saxons* in *Northumberland*, he drove them thence to *York*, where he besieged them; however *Colgerne* their Leader, privately conveying himself out of the City, went into *Germany*, where he got fresh Succours from another *Cherdick*, a King in that Country, who, with 700 Sail, came in Person to the Relief of the *Saxons*, landing in *Scotland*. King *Arthur* hearing of the Arrival of this new Supply, raised the Siege of *York*, and retiring towards *London*, he sent for Aid to his Nephew *Hoel*, his Sister's Son, the then King of *Armorica*, now called *Little Britanny*, who immediately came over to him in Person, bringing with him a powerful Army.

The King being reinforced with these Auxiliaries, march'd from *Southampton* to *Lincoln*, which City *Cherdick* had strongly besieged, where he not only raised the Siege, but forced them to fly to a Wood, where being encompassed, they were compelled to yield to King *Arthur's* Victorious Army, on Condition to depart the Land, and leave behind them their Horse, Armour, and other Furniture. After this he fought twelve set Battles with the *Saxons*, and overthrew them in every one of them. The first was at the Mouth of the River *Gleyne* alias *Gledy*, the second, third, fourth and fifth upon the River *Douglass* in *Lenox*, the sixth upon the River *Bassus*, the seventh in the Wood *Calidon* alias *Cate & Celidon*. The eighth near the Castle *Guinien*, the ninth *Wales* at the City of *Caerlegion*, the tenth at *Yraitheric* or *Rydtbrwyd* upon the Sea Side. The eleventh at a Hill, called *Agned Cathregonion*, and the twelfth at *Bath* or *Bathen Hill*, called by *Latin* Authors *Badonis* and *Mons Badonicus*, which Victories (particularly the last) *Popish* Authors say, he obtained by invoking the Assistance of the *Blessed Virgin Mary* in
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the Time of Battle, whose Image he wore over his Armour, and painted, bore in his Standard.

King *Arthur* having, as he thought, pretty well settled his Affairs at home, made an Expedition, upon some unknown Occasion, into *France*, and having quite forgotten the Unkindness he had formerly met with from his Uncle *Lotho*, he not only took *Lotho's* Son *Mordred* into Favour, but intrusted him with the Government of the Kingdom, and committed to him the Care of his Wife Queen *Guinever*. *Mordred*, instead of faithfully acquitting himself of the Trust reposed in him, took Advantage of the King's Absence, upon a Pretence, that King *Arthur* was a Bastard, as not being born in lawful Marriage, and to this Treason he added the Crime of Incest, violently taking his Cousin's Wife Queen *Guinever*. Moreover, to strengthen himself, he entered into Confederacy with the King of the West Saxons, to whom he yielded several Provinces. These infamous Crimes being come to the Ears of King *Arthur*, he presently returned out of *Britanny*, inflamed with an unquenchable Rage and Hatred against his abominable Kinsman. *Mordred* was prepared to hinder his Landing, at which Time a cruel Battle was fought between them, in which *Augusellus*, King of *Albania*, and *Walwan*, two Relations of King *Arthur*, and called by *Leland*, *duo fulmina belli*, two noted warlike Thunderbolts, with many others, fell on King *Arthur's* Side. This Battle was fought at *Richborough* near *Sandwich* in *Kent*, as we are told by *Stow* in his Chronicle.

King *Arthur* having the Advantage, renewed the Fight, and compelled *Mordred* to fly to *Winchester*, whither he pursued him, and put him again to flight, which he directed towards *Cornwall*. But King *Arthur* not ceasing to follow, he, at last, overtook him near the River *Alaune*, by Corruption called *Camblian*, where the Town of *Camelford* now stands, at which Place the Controversy was ended, but fatally to them both. For *Mordred*, having ranged

his Army, in a desperate Fury rush'd amongst his Enemies, resolv'd rather to die than once more shew his Back to them. In this Combat, which continued almost a whole Day, after horrible Bloodshed on both Sides, King *Arthur*, with the Courage and Fury of a Lion, rush'd into the Troop, where he knew *Mordred* was, and making way with his Sword, he flew *Mordred* out right, and dispersed his Enemies; but in the Fight he himself received his own Death's Wounds, whereupon he was convey'd to the Abbey of *Avalon*, now called *Glastonbury*, by the Charity of a Noble Matron, a Kinswoman of his, called *Morgains*, where he died of his Wounds on the 21st of *May* in the Year 542.

As the Noble Matron *Morgains* had continued to convey King *Arthur* from *Camblan* to *Glastonbury*, and look'd after the dressing of his Wounds there whilst he was alive; so she took upon her the chief care of his Funeral, after he was dead, which was managed with a great deal of Privacy, (though several of the *British* Nobility were present at it,) lest his Death, taking Air, should dispirit the *Britains* and flush the *Saxons*. For which reason 'twas given out, that he was alive and upon Recovery, when actually they had buried him sixteen Feet under Ground; which was done to prevent the *Saxons* insulting and offering any Indignity to his Corps in Case they prevailed; which, for the Sins of the *Britains*, ALMIGHTY GOD shortly after permitted. But they never could find out where King *Arthur* was buried. For the Place of his Burial was not known, till 600 and odd Years after his Death, and then it was discovered upon the following Occasion.

King *Henry* the Second having obtained for two Campaigns successively, considerable Advantages over the *Irish* chiefly by the Courage and Bravery of *Richard Clare*, Earl of *Pembroke* and *Chepstow*, and the *Welch* under his Command, went himself into *Ireland* in *October* 1172 to compleat the Reduction of that Kingdom, passing thro' *Wales*, where,

where, at *Pembroke*, he thanked the *Welch* for their Service, and told them, that in great measure, the Success was owing to their ancient *British* Courage and Valour. The *Welch*, pleased with King *Henry's* taking notice of their Loyalty, entertained him according to the Dignity of a King, and wished him the Prosperity and Victory, that attended heretofore their great King *Arthur*, whose Exploits one of their Bards, playing upon the Harp, sung to the King while he was at Dinner. In that Ballad mention was made of the Place, where King *Arthur* lay buried, which was there said to be between two Pyramids, in the Holy Church-yard at *Glastonbury*, many Feet deep.

Henry the second (bearing a due regard to the Memory of King *Arthur*, his renowned Predecessor) at his Return out of *Ireland*, acquainted *Henry de Blois*, at that Time Abbot of *Glastonbury*, with what he had learn'd from the Ballad of the Bard, and desired him to dig and search after the Bones of that Great King. *Henry de Blois*, search'd as he was ordered, and, according to the Report of *Stow* and some other Writers, he found King *Arthur's* Bones towards the close of King *Henry's* Reign. But, according to *Leland* and other Authors, they were not found out till the Year 1189 after King *Richard* the first came to the Crown, and when *Henry de Saliaco* or *Henry de Soilly* (as others call him) was Abbot, who, after the Abbey was burnt, commanded Men to dig again between those two Pyramids, and at seven Feet deep they found a huge broad Stone, where, on that Side that lay'd downwards, was found a thin Plate of Lead, about a Foot long, in the Form of a Cross,* and on that Side of the Plate towards the Stone was engraven, in rude and barbarous Letters, this Inscription: HIC JACET SEPULTUS INCLYTUS REX ARTURIUS IN INSULA AVALONIA. And digging nine Feet deeper,

* *This Leaden Cross was placed by the Command of the Abbot, in the Treasury, and there exposed and shewn, as one of the Curiosities of it, 'till the Dissolution of the Abbey.*

his

his Body was found in a Trunk of a Tree, and near the Bones of King *Arthur* were found those of his Wife Queen *Guinever*, who, after her Husband's Death, retired either to the Nunnery of *St. Julius* the Martyr in *Caerleon*, or else to that of *Ambrebury* in *Wiltshire*, from one of which Places her Corps was convey'd privately to *Glastonbury*, and there privately buried in or near her Husband's Grave. The King's Bones were of so great a Bigness, that, when his Shin Bone was set to the Foot of a very tall Man, it reached three Fingers breadth above his Knee; and in his Skull were perceived ten Wounds, one whereof was very great, and look'd upon to have been the cause of his Death. The Queen's Body seem'd to be perfect and whole, and her Hair was found to be neatly platted, and of the Colour of burnish'd Gold; but her Corps being touch'd with the Finger of one of the Spectators, it fell to Dust. This is reported by *Leland*, *Stow*, *Speed*, Bishop *Usher*, and others from *Giraldus Cambrensis*, who is an Author of Repute, and was an Eye Witness to the matter of Fact.

After the Spectators had gratified their Curiosity, the Abbot and his Monks, with great Satisfaction and Reverence, took all the Remains of the two Bodies out of their Separate Coffins, and putting them into decent Chests, made for the Purpose, they deposited them first in a Chapel in the South Alley of the Church, till such Time, as a Monument, suitable to the Dignity of a King and Queen, could be made for them, in the Middle of the Presbytery of the Choir, where, in finishing the Church, they erected a stately Mausoleum of Touchstone, nobly engraven on the Outside, in which they placed the king's Body by itself at the head of the Tomb, and the Queen's at his Feet, being the East Side of it. On the West Side of the Tomb, that is to say, where king *Arthur*'s Bones were deposited, there was engraven this Inscription:

His

*Hic jacet Arturus, flos Regum, gloria Regni,
Quem mores, probitas commendant laude perenni.*

Here lies *Arthur* the Flower of Kings, and the Glory of Kingdoms, whose Manners and Probity give him eternal Praise.

And on the East Side, where Queen *Guinever's* were placed, there was this Inscription :

*Arturi jacet hic conjux tumulata secunda,
Quæ meruit cælos virtutum prole fecunda,*

Here lies the Wife of *Arthur*, who for her numerous Virtues deserv'd Heaven.

And here did the Remainders of this great King and his Queen quietly rest some 85 Years ; at which Time, that is to say, in the Year 1278 King *Edward* the First and his Wife Queen *Elia*nor, partly out of Devotion, and partly out of Curiosity, came to *Glastonbury*, attended by many of the Topping Men of the Nation, Clergy as well as Nobility. Whereupon the 19th of *April* they caused King *Arthur's* Tomb to be opened, and both the Shrines to be taken out of the Monument, which when the Court and its Attendance had thoroughly viewed, King *Edward* opened the Shrine, wherein king *Arthur's* Bones laid, and Queen *Elea*nor the Chest, wherein were those of Queen *Guinever*, and then each of them taking the respective Bones out of their respective Chests, they exposed them on two Credences or Side Tables, near the High Altar, till the next Morning, for every one, that had a mind, to gratify their Curiosity, and early the next Morning, being the *Wednesday* before *Easter*, the king and Queen, with great Honour and Respect, wrapt up all the Bones (excepting the two Skulls, which were set up and to remain in the
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Treasury) in rich Shrouds or Mantles, and placing them again in their seperate Shrines, the king put into that of *Arthur's* this following Inscription: “ *Hæc sunt ossa nobilissimi regis Arturii, quæ anno dominicæ incarnationis 1278, decimo tertio Calend. Maii, per Dominum Eadueardum, regem Angliæ illustrem, hic fuerunt sic collocata, præsentibus Leonora serenissima ejusdem Regis consorte, & filia Domini Ferrandi regis Hispaniæ, magistro Gulielmo de Middleton, tunc Norwicensi electo, magistro Thoma de Becke, archidiacono Dorsetensi & predicti regis thesaurario; Domino Henrico de Lascey, Comite Lincolnæ, Domino Amadio Comite Sabaudia, & multis Magnatibus Angliæ. (i. e.) These are the Bones of the most noble king Arthur, which were plac'd here on the 13th Day of May, 1278, by the illustrious king Edward, his serene Consort Leonora, Willam Middleton, Bishop of Norwich elect, Thomas de Becke, Archdeacon of Dorset, Henry de Lascey, Earl of Lincoln, and many, other of the Nobility of England being present.” And then the king and Queen fixing their Royal Signets to each Chest, they caused the Chest to be placed in the old Mausoleum, where they remained undisturbed about two hundred and fifty Years, that is to say, till the Dissolution of the Abbey in king *Henry* the eighth's Days, “ and then this noble Monument, (saith *Speed*) among the fatal Overthrows of infinite more, was altogether razed at the dispose of some then in Commission, whose overhasty Actions, and too forward Zeal in these Behalfts, hath left unto us a Want of many Truths, and cause to wish, that some of their Employments had been better spent.*

F I N I S.





