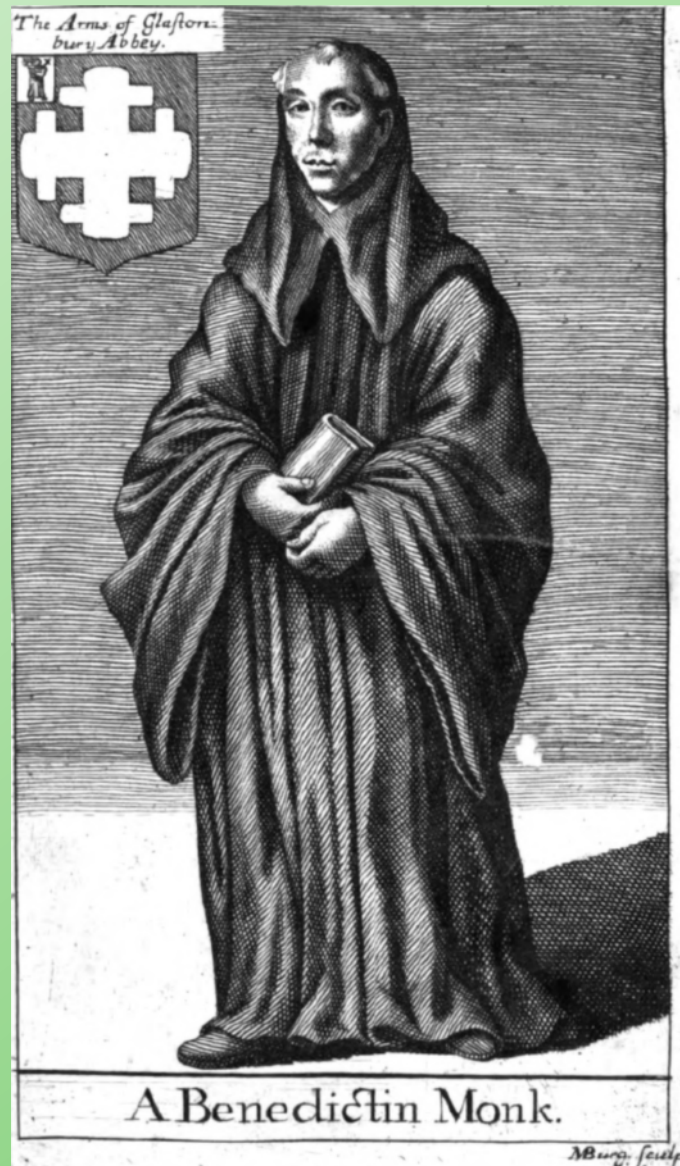


The History And  
Antiquities  
Of  
Glastonbury



1722

# **The History And Antiquities Of Glastonbury**

**To which are added**

**(1) the endowment and Orders of Sherrington's  
Chantry, founded in St Paul's Church, London.**

**(2) Dr Plot's letter to the Earl of Arlington  
concerning Thetford**

**To all which pieces (never before printed) a preface is  
prefixed, and an appendix sub-joined by the  
publisher:**

**Thomas Hearne, M. A.**

**Oxford**

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**Dr. Robert Plot of Magdalen Hall, Oxford.**





## The Publishers Preface

### 1) The vulgar however illiterate, are nevertheless much affected with stories about the antiquity of churches



**T**HO the vulgar are generally incapable of judging antiquities, yet there are hardly any of them, but are very attentive, when things of this nature are talked of, especially if the discourse happens to be of the Church of which themselves are parishioners. Hence tis, that there are so many odd stories of the original of some churches, Churches, and of their being translated from one Place to another. Whatever Foundation there might have been at first for such Stories, they have, however, been mightily improved by the constant additions that have been made to them, as cannot otherwise but happen, when History is only conveyed by Tradition. There is not the least probability in some of these Stories, and yet the most incredible of them are oftentimes listened to with greater attention, than to the most rational and solid discourses in Divinity. A Thing so well known to our first Reformers, that they would often bring Stories into their Sermons, on purpose to draw their Parishioners to Church, who were otherwise more ready to stay away. The Story of Tenterden Steeple is famous.

### 2) Especially if they prove Mother - Churches. The same Emulation, with respect to Antiquity, between different Nations.

The older any Church happens to be, so much the more earner are the Vulgar (as are also Persons, of a better Education) in listening to Stories that are raised about it, especially if it proves to be a Mother-Church, or hath the Reputation of being so. The Inhabitants of Bladon value themselves mightily, because of their Church's being the Mother-Church to Woodstock and the Inhabitants of Blewbery in Berkshire brag of their Church's being the Mother-Church to Newbury, for which, nevertheless, they have no other Grounds than some very uncertain Reports, that deserve very little Credit, tho' it must be allowed, that the Church is older than that of Newbury, and is mentioned as considerable in Domesday Book. And as there is a strange Emulation among the Vulgar about the Antiquities of particular Churches, so there is also as great a one with, respect to the Antiquities of particular Nations. The Irish prefer themselves on that, account to the English and Scots, as do likewise the Welsh. And the Scots, tho' they plainly had their Original from the Irish, yet are very unwilling to yield themselves inferior to the kith (or even to the English and Welsh) in any Thing. The Contentions between the English and Scots, about this Particular, may be seen in the genuine Fordun, that I lately published; and more of the same kind may be read in the interpolated Fordun, when one of the Scottish Nation than set him out, where will also appear abundance of Railing against the English, and very indecent and unbecoming Language against Edward I. So that even Men of Literature have been induced likewise to engage in behalf

of the Antiquity of a Country or Town, tho' oftentimes they have had no better Supports, than such.

Histories as Alfred of Beverley or Geffrey of Monmouth (in which there is a great Mixture of Fable) or, at best, such as the British Chronicle, now in MS. in Jesus-College Library in this University. Old. Oliver Mathews, when ninety five Years of Age (the fame Age with the famous Artabazus, when he was so very kindly and respectfully received by Alexander the Great[1]) could write in behalf of his Countrymen the Welsh, and have been induced likewise to engage in behalf of the Antiquity of a Country or Town, tho' oftentimes they have had no better Supports, than such take up with Geffrey's accounts, as could also old Dr. John Cay, right famous for true Learning, enter into Dispute with a professed Antiquary in behalf of the Antiquity of the University of Cambridge before Oxford, tho' he had no better Voucher than Cantalupe, whole Book I first published very lately at Oxford [2], on purpose that the learned World may judge, how very weak an Author he, is, and that they may, with all, see how very partial in this Point that otherwise very great Man Dr. Cay was, in insisting upon Arguments drawn from so strangely Romantic a Writer.

### **3) The Vulgar very ready to forget the History of Churches, if they happen to be destroyed. In such Cases learned Men are also some-times puzzled.**

And yet, notwithstanding the eagerness of the Vulgar in harkening to Stories, relating to the Parochial Churches, to which themselves particularly belong; when such Churches fall or are destroyed, they soon forget what they had been, or even what Benefactions had been made to them. The Church or Chapell of Tubney, half a mile from Besselsleigh, near Abbingdon in Berks, was standing in Mr. Leland's time,[3] tho' there be nothing remaining of it at present; and the Inhabitants thereabouts are so very ignorant of it, that they do not so much as know, that here was a consecrated Place, but from the Sinecure that belongs to Magdalen-College in Oxford: and they know still less, that there had been a Village there, which, however, Mr. Leland assures us there was, and, withal', observes, that by it was a Manor Place, tho' clean down even in his time. There is a vast Number of the like Villages and Parochial Churches of which the Vulgar can give no account. They are likewise as great Strangers to many of the Religious Houses, and the Churches and Chapel's that appertained to them, tho' sometimes they give true Conjectures from Humane Bones dug up where they stood. Nay not only the Vulgar, but learned Men are oftentimes puzzled about them. Hence there are some Confusions in the Monasticon, and several other Books of the same kind. I refer to Leland's Itinerary[4] for what I have said about the Nunnery of Littlemore or Sandford but shall observe in this Place, that the Minshery, Minchery or Minchion Ree, (of which shall exhibit a Prospect, at the End of this Book[5] as I had it taken this Year 1722) belongs to the Powells of Sandford, being purchased[6] by an Ancestor of them in the third Year of K. Edward VI. of Sir John Williams (afterwards Ld. Williams) of Thame which Sir John had bought it of Dr. Owen of Godstowe, who had bought of K. Henry VIII what-soever belonged to the Priory of Littlemore (commonly called the Minchery) in the Counties of Oxford and Berks. Here I have several times seen the Ruins of many Buildings, of which the Church or Chapell (now quite destroyed) was part.

The Refectory (commonly called the Hall) in the North Part of it is still standing, thoe much altered, and divided now into more than one Room. In the Paid Refectory or Hall is a strange old Table, (about 13. Foot 10. Inches in Length, and about two Foot 8. Inches in Breadth,) now almost decayed, which was certainly the Table that the Nunns used to dine at in common, with the Prioress.

The last Prioress that dined at it, was Katherine Wells, the last Prioress of the Minchery, which is one of those Religious Houses that were dissolved by a Bull of Pope Clement vii. in 1524 and granted by King Henry VIII., to Cardinal Wolsey Archbishop of York, toward the erecting of two Colleges, one at Ipswich, and the other at Oxford. I am told, that this Table is used now and then at Harvest-Homes and

Sheep-Shearings, and that many Coffins and Bones have been found on the North (and the North West) Side of the House. I was shewn one Stone Coffin on Feb. 23. 1721. It lyres East and West. It was discovered a few Years since. They told me, that there was a Skull found in the West End of it. I asked them, what they did with this Skull? They said they put it into the Coffin again. I commended them for it, adding, that I took it to belong to one of the Prioresses that had been buried in this Coffin. Since that time I perceive, that they are more carefull of this Coffin. For when I walked thither on April 24. 1722. I found it quite covered, and they seemed to have some awe, after they understood how holy the Ground is where it lyes: and yet notwithstanding the Ground is strangely trampled upon by Cows, Horses, &c. and one Part of the North End of the House is turned into a Stable. On the Well Side of the whole Building is a distinct House, that hath a strange odd Chimney; but this (all but the Chimney, which seems to be of the Age of Hen. VII.) is of a late erection (and was not long since a Dairy House) being built out of some of the old Ruins, the Nunnery Kitchen having been here in old time, as the Pidgeon House, still more Westerly, was built out of other ruins.

There is a Barn on the North East end of the House, at a little Distance from it, in which I have been often informed Coffins have been dug up. This is also a late Building (made out of other Ruins) but I believe the Chapter-House stood in the very same Place. However this be, without doubt here was a Building, that joynd to the Church.

There is a little Stream runs on the West Side of the whole stack of Building, that they call the Brook, but it was formerly called the Rhee. So that Minshery, Minchery, or Minchion Rhee, is the Rhee or Brook of Minchions or Nunns, and the Place may properly be Nun-Brook. This Minchery (which used to demand of the Abbey of Abbington a good Piece of Roast Beef for every Sunday in the Year) hath certainly been very pleasant, and hath been formerly well wooded, and as there were many fine Walks and devout Recesses at it, so they were all shaded and beautified with many pretty Arbours, for the Diversion and Recreation of the Nunns. Many Fish Ponds have been there, of which some yet remain, as there are also some Shaws, which, however, are but a very poor Indication of what it hath been in former Ages.

Even the present Inhabitants of Littlemore talk often of Relicks being dug up at the Minchery, but then few of them know, that it belonged to Nunns, and are, as it were, utterly Strangers to its ancient State, when it was in its Prosperity, and received the Daughters of some of the best Quality.

Twould be endless to insist upon other Places, where there is the same Ignorance; and yet I cannot but remark, that, perhaps, the old Chapell, commonly called Champ's Chapell, (from one Champ, to whom it now belongs) at East-Hendred in Berkshire, is that which appertained to the Priory of Noion or de Novo Mercato, which was a Cell of Benedictines to the Abbey of S. Ebrulf in Normandy, &, after the Suppression of Alien Priories, was given by King Henry V. to his new erected Monastery at Sheen.

This is certain, as I find by an old authentick Writing, shewed me by a very worthy friend, that the Priory of Noion had Lands in East-Hendred, and East-Hendred was once (even so late as the Suppression of Monasteries) a considerable Market Town, the Market being kept every Week upon Tuesday: as it was also famous for two Fairs yearly, the one called St. Augustine's Fair, which began the 24<sup>th</sup> of May, two Days before, and lasted till the Day after, the Festival; the other called St. Catherine's Fair, beginning the 23<sup>rd</sup> of November, two Days before, and continuing to the 26<sup>th</sup> the Day after, the Festival. But, it may be, in this great uncertainty, others will rather think, that the Chapell of Noion was that old Chapell (above Yards in length, and a little above six Yards in breadth) which is situated between East-Hendred and West-Hendred at Sparsholt Court; which Chapel is intire, thoe it be turned into a Pidgeon-House, and the Windows are stopt up. But notwithstanding I am inclined to Champes Chapell, yet I will determine neither their way, but will leave the matter to such as have old Writings to clear the Point.

**4) In order to prevent Forgetfulness, Registers had been very requisite. In some of our Parochial Registers since the Reformation momentous Passages are put down, tho' the keepers were not obliged to do so by the original Orders.**

§. 4) Now since People are so apt to forget what those Churches had been, and what relates to them, that are once destroyed, it is pity that all remarkable Historical Facts about them had not been recorded in Registers. As this would have been very pleasant to the Readers, so it would have been an Act of Gratitude. The Egyptians, famous for all Sorts of Learning, were curious about their Registers. Had it not been for them, Pomponius Mela (who flourished in the time of Claudius Cæsar) could not have known so much about the Egyptian Antiquities. He tells[7] us, that they had three hundred and thirty Kings before Amasis, and that they reckoned above thirteen thousand Years, appealing for this not to uncertain Tradition, but authentick Chronicles. Nay he notes[8] farther, that it appeared from good Records, that in the time the Egyptians had continued, the Starrs had four times altered their Courses, and the Sun gone twice down where it now riseth; and that in the Reign of Amasis they inhabited twenty thousand Cities, which Number was strangely diminished in Mela's time, thoe even then they had very many, as the Number of Cities and Towns is likewise much decreased in our own Island. Had it not been for Registers, we had had much more imperfect Relations of the Roman Affairs. That industrious People were carefull to have their Transactions recorded not only in Parchments, but in Stones.

The *Fasti Capitolini* is a noble Monument. Pompey the Great's Triumphs were cut in Stone, and placed in a Temple. And indeed Temples were proper Places for Records, there being more Security for them there, than in Places that were not sacred. In our own Country we know little of the Roman Affairs but from their own Writers. And what was done in the Saxon Times is Rill as scanty; and yet it is from the Saxon Annals, that we learn[9] this very material Circumstance, viz. that the Romans, upon their leaving Britain, hid a great Part of their Treasure under Ground, in the Year of Christ 418. The words of the Annals are: An. CCCCXVIII:-

**Dep. Romane geyomnodon eal ꝥ goldhops þe on Bpý-  
tene þæron. 7 yume on eorþan ahyðdon. ꝥ hý nænig  
mon 7iððan 7indan ne meahþe. 7 yume mid him on  
Grallia læbbon:-**

Where the expression *ζοιόδοηό* refers to their Silver and Brass, as well as their Gold, Money; nay it takes in their Wealth of another kind, not even excepting the most

curious of their tessellated Pavements, of which there was a famous one at Water-Eaton, near Oxford, in the Year 900. as appears from Heminges Chartulary of the Church of Worcester. Indeed William the Conqueror's Survey is an admirable Register. But then 'tis chiefly for the State of the Nation in his Reign, not what it was before. We learn from it, what Churches were then among us, but not what Havock had been made. It must be allowed, that the Monks kept good Registers for their particular Religious Houses, which, however, seldom take notice of the several accidents happening to Parochial Churches. There should have been. distinct Registers for such Churches, and great care should have been taken about preserving them. After the Reformation proper Orders were taken for Registers in Parochial Churches, but such Registers were designed particularly for Births, Burials and Marriages. And yet sometimes the keepers of them have been so provident, as to put down other momentous Things, an instance of which we have in the Registers of Thatcham[12] in Berkshire, and of Haukshead[11] in the County Palatine of Lancaster.

And I have heard of a remarkable Controversy relating to Temple Lock, by Great Marlow, decided from the Register of Bisham in Berkshire. The Question was, whether it had been a Lock in old time? Upon which the Parish Register was produced, in which 'twas mentioned as a Lock near the beginning of Queen Elizabeth's, Reign. For it appeared from thence, that one John Hampshire Bargeman was buried in Bisham Churchyard, and entered thus in the Register: John



Hampshire drowned at Temple Lock [12]. The judge (before whom the Matter was tryed) was Lord Chief Justice Holt, who commended them for keeping so good and exact a Register. The Lock, it seems, had been destroyed in the War time, and built up again afterwards, at which some People were disturbed, and therefore the Barge-masters refused Payment, saying it was an Innovation, and thereupon a Suit commenced, and 'twas given (as I have observed) in favour of a Lock, by virtue of the Note in the Register.

**5) It is probable, that the Dependence of our other Churches upon Glastonbury might be learned, if the first Transactions had been recorded in old Registers.**

Were such old Registers (as I have been (speaking of) now to be found, I am perswaded, that we might learn from them, what dependence in old time our other Churches had upon upon the Church of Glastonbury. Who can doubt, that they were subject to that Church, who considers, that Glastonbury was the Mother-Church of all the rest? There are a great many Registers of Glastonbury now remaining, in which several Churches are mentioned to be subject to it; and some things of the same kind may be gathered from Pope Nicholas's *Valor Beneficiorum*. But then what we chiefly desire is wanting in all these Registers, and that is the very first State of all those Churches that depended upon Glastonbury. I do not question, but they were all at first very small, not bigger than the Church of Glastonbury.

Nor can I think, that the Materials, of which they were built, were more considerable. The first Christians had no Pride, and their Oratories and Churches, thoe decent and neat, were nevertheless small, and true Emblems of their Humility. And they were imitated by many some hundreds of years afterwards. Upon which account it is that we read[13], that the first Church of Durham was made only of a Parcel of Rods, being very small, and built by Aldune Bishop of Cunecacestre, or Chester upon the Street. For ought I know, even in Ireland and Scotland they took a Pattern for their Churches from this of Glastonbury. This I find, that[14] the old Irish Buildings were made of Rods and Turfs, and that the first Irish Man, that began to build of Stone and Morter, was Malachias O'Mongair, Archbishop of Armagh. But 'tis probable this matter will be set in a clearer light, when Mr. Connor's Edition of Dr. Keatine's *History of Ireland* shall come out, a Work never yet printed, notwithstanding there be several MSS. of it, one of which is in Bodley.

**6. Much Resort formerly to Glastonbury and many Contributions made to the Place.**

The same of such holy Men as Joseph of Arimathæa and his Companions, in a short time made Glastonbury so very eminent, that nothing was more talked of in this Part of the World. Nor did the Smallness of the Church prove any hindrance to the constant Resort that was made hither. As it was an Argument of their Humility, so it made the Place look the more venerable, and all, that were any ways inclined to Christianity, had very strong Desires of seeing that Ground, where that holy Man that buried our Saviour vouchsafed to settle, and to choose to have his Bones laid in. 'Tis incredible what a vast Concourse of People daily flocked hither, and those too Persons of the highest Quality, as well as those of the lowest and meanest Extraction; insomuch that at length here was raised a most magnificent, large Church, and a Monastery, in all respects, answerable, the Nobility and others striving to outdo one another in Contributions. It may be, all that they did will be condemned in a loose Age as altogether superstitious. For my part, I am as far from what is really Superstition as any one; but if everything, that was done by our Ancestors, be run down as such, I am afraid that little Religion will be found at last, and that in time there will be no more left remaining of our Churches, than there is of our Monasteries; especially when we see some, and those too Men of Figure, that are for throwing out of the Roll of holy Men and Women several, that were celebrated for their Piety and Virtue, purely because

there are either some Inconsistencies in the Chronological Part of the Accounts of them, or else because a more than ordinary respect is, even to this day, paid to their Memory.

### 7) Many of the Effigies of the ancient Tomb stones excellently well done

This Place being, therefore, every where in such great Repute, 'tis no wonder, that vast numbers of the highest Quality and of the greatest Dignity, besides such as belonged to the Monastery, were buried at it. Many of them had Inscriptions also to their Memory, and upon several of the Brass Plates, that contained those Inscriptions, there were the Effigies of the respective Persons represented. Which thing I the rather take notice of, because the Effigies upon Tombstones are often neglected, and overlooked, as of little or no value, whereas sometimes they are excellently well done, and for that reason alone (were there no other) they ought carefully to be preserved. John Harewell's (Bishop of Bath and Wells temp. E. 3) was a very good one[15], and so were many besides that are now quite gone. And 'tis among such Effigies, that we ought to reckon the Images of cross-legged Knights, as they are called, and of some others that are to be found in some Churches. Of this kind are the Effigies of two Knights that lye buried in the Church of Sheviok in Cornwall, and one of their Ladies by her Husband's Side. The Tradition is[16], that these two Knights are Father and Son, and of the ancient Family of the Danyes (who inhabited here, and to whom by Inheritance the Place belonged;) that the Son being slayn in our Wars with France, was from thence brought home to be here interred; that one of the said Danyes Ancestors undertook to build the Church, and his Wife the Barn adjoining, and that, casting up their Accounts, upon finishing of their Works, the Barn was found to cost three half Pence more than the Church which might well happen, it being a great barn such another as the famous Barn of Choulsley Farm (near Wallingford) in Berks, said by many to be the biggest Barn in England. I with this Observation may excite Persons of Curiosity, to to be more diligent in their Travels in remarking such Effigies.

By that means we may be able to improve our Knowledge in many Points of Antiquity. I know, that the putting Effigies on Brass Plates is now disused, and another pompous Custom is come in it's Place. But it was continued for some time after the Reformation, as might be shewed in several Instance. But I will leave Particulars to future Industry, and will mention only one here, and that is the Effigies, on a Brass Plate in Magdalen Parish Church in Ox'ford, of a great Musician, Astrologer, Physician, and Geometrician, who tho' he were Fellow of Merton-College, and so great a Scholar, and indeed one of the Worthies of the University of Oxford, (for he was, withall, a most virtuous, charitable Man) yet he is not taken notice of either in the genuine, or the spurious Edition of *Athena' Oxonienjes*.. His Name was William Smith, and under his Effigies (which I shall print at the End of this Book[16]) there is the following Epitaph:

**En jacet hic Smithus, præcellens, arte magister,  
 Artibus ingenuis qui decoratus erat.  
 Musieus, Astrologus, medicus, Geometra  
 celibris  
 Hic suit: hunc unum, credo suisse ουφόν.  
 credo suisse ουφόν. nam cunctas calluit  
 artes  
 Artes hunc musæ perducere nobem.  
 Mertonensus erat socius cum discoret illas  
 Inde abiens multis causa erat.  
 Arte serebat opem: se dopes non clausit inarca.  
 Dasca sibi miseris sed bene larga manus.  
 Sic mundo berit, semper morittirus ut esset  
 Sic bita cessit bibat ut usque  
 Sara tegunt corpus gelidum scb mens petit astra:**

**Gloria virtutis sunere nulla petit.  
Dui legis hæc discas e terris esse migrandum:  
Virtutum ac studiis fydera summa petas  
Gulielmus Smithus atrium magister, artis  
Medicæ peritissimus, obit 21 die  
Februarii anno Domini 1580 ætatis suæ 58.**

Which Epitaph, I presume, will be the more acceptable, because it does not seem to flatter this great Man, but to describe him as he was. And they are Inscriptions to such Men as these that ought to be collected and preserved. Upon which account, I crave leave here to publish an Inscription[17] to another great Astrologer and Geometrician, but then it is much older (being of the 35<sup>th</sup> Year of Hen. I.) And was found upon a Brass Plate in Malvern Church (being the Priory Church) in Worcestershire, as I was assured in Month of Nov. 1719. by my ingenious Friend Philip Harcourt, of the Inner Temple, Esq., at that time Gentleman Commoner of Worcester College, who Communicated it to me.

**Philosophus dignus, bonus Astrologus Lotharingus, vir pius ac humilis,  
dignus Prior gujas dbilis hic jacet in Cista, Geometricus ac abacista  
Doctor Walcherus, het plebs, volet undique Clerus,  
Huic Luc prima mori debet Doctobris seriori,  
Vibat ut in Coelis eroret quisque fidelis.  
Anno Dni. 1135.**

### **8) The old Mortuary Bills an Argument of our Ancestors Gratitude. The Copy of one in the hands of Mr. John Murray. The decay of Charity since the Reformation.**

Divers of those buried at Glastonbury, were Benefactors. either to the Church or Abbey there, and all their Names were carefully and exactly registered. For this Justice must be done to our Ancestors before the Reformation, as to confess that they were Men of Gratitude. They thought (and very justly too) that a good Deed deserved an Acknowledgment. For that reason they had many ways of recording their Friends. The common method is Books. But this was not sufficient. They embellished the sacred Windows with Names. But then they had no fulsome Characters about their Friends.


They thought such Elogiums would rather hinder than encourage Benefactions. I will not insert all the ways they had of commemorating what was done for them. One more, however, I will mention, and that is their Mortuary Bills, which contained Catalogues of Names, and were generally either fixed upon the Sacristy, or else read by the Curates before their Prones or short Sermons. The bigger and more famous any Church or Chapell! was, so much the greater number of Mortuary Bills belonged to it. So that it is inconceivable to think, what a variety there was at Glastonbury. Indeed no Church or Chapell was without them. I will not pretend to plead for Prayers for the Dead, or to justify any Errors or Mistakes. But I hope a Commemoration or Mention of our dead Friends and Benefactors is no Crime, and that the :Ancients do not deserve any ill Character for returning thanks to God for railing them such, whatever may be said against them for praying for them in the Separate State. Many curious Gentlemen collect, among other Antiquities, these Mortuary Bills, and I had one lately lent me by my ingenious and worthy Friend, Mr. John Murray of London. What Church or Chapell it belonged to, Mr. Murray cannot learn, but, from the hand, I take it to be about the time of Richard II and since Mr. Murray (as he hath told me) found it in a MS. of *Hiltones Scale of Perfection*, that once belonged to the

Charter-House before the Dissolution, it is very probable, that it relates to some Benefactors of that Monastery. It is written on a large Octavo Leaf of Vellum, and contains the following Words:

For the soule of Roger Pounton, and Sone:  
and for the soule of Nicholas Poug  
and Margret, Sir John Browne"[18]

For the soule of Syr John Kudkyn. and for the soule of  
Emmot Skyllington. and for the soule of Thomas

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 For the soule off Roger Poug  
ton. and Soue. And ffor the  
soule of Nicholas poug &  
margret. Sir John Browne

For the soule of Syr John  
rudkyn. And for y<sup>e</sup> soule off  
Emmot Skyllington. and  
for the soule of Thomas  
parkyn & sone and for the  
Henry walgat and for y<sup>e</sup>  
soule of Rycharde florij &  
margere. ffor the soule off  
John cope & wyllm Cope  
and for y<sup>e</sup> soule off master  
Roger flour. and for y<sup>e</sup>  
soule off master Rycharde  
Thymmyngton. *god have merced  
of all soules past & all  
god restow poules*

*Id forma in magnitudine autographi fuit Berj. Cole*

**Warkyn and Jone. And for the  
Henry Waigat. And for the  
soule of Rycharde Florry and  
Margere. For the soule off  
John Cope and Wyllyam Cope :  
And for the soule off Mayster  
Roger Floure. And for the  
soule of Mayster Rycharde  
Thymmylby. <sup>2</sup> God have mercy on  
thes soules, and of all  
Crystyn soules.**

1. The Words Soule of are wanting. 2. These three Lines are in a small hand of the same Age

I am not, by any means, an Enemy to Reformation; but then, I hope, Wickedness will not be called such. No good Man, surely, will either commend Ingratitude, or extoll those that are against keeping up the Memory of excellent Persons; much less will he applaud such as will not let the Bones of pious Men and Women rest even in the Places, where they had raised Churches and Chapells. I could here recount several sad Stories, and some too of Things that have happened within my own Memory. I am not far from a Place, where an eminent Benefactor was forgot almost as soon as dead I am sure within a few Years after his Death the costly Building he raised was pulled down, and his Benefaction looked upon as just nothing. But such Stories will grate. Hints only, it may be, are more than enough. And yet I cannot pass over what is related by an authentick Author concerning, Henry Keble, Grocer, Lord Mayor of London in 1511.

This good Man, besides other Banefactions[19] in his Life time, re-built Alder - Mary - Church run to very Ruins, and bequeathed at his Death, which happened in 1518, a thousand Pounds for finishing thereof, at which time he also gave to highwaies two hundred Pounds; to poor Maids Marriages, one hundred Marks; to poor Husbandmen in Oxford and Warwickshires, one hundred and fourty Ploughshares, and one hundred and fourty Cultars of Iron, & in London to seven Alms-men, six Pence the Week for ever. Yet notwithstanding all this, within sixty Years after his Death, his Bones[20] were unkindly, yea inhumanely, cast out of the Vault wherein they were buried, and the fair Monument railed over him on the North Side of the Quires of the said Alder-Mary-Church, which he had built, was plucked down for some wealthy Person of later times, to be buried therein. But there is one very great Obstacle to a just Commemoration of our famous Ancestors before the Reformation, and that is that there is since that time less Pitie and Compassion than there was then, occasioned by the wofull Decay of Christian Charity. A thing so very notorious, that it is taken notice of by that most celebrated Reformer and Martyr Mr. Hugh Latymer, in his famous Sermon[21] of the Plough:

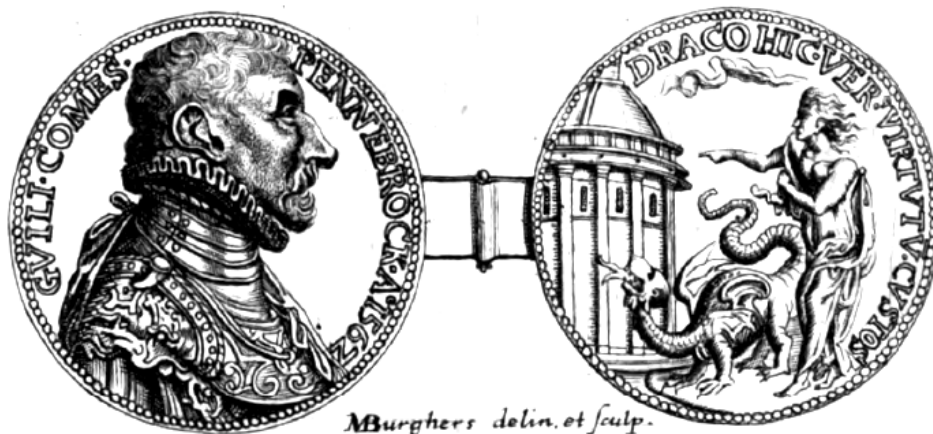
“If you could be content (faith he[22]) to receive and follow the word of God, and favour good preachers if ye could heare to be told of your faultes; if you could amend when you heare of them: if you would be glad to reform that is a myte: If I might see any such inclination in you, that you woulde leave to be merciless and begyn to be charitable, I would then hope well of you.(Londoners are not mercifull) I would then speak well of you. But London was never so it as it is now. In times past, men were full of pitie and compassion, but now there is no pitie: for in London their brother shall dye in the streets for cold, he shall lye sick at their doore begun dock and docke, I cannot tell what to call it, and perishe there for hunger, was there and more unmercifulnes in Rebo, I think not. In times past when and rich man dyed in Lonon, they were wont to help the Poore (The releife of poore scholers by the rich in London is gon.) scholers of the Universities with both with erhibition. When any man died they would bequeath great summes of money towards the reliefe of the poore. When I was a scholer in Cambridge myself I heard very good report of London, and knew many that had relief of the rich men of London, (Charitie is warm cold in London.) but now I can heare no such good report, and yet I enquire of it, an harken for it, but now charitte is waren cold, none helpeth the scholer, nor yet the poore. And in those days what did they when they helped the Scholers? Had they maintayned and gave them livinges that there very papistes and professed the pope's Doctrine, and now that the knowledge of Gods Word is brought to light, and many earnestly study and labour to set forth, now almost no man helpeth to mapntayne them.”

**9) The Art of giving true Representation on Medals and Coyns wanting in the times before the Dissolution. A Medal of the famous Earl of Pembroke in the Reign of Q. Elizabeth. The Ignorance of the Saxons when they first came among us.**

But now notwithstanding our Ancestors, before the Reformation, had so many ways of keeping up the Memory of their Friends and Benefactors, yet they wanted one which hath been much in use since the Dissolution, and that is the true Representation of great and noted Persons in Medals and Coyns. This is an Art much in vogue in divers Countries, and it hath prevailed many Years.

But then in the Monkish Times 'twas wanting in England, otherwise I do not doubt but it would have been put in practice as frequently as it hath been since. Nay I am apt to imagine, that much greater Diligence would have been shewed in this Affair than hath appeared in these more late Times, and that they would hardly have permitted any truly eminent Person to have wanted a Medal; whereas in the Times since the Dissolution there are very few have Medals struck to their Memory, in comparison of the very great Numbers that really deserve them. Mr. Evelyn, a Gentleman very curious and and knowing in this Study, hath enumerated what he could think upon, and he hath not forgot a great many. There is one, however, that I wonder escaped his Diligence. I mean that to the famous Earl of Pembroke in Queen Elizabeth's time. It was lent me lately by my learned Friend Sir Philip Sydenham, of

Brimpton D'Evercy in Somersetshire, Baronet, and I shall take this opportunity of exhibiting a Draught of it here, as it was engraved at the Expense of the same most worthy Gentleman.



It must, indeed, be confessed, that the Heads of our Kings before the Reformation were constantly represented on their Coyns. But, alas! they are all so

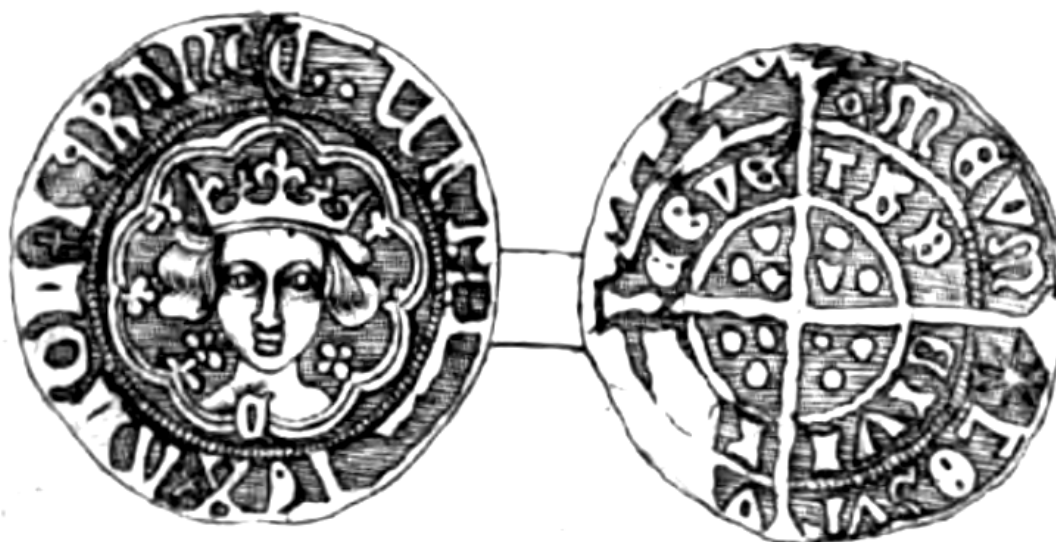
very rude and barbarous, not excepting even that which justifies the best[23] Figure we have now of Ælfred the Great, that very few, if any, are to be rely'd upon as true Figures of their Faces. For after the Romans had left this Isle, and the Saxons had entered it, the Coyns and Medals, that were struck after that Change of Government, were exactly agreeable to the Ignorance of

that People, which was so very gross, that they could hardly read when they first appeared among us, but were beholden, in a good measure, for Instruction to the Britains, as the Britains had been before to the Irish: and this is the reason, as I take it, that the old Irish, British and Saxon Characters are so much alike. Nor can it be said, that immediately after the Norman Conquest our Coyns were more elegant, since nothing is more clear than this, that many of the Post-Norman-ic Coyns are much worse than divers had been in the Saxon and Danish Times. So that considering the Ignorance of the Monks in this branch of Knowledge, I cannot agree with the excellent Author of the following Treatise[24], that there were Coyns and Medals preserved in a Cabinet at Glastonbury, tho' there is no doubt but they would have been very curious in that particular, had the Abbey continued some Years longer.

**10) The Names of the Monsterii formerly on Coyns. A Silver Groat of Edward. IV  
coyn'd at Coventry. The Names of the Architects in former Ages desirable**

Now since in those times, I have been speaking of the Coyns and medals were so notoriously bad, it may seem strange, that the Names of the Monetarii or Minters were so frequently put upon them. But I take this to have been by the Command of the several Princes, rather than by the Choice of the Minters, as the Names of the Mint-Towns were likewise, by the same Injunction, usually put upon them. And both these were done too in Conformity to a Custom, that prevailed among the Romans, after the Roman Empire began a little to decline.

The Discovery of what were Mint-Towns gives Light, in some Particulars, to our History. But it is a matter of wonder to me, that Glastonbury was not in the number of those Places. But it seems they were confined rather to Cities, notwithstanding it had been otherwise in the Saxon Times; and one of these Cities I find to be Coventry from a Silver Groat of King Edward, IV. lately given me by the Revd. Mr. William Alsop, M. A. and Fellow of Brazen-Nose College, which because 'tis a Rarity, and not mentioned by our Antiquaries, I shall here beg leave to insert. But then the mention of the Names of the Minters is but of very little Service in our Antiquities, and therefore 'tis not material to be curious about them.



I wish that, instead of this Piece of knowledge, we had had Accounts of the Names of the several Architects, that were employed in the famous Buildings before the Reformation. It is pity, methinks, that such eminent Men should be forgotten. We are sensible every day of the Veneration due to the. Memory of Inigo Jones. And I hope Sir Christopher Wren's Memory will be always preserved. It was certainly a Fault in former Times, not to transmit to Posterity the Names of the Architects, employed at Glastonbury and elsewhere. Many of those Buildings were stupendous. We may guess at those that are destroyed by such as now remain, as we may also from the descriptions left in our Records. All that see King's-College Chapell in Cambridge are struck with Admiration, and most are mighty desirous of knowing the Architect's Name. Yet

few can tell it. It appears, however from their Books at King's-College (as I am informed by my Friend Mr. Baker, the learned Antiquary of Cambridge) that one Mr. Cloos (Father of Nich. Cloos, one of the first Fellows of that College, and afterwards Bishop of Litchfield) was the Architect of this Chapell, (tho' Godwin says[25] the Bishop himself was the Master of the King's Works here) as far as Henry the sixth's Share reacheth, and Contriver or Designer of the whole, afterwards finish'd by Hen. the VIIth. and further beautified by Hen. VIIIth. It would be a Satisfaction to those, that view our famous Divinity School at Oxford, if they knew the Architect, and it is a Pleasure to me to find that Thomas Holt of York was the Architect of the new Schools at Oxford; which Thomas Holt had a Daughter, that was married to Samuel Radcliff Mailer of Arts of Brazen-Nose College, who died 20. Dec. 1649. æt. 30. and was buried in Holywell Church-yard near the Church Door, being the Son of John Radcliff of Chester Gent, The said Samuel Radcliff had no Issue by his wife whose Christian Name I do not know, but find that she afterwards married William Whelpdale.

Plain Spires were mightily in fashion in Edward the third's time, and ma-y of them were beautiful! And rais'd very high; but little is known about the Architects. They have indeed a Tradition at Shottesbrooke in Berks, that the Architect[26] of the pretty, neat Spire, (something above 50 yards in height) of that Place was dashed in pieces by a fall from the Top of it, just as he had finished his Work, and that he was buried under the Spire, (which being very much torn and shattered, the upper part of it was renewed about an hundred Years since, tho' the Work is not near so good as the old Work) with a Stone (without Inscription) in Shape of a Coffin over him which Stone is still lying in the Church-yard, is exactly in the same Form with the Marble[27] Grave-stone digged up in the Cellar of the Queen's Arms Tavern in Saint Martin's Le-Grand Lond. A 1672. and occasions much Speculation to all in those Parts that know the Story. But what the Name of this unfortunate Man was, I have not yet been able to discover.

**11) The Expenses of each Foundation formerly kept in particular Books  
assigned for that purpose. Such a Book now to be seen in  
Corpus Christi College in Oxford.**

The most likely method, I can think of, to find out the Names of such Architects would be, to consult the Books containing the Expenses of each Foundation. But there are very few Books of this kind now in being. And yet they were carefull formerly to have such Books drawn up, and they were commonly lodg'd in the Treasuries of Colleges. 'Tis of moment in several respects, to consult such Books. I have seen that in Corpus Christi College Library in this University, and Find by it, that the whole Espenses of building that College came to £6971. 17s 8d. It was shew'd me by my learned Friend, the Reverend Mr. Thomas Potter, B.D. then Fellow of that College. I perused it with much Satisfaction, and took some Notes out of it, which I shall publish[28] at the End of this Work, for the sake of those that are inquisitive into the Prices of Things in several Ages. Our Ancestors as they were generous, so they were likewise frugal, and instead of lavishly consuming what they had, they were diligent in laying up what they could spare for the Poor.

They also provided themselves of honest, faithfull, and able Artists and Workmen to carry on their Buildings, the Expenses of which were, in this respect, more considerable than they would be now, if we were in the same Circumstances, because most of them were curiously adorned with painted Glass. Which as it was very ornamental, so it was of great use. What light would it give to our Accounts of Glastonbury, if we could now see the Windows that were there in old time, in which the History of Joseph of Arimathæa and his Companions coming thither and settling there, was depicted? Nay, what Encouragement would it be to virtue, to find a great Number of other Historical Passages neatly done in the Glass of that Place, and most carefully preserved still destroyed by such as stuck at no Wickedness to gratify their lusts?

Were there no other Instance of the use of such Glass to the West Window, that was formerly in St. Marie's Church in; the University of Oxford, were sufficient Proof, in which Window was painted, the whole History of King Ælfred's restoring that University, and many "ancient and



laudable Customs were cleared and explained by it. From this Window a Controversy between the Doctors and Masters was decided, namely whether the Masters were to be covered in Convocations and Congregations, and 'twas carried in behalf of the Masters, from the Painting in that Window, in which they were represented covered in such Assemblies.

## 12) The Religious Houses adorned with good Libraries

Had there been nothing else curious at Glastonbury to be seen but such Glass, that would have been sufficient to have drawn Multitudes thither; as such Glass would have likewise induced great Numbers to have flocked to other Religious Places. But there were many Arguments besides for such Visits; and it was none of the meanest, that they had excellent Libraries. King Offa gave a noble Library to the Church of Worcester. So Heming, a Monk of that Place; informs us in the Chartulary of Worcester, which I have quoted above and which he drew up in the time of William the Conqueror, and is thus intitled, As I find by a MS. of it in the Hands of my learned Friend Richard Graves, of Mickleton in Gloucestershire, Esq.:-

*Liber de terris & redditibus Monasterii Sanctæ Mariæ in Wigornia civitate, ab Hemingo, ejusdem Monasterii Monacho, tempore Gulielmi Conquestoris, jussu Wolfstani tunc Wigorniensis Episcopi, conscriptus, in quo continentur plurimæ Merciorum Regum aliorumque Chartæ Latinæ & Saxonice vetustissimæ.*

At the same time the King gave two fine Gold Bracelets, which were also preserv'd in the Library among other Curiosities.

*Insuper dedi (saith the Chartulary) ad predictam ecclesiam bibliothecam optimam, turn duabus armillis ex auro purissimo fabricatis, conditione facta inter meo Episcopum, ut memoria anime mee in predicta ecclesia fit in eternum.*

Leland gives[29] us a very honourable Account of the Library at Glastonbury; and at diligence was used there composing and transcribing good, Books, may be learned from what the Author of the following Short History hath observed. The Chronicle of Glastonbury, spoke of by Bower, in his Supplement to Fordun, was a most noble and authentick Work; yet 'twas burnt by the Order of Henry Duke of Lancaster (whose Father John of Gaunt died of the foul Distemper[30]) because it appeared from it, that he was an Usurper. Nor were they less diligent in other Religious Houses. John de Bruges, Monk of Coventry, writ a vast deal for the use of Coventry Church, as is clear from a MS.[31] that I have seen and perused in the Bodleian Library, and many Instances of the like nature may be produced from the same and other Libraries.

The Keepers of these Libraries were Men in holy Orders, and used to commemorate the Benefactors to, them much, in the same manner tis the Chaplain or Librarian of the University of Oxford is directed to do in the old Statutes[32] of the said University

## 13) The Worth of the Author of the following History of Glastonbury The Exactness used in the Publication of it.

At Cambridge they have got a MS.[33] in which is a Catalogue of the MSS. that were in the Library of Glastonbury in the Year 1248. Which Catalogue, and many other Things relating to Glastonbury, may be of service hereafter to such as shall undertake a large History of this Place; and 'tis to that Work, that shall leave a nice discussion of divers curious and usefull Points concerning the Abbey of Glastonbury, and shall, at present, content myself with the ensuing Short History, that was drawn up by one of those virtuous and learned Gentlemen that I have had the happiness of being acquainted with. When the pious Author first put it in to my hands, I read it over with as much delight as I have done any thing whatsoever upon the Subject of Antiquity, and I was earnest with him to print it.

This at last he condescended do, (tho he had even before come to a Resolution to do it) upon condition I would conceal his Name, and make such Additions and Alterations as I should see proper. I very readily comply'd with the first Part of the Request (for I well knew his great Humility and Modesty) and should have proceeded to gratify him in the other, did not I (upon mature Deliberation) apprehend, that it would, be more acceptable to give it as it was penned by the Author, who, however, hath been pleased to speak more honourably of me, than I am conscious to my self deserve. What he observes about the Glastonbury Thorn put me in mind of what Mr. Ashmole hath written upon it, in a Paper I have among the MSS. given me by my very learned Friend Dr. Thomas Smith, which Paper I have subjoyned in my Appendix.[34] But tho' I have made no Additions to this excellent Discourse (excepting here and there a Note, which I have distinguished from the Author's own Notes by the Letter H) yet! cannot, but here acknowledge (1) that that Great Man, the Reverend Mr. Thomas Baker of Cambridge, was pleased, whilst the Book was under the Press, to send me something curious relating to this which shall be placed by me in the Appendix, for this particular reason, because we learn from thence, that Pope Innocent III. limited the Number of Monks of this House to sixty. (2.) That since I writ the Note relating to the Priory of Poghley, (in the Parish of Chadleworth in Berks) printed in p.327 my ingenious Friend Mr. Calvert communicated to me the Charter of Henry Tubbeney mentioned in that Note, which I shall therefore insert here:

**Omnibus Christi fidelibus, ad præsens scriptum pervenerit, ego Henricus de Tubbeney salutem in Domino. Noverit universitas vestra, me, pietatis, intuitu & pro salute animæ meæ, & pro animabus patrum mei Henrici de Tubbeney & Johannie matris meæ, & Isabellæ uxoris meæ, & omnium puerorum meorum, & pro animabus .adæ de Katmere, & Marie uxoris ejus omnium antecessorum meorum, successorum meorum, & concessisse, & hac præsentis carta mea confirmasse Waltero, filio' Thomæ præpositi prohomagio & seirvicio suo, sex acras arabiles in villa de Deinecheswrth, cum pastura unius malis cum aberiis meis in villa de Denchiswrth. Præterea concessi eidem Waltero quandam domum, quam Eva & Agnes aliquando de me tenuerunt, in eadem villa, quarum una acra jacet West Ine Peale Into lambroc "Una acra." una acra in ye Northlongelande inter acram Reginalde que dicitur Habedacra, & duas acras Stephani, una acra ad fontem in boriali parte, una acra super Benhulle ad finem de Medacra, quæ extendit in stratam, una acra sub crofto Stephani, una acra versus Crouputte juxta acram fabri in parte boriali tenend & habendum prædictus sex acras terræ, cum prædicta domo & pastura, de me & heredibus meis dicto Waltero & heredibus suis, vel ejus assignatis, excepto loco religious, libere, quiete, plenarie, & integre, reddendo inde annuatim michi & heredibus meis ipsi & heredes sui vel assignati unam libra piperis ad festum beati Michaelis, pro omnibus secularibus serviciis, michi & heredibus meis pertinentibus. Et sciendum est, quod prædictus Walterus & heredes sui, vel ejus assignati, invenient cotidie in ecclesia beati Jacobi de Denchif wrth unam lapandum ardentum corum altari beatæ Marie ad omnes horas canonicas, & duos cereos duarum librarum ad majus altare ad festum beati Jacobi, qui domissicis diebus & præcipuis festis ardeant, & duos cereos duarum librarum ad Annunciationem beate virginis ad altare ejusdem, & in quolibet sabbato quando de beata virgin sit servicium ardeant. Vole autem, ut per visum heredum meorum provideatur, ut idem luminare in præfacta ecclesia, ut prædictum est inveniantur. Pro hac autem donacione, concessione & cartæ meæ confirmacione dedit michi dictus Walterus quadra aginta solidos sterlingorum in gersumam. Et ego dictus Henricus & heredes mei omnia prædicta dicto Waltero & heredibus suis, vel ejus assignatis contra omnes mortales warantizabimus. Et ut hæc mea donacio, concessio & cartæ meæ confirmacio rata & stabilis imperpetuum permaneat, hanc præsentem cartam impressione sigilli mei roboravi. His testibus: Elia de Bagenore, Simone de Fakelare, Nicholao de Middiltone, Rogero de Widewer, Thoma de Draytone, Sthephano de Denchiswrth, Ricardo de Mora, Willelmo de Cheveliswelle, Willelmo de Stiventone, Wareno de Hida, Willelmo de Mora, Johanne clerico Manetinge, & multis aliis.**

The Seal of Henry Tubbeney in Green Wax appendant. Indors'd in a late hand,  
Carta de terris perquisitis vocatis Sarys Bond in Dencheworth

I know not also whether it may not be here proper to add, that the Impropriation of the Rectory or Parsonage of St. John Baptist Parish in Glastonbury is in the Bishop of Bath and Wells, and the Church served by a Vicar or Curate at a very small allowance. That Bishop Ken resolved to increase it upon renewing with his Tenant, but they could not agree, and the Tenant tempted him often with the Fine before his Deprivation, to no purpose. That his Successor, Kidder, took it, without any farther Provision for the Church. And lastly, That the last Session of Parliament *An.* 1721. an Act [35] passed for inclosing Glastonbury Commons, which the present Bishop would not consent to without an Augmentation for the Church.

As I was transcribing this History, there came to my hands a thin Folio MS. fairly written on Vellum, containing the Endowment and Orders of Sherington's Chantry founded in Saint Paul's Church, London. 'Twas communicated by my Friend Dr. John Thorpe of Rochester, who is a learned Physician and Antiquary. He borrowed it for my use of Sir Edward Filmer of East Sutton in Kent, Baronet, who is a very worthy Gentleman, and readily and freely gave me leave to publish if I should think fit. Stowe, in his Survey of London[37] (edit. 1603) mentions Sherington's Library (pag. 329.) Chapell (p. 330.) And place of Burial (p. 338). At the Beginning of the MS. on a blank Leaf, is the following Inscription in small Letters; which is, probably, a Copy of Sherington's Epitaph:

**Pray for the soule of Waltere Sherington, late chauncellare of the Duchery of Lancashire and some of the Residences of this cathedrale chirch of Sauncte Paule. Which in his life began this library, to Me edification of clerks, and incresen of christen faith. And the same library, this chapell, and a chambire, for two chauntre prestes by him founded the executoures of the saide Waltere of his goodes performed and made. Which Waltere died the first day of February in the yeere of our Lorde 1448.**

Stowe seems to have seen and perused this MS. and I am much mistaken if the said Inscription at the beginning of it, was not written by his own hand. 'Tis no wonder, that mention is made, in this Piece of divine Offices in Cemeteries or Church-yards, since it was a common thing in old time; for which reason 'tis, that Marriages before the Reformation used to be solemiz'd in the church-yard before the Church Door! Hence Chaucer in the Wife of Bathe's Prologue:

**Thanked be God, that is externt on side, outbounds at chirche dore habe I had five.  
For I so often habe wedded be.  
And all were worthy men in her degree**

Mr. Selden hath given us in his Uxor Ebraica[38], the ancient Forms of Marriage, according to the Missals of Sarum and York, and there is no doubt, but he would also have given, at the same time, the Form that is the Missal of Hereford (for they all three differ) had he met with this Missal, but since 'tis wanting in him, I shall, for that reason, beg leave to insert it (in my Appendix [39]) out of a Copy (which is a wonderfull Rarity) that was printed in fol. on Vellum at Rhoan in the Year 1502.

## **15) Much about the same and with Dr. Plot's time**

Dr. Thorpe also communicated to me Dr. Plot's Letter to the Earl of Arlington concerning Thetford. This I have likewise here published, the Author being a good Antiquary as well as a famous Naturalist[40]. It was lent, to Dr. Thorpe by the learned Mr. John Burman, the Author's Son in Law.

**Oxford Aug. 2. 1722.**

## Notes to Publisher's Preface

1. Q. Curtis f. 81 b. Edit. Antv. 1584. 8vo. 2. See my Appendix to this Work, Num. I.
2. At the End of Thorns Sprotti Chronica,
3. Itin. Vol. VII. p. 6r.
4. vol. II. p. 91. and Vol. IX. p. 168.
5. See my Appendix, Num. 5.
6. E Codice MS. penes amicissimum virum Joannem Powell, de Sandford, Armigerum.
7. L. I. C. IX.
8. Ibid.
9. Chron. Sax: p. 10
10. See my Appendix to this work, Num. II.
11. See my Appendix, Num.
12. See my Appendix to this Work num. 1V
13. Leland's Coll. Vol. II. p. 330.
14. Sir James Ware's dissq. de Hibernie & Antiquitatib Ejus, Ed. Primræ page 95.
15. Godwin de Præf. p. 430. 16. Carew's Survey of Cornwall, f. 108. B.
16. See my Appendix, Num. VI.
17. E. Coll. Notris MSS. Vol. LXXXIV p. 32
18. These three words are in a later hand.
19. Stow's Survey of London, p. 89. See also Fuller's Worthies; P. 33
20. Stow's Survey, p. 267. See also Fuller loc. Cit.
21. Preached in the shroudes at Paule's Church in London, Jan. 7. 1548.
22. In the said Sermon. See his Sermons 18.a. Ed. Lond. 1578. 410
23. At the beginning of Sir John Spelman's Life of King Æfred, that I first published in English, the Language in which it was written by the Author.
24. See pag. 68.
25. De Præf. p. 378.
26. Leland's Itin. Vol. V. p. 113

27. See my Appendix to this Work, num. VII

28. See my Appendix, Num. VIII.

29. See Collect. Vol. VI. p. 87

30. See my Appendix to this Work, Num. IX.

31. See my Appendix Num. X

32. See my Appendix, N. XI.

33. Catalogus librorum MSS. Anglia & Hib, Tom. 1. Par. 3. pag: 96.

34. Num. XII.

35. See my Appendix, Num. XIII

36. The Act is intituled, An Act for inclosing Glasstonbury Commons, in the county of Somerset.- In it are these three Clauses relating to St. John Baptist Parish, always and it is hereby "**Declared and enacted, by the Authority aforesaid**, That nothing herein contained shall extend, or be extend, to prejudice any Right or Interest which the Lord Bishop of Bath and Wells, the Impropiator of the rectory or Parsonage of St. John Baptist Parish in Glastonbury aforesaid, or his Lessee, hath, "have, or may have, to any Tythes which shall belong, or may accrue, to them, or either of them, out of the New Inclosures hereby to, be made; and that Impropiator, or his Lessee, for the Time being, shall have and receive all Tythes of what kind soever of and from the said New Inclosures, as be is or shall be by Law intituled to have and receive, as Rector or Impropiator of the said Parish; notwithstanding any *Modas*, or Pretence of *Modus* or Composition, in any other Parts of the said Parish, or any Exemption whatsoever.

**And whereas** there is but a mean and insufficient Maintenance or Provision for the Curate of the said Parish of St. John Baptist in Glastonbury **Be it therefore Enacted**, by the Authority aforesaid, That a certain Part or Quantity of the said Commons or Tracts of Land, containing Ten Acres, shall on or before the said First Day of June, in the Year of our Lord One thousand Seven hundred and Twenty Three, at the proper Costs and Charges of the said Owners and Proprietors of the said Commons, be divided, allotted, set apart, and fenced, ditched, and inclosed by any Three of the said Commissioners herein named, together with Three other Persons to be nominated and appointed under the Hand and Seal of the Lord Bishop of Bath and Wells, or his Successor for the Time being, who are hereby empowered to perform the same, as and for an Augmentation or better Provision for the Curate of the said Parish Church of "St. John Baptist in Glaston, and his Successors Curates, to be held and enjoyed in Severalty by him and them for Ever.

**And it is hereby further Enacted**, by the Authority aforesaid, That the said Bishop of Bath and Wells, the Impropiator of the Rectory or Parsonage of St. John Baptist in Glastonbury, for the Time being, or his Lessee, as the said Bishop or Lessee shall be respectively possessed or intituled to the Tythes of the said New Inclosures, shall, for a further Augmentation and better Provision for the Curate of the said Parish Church of St. John Baptist in Glaston; pay or cause to be paid unto the Curate of the said Parish, and his successors, for the Time being, Yearly and every Year the full Sum of twelve Pounds, of lawful British Money, out of the Tythes that shall or may arise out of the said New Inclosures hereby to be made, free from all Taxes whatsoever.

37. See my Appendix to this Work, Num. XIV.

38. Lib. II. c. XXVII. 39. Num. XV.

**A Little  
MONUMENT  
To the once famous  
ABBEY and BOROUGH  
OF  
GLASTONBURY.**

**Or,**

**A short Specimen of the History of that ancient Monastery  
and Town, giving an account of the Rise and Foundation of  
both.**

**To which is added,**

**The Description of the remaining Ruins, and of such an  
Abbey, as that of GLASTONBURY is supposed to have  
been; with an Account of the miraculous Thorn, that blows  
still on Christmass Day, and the wonderfull Walnut Tree,  
that annually used to blow upon St. Barnaby's Day.**

**Together with an Appendix, consisting of Charters and  
Instruments, to strengthen the Authority of what is related.  
Whereto is annexed, the Life of King Arthur, who there  
lay'd buried, and was a considerable Benefactor to this  
Abbey.**

**Collected out of some of our best Antiquaries and  
Historians, and finish't April the 28th. 1716.**

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## THE PREFACE



In title this Treatise, **A little Monument**, because the History of the Abbey is, in a manner, buried in it's Ruins; and I call it, A short Specimen of the History of Glastonbury, because I know abundance more than I have said of it may be added to it: but, for want of Books, I could go no further. However, I hope here is a Foundation layd, for some abler Person, and one better stored with Books than I am, to build on: which is my chief aym and Design of throwing it upon the Press. I thought 'twas pity, the, first Place of this Kingdom, that received the Gospell, should be so little known to the very Inhabitants of the Place, for they have but a very unperfect Notion of it. And cannot learn, any body else hath undertaken to inform them if it, and that has put me to try what I could make of it. I considered Mr. Southouse's, *Monasticon Favershamiense*, and Mr. Davies's, or rather Mr. Mickleton's, *Ancient Rites and Monuments of Durham* (both Books of the like Subject met with so good a Reception, that there is scarce one Bookseller in twenty in all London that hath a Copy of them, which two Books have been of great use to me, particularly in my describing this Abbey. For all the Help I had otherwayes was only from the two Cutts I met with in the Monasticon, and the two flight Views I made of the remaining Ruins, when it was the least of my Thoughts to make my little Remarks publick.

I began this little Specimen in September 1714, and had finished it in a Month's time, but that I expected the coming out of Leland's Collectanea, which the ingenious and learned Mr. Hearne, Under Librarian of the Bodleian Library of Oxford, set forth last Winter. I cannot mention, his Name without a particular regard, he having furnisht a Friend of mine with the 2nd. and 3rd. Volume of Leland's Itinerariurn, which, with the Collectanea has been of (vast use to me in several Places. For from the Itinerarium I recovered the Names of five Chapells in the Abbey Church, and the Names of all I have mentioned that layd either there, or in the Park Church St. John Baptist, buried and also a great deal of what I have sayd of the Town of Glastonbury. From the sixth Volume of the Collectanea I had Mr. Willis's Catalogue of the Abbats, and from the fifth most of what I have sayd of King Arthur.

I have all along used Protestant Authorities, excepting only where I find Protestants not concurring with Saunders, Reyner and Cressy. And the reason why I prefer their sentiments before Protestants is, because Saunders lived at the time of the Dissolution, being a Fellow of New College in Oxford in 1548. which was but nine Years, at most, after the Dissolution of this Monastery[1], and Reyner and Cressy were both Monks of the same Order that the Monks of Glastonbury were had better Opportunities of knowing, and (in all likelihood) did know, more



of the matter of Fact than Mr. Wood or Mr. Willis could know, it being more their Business to inquire into it: and therefore I report from Saunders and Reyner, that there were 100. Monks, or thereabouts, in this Abbey, when it was suppress, whereas Mr. Wood [2] says, there were but 47 Monks in the House when Abbat Whiting was chosen Abbat, which was but 16 Years, at most, before the Dissolution of the Abbey, and it is scarce credible they should increase in so short a time to be double that Number. And for the same reason, in my Marginal Notes upon Mr. Willis's Catalogue of Abbats, I seem to doubt, whether Thurston the Norman Abbat expended great Summs on his Abbey, as his Successor Herlewinus did, because Reyner mentions the Disorders that Thurston committed, and says nothing of his making any amends.

I once resolved not to print the Charters and Instruments in my Appendix, but to content my Self with what I had extracted out of them, and quoting the Books, where they might be found. But when I considered the extraordinary Thing I would require (in the Age we live in) more than my bare Quotations, to gain credit with abundance of people, I changed my Resolution and thought proper to print them by way of Appendix. Four of the Charters are taken out of the Monasticon, and such Credit bath that Work received from the Integrity of Mr. Dodsworth and Sir William Dugdale, the Authors thereof, of, that James Wright, of the inner Temple, Esq;, who hath epitomized it, says, in his Preface to his Abridgment of it, "that he is credibly informed, That it hath been admitted as a good circumstantial Evidence in the Courts of Westminster, when the Records therein transcribed could not, upon diligent Search, be otherwise found."

And I presume few unbiased and impartial Readers will disallow of Doctor Harpesfield's Authority, from whence I draw King Henry the second's Charter, or except against Mr. Sammes's Credit, out of whom the Inscription, which was fixt in the (Abbey Church, is taken. And because People are not very easy of Belief at present, that I also have drawn an Abstract of King Arthur's Life, many People questioning, whether there ever was any such Person; whereas I find him (and that by unquestionable Authority) to have been buried in the Abbey Church here, and to have been to this House a very considerable Benefactor.

And something also seems necessary to be premised about the Monks, who were the Inhabitants of the Abbey, least this little Book fall into the Hands of such as know as little of Religious, as they know of the History of Glastonbury. For in the Book it self I have sayd but little of them, and mentioned them only by the by. Such Readers then may please to know, they were a Society of Men, that withdrew themselves from the World the better to serve God, and made a Profession of voluntary Poverty, (that is to say, to live without Propriety) of perpetual Chastity and of Obedience to their Superiors, which that they might the better keep up to, they obliged themselves to follow the Rule of St. Benedict, and thence they were called Benedictines. They wore all the fame fashioned Cloaths, which were black and of the same Stuff. They renounc't the debaucht World and all it's alluring Vanities, and applyed themselves, in their little Cells, to Piety, Contemplation, Study and Mortification. For whatever time was not spent in the Quire in divine Service; in the Hall for Refection; and in the Garden and Common Room to recreate their Spirits an Hour after Dinner and an Hour after Supper, was thus spent if they were well, and not in Office; or else employ' d in the Library or **Scriptorium** to benefit the Publick. My Reader is further to know, That these Monks of Glastonbury kept a Free School, where Poor Men's Sons were bred up as well as Gentlemen's, and were there fitted for the Universities: That they had a Place in their Abbey called the **Eleemosynarium**, where the Poor were daily relieved; and they were so good Landlords to their Tenants, that their Rent seemed an Acknowledgment more than a Rent, and their Leases to them were almost as as good to them as Fee simple: such was the Charity and Goodness of these Monks to their Neighbour, and their Rigour and Severity to themselves. I therefore shall conclude with Mr. Aubrey in his Introduction to his Survey of North Wiltshire, where speaking of this kind of Societies he says:-

"That it is a Sarcasme, more malicious than true, commonly thrown at the Church-men, that they had too much Land. For their Constitution being in truth considered they were rather Administrators of those great Revenues to Pious and

Publick Uses than Usu-fruetuaries. As for themselves, they had only their Habit and competent Dyet,"

I think I need add here no more by way of Preface, since the first Paragraph of three of the Heads treated of in this little Specimen is a sort of Preface to what there follows, excepting that this Abbey, was one of several[3] which were never surrendered to King Henry the Eighth's Commissioners, but was suppress and seized on by Violence, by the Authority of the Act Parliament for dissolving the rest of the Religious Houses which remained un-suppress. Nothing remains further for me to do by way of Preface, but to beg pardon for any Mistakes or Oversights I may possibly have committed, and to assure my Reader, if he meets with any such, they are not wilfull ones.

## Notes to Preface

1. Saunders must be a stubbed Boy, if not a Man, at the Dissolution of Abbeys, therefore what he reports, probably, was from his own knowledge.
2. Athenæ Oxon. Part. 1. col. 640. Apostolatus Benedict. Tract. 2. pp. 144, 145,
3. Redding and Colchester Abbeys were also thus seized.





# A little Monument

To the once famous Abbey and Borough of  
**GLASTONBURY**  
Or  
A short Specimen of the History of that ancient  
Monastery and, Town,  
giving an account of the Rise and Foundation of both,  
&c.  
majorem Dei gloriam

## 1) The Occasion of this treasure



**Y** Curiosity having led me twice to Glastonbury within these two Years, and inquiring there into the Antiquity, History and Rarities of the Place, I was told by the Inn keeper, where I set up my Horses, who rents a considerable Part of the Inclosure of the late dissolved Abbey:-

"That St. Joseph of Arimathæa landed not far from the Town, at a Place, where there was an Oak planted in memory of his landing, called "*the Oak of Avalon*": That he and his Companions march'd thence to a Hill, near a Mile "on the South side of the Town, and there being weary rested themselves, which gave the Hill the Name of "*Weary all Hill*": That St. Joseph stuck on the Hill his Staff, being a dry Hawthorn Stick, which grew and constantly budded and blow'd upon Christmass Day, but, in the time of the Civil Warrs, that Thorn was grubb'd up; however, there were in the Town and Neighbourhood several Trees raised from the Thorn, which yearly

budded and blow'd upon Christmass Day, as the old Root did: That the old Abbey was built in honour of St. Joseph's coming thither:

That the last Abbat of it, whose Name was Whiting, was either hang'd on, or tumbled down in a Barrel, a very steep Hill, on the North East side of the Town, called the Torr, for building the great Kitchen (which is still there standing) and saying, he would keep as good a House as King Henry the Eighth himself should: And that St. Bennet's Church, one of the Parish Churches there, was the first Church, wherein the Gospel was preached in England."

Finding my Landlord's Relation imperfect, and knowing him to be mistaken in some Particulars; at my Return home, I turned over what Books I had, that treated anything of Glastonbury, and collecting together what I can meet of it, I resolve to print it, hoping it may encourage some abler Person, and one better versed in Antiquity than myself; to enlarge upon it. I find then,

**2. St. Joseph of Arimathaea**, that noble Senator, so honourably mentioned by the four Evangelists, for asking and obtaining of Pilat the Body of our Saviour Christ, and afterwards burying it, was, for that noble Acton, imprisoned in a close Prison by the Jews, the very Night he performed that Christian Duty, and was thence miraculously<sup>[1]</sup> delivered by an Angel the Night of our Saviour's Resurrection, which so enraged the Jews, that, they not only turned him, with St. Lazarus, St. Mary Magdalen, St. Martha, out of Jerusalem, but, putting them in an open Vessel, without Sterne or Tackling, they<sup>[2]</sup> turned them to Sea, where, by God's Providence, they were driven to Marseilles, a City of France upon the Mediterranean, whence St. Joseph came into Great Britain, where after he had preached the Gospel he dyed.

## Notes

1. Spondan's Epitome of Baronius, A.D. 34. N. 55.

2. Idem A.D. 35. N. 1

**3. The Antiquities of Glastonbury** and old Historian's tell us, that he came hither in or about the Year of Christ 63, and that he brought over with him 12 Companions, whereof one was his Son, called also Joseph. protestant Authors say, he was sent hither by St. Philip the Apostle; but Papists will not allow it, and say, he was sent by St. Peter, and though they own St. Joseph and his Companions, to have bin St. Philip's Disciples, yet they deny, that St. Philip ever was in Gallia, what we now call France, and say he suffer'd Martyrdom at Hieropolis, a City in Asia, in the Year of Christ 54 nine Years before St. Joseph's coming hither; whereas St. Peter suffered not 'till the Year 69 which was six Years after St. Joseph's Arrival in Great Britain. But leaving this matter to such, as love Dispute and Contention, we will proceed with our Story.

**4. There is an old Book called Sanctus Graal**, quoted by some Authors, that saith, St. Joseph, what of the one Sex, and what of the other, brought over with him 600 Persons, amongst whom (besides his Son Joseph above mentioned) <sup>[1]</sup> were his Wife, his Nephew Helaius, from whom (it says) our renowned King Arthur was descended, and a Kinsman whose Name was Peter, from whom one Loth descended, who married King Arthur's Sister: That St. Joseph was a King, Rex Orcanie, King of Orcania; and that divers of this his great Retinue were Persons of the first Rank, some whereof were also called Reges, Kings, &c. But Mr. Cressy<sup>[2]</sup> tells us, this Book is not to be relyed on. Leaving therefore this Matter as doubtfull, I will go forward with what I may report with more Certainty.

## Notes

1. Broughton Eccl. Hist., cap. 25. p.124.

2. Creffy's Church History lib

**5. Mr. Broughton[1] from the Antiquities of Glastonbury** tells us, that the first landing of St. Joseph in this Island, was in Venodocia, now called North Wales, where he and his Companions preaching the Faith of Christ, were not only denied all necessary Things for their Relief and Sustenance, but their Doctrine rejected, and themselves committed to Prison by the King or Prince of that Province, a Pagan Infidel. But he and his Associates being freed of their Imprisonment by the great Mercy and Providence of God to them, and seeing how fruitless a Business it was like to be, to make any longer stay amongst that (then) so obstinate and obdurate a People, he came into that Part of the Island, called then Loëgria, now England.

### Notes

1. cap. 2, 2. Eccl. Hill cap. 25. p. p. 125 & cap. 26. p 127. 3. Cressy lib. 2.. cap. 3. p. 22.

**6. At his first Arrival here,** he assumed the Confidence, to repair to the then British King Arviragus, to whom he gave an account of the design of his journey, which was to bring the happy News, and to offer the only assured Means of eternal Happiness to all that would embrace it. This Message, gravely and modestly deliver'd by one, filled with the Spirit of God, and also of a venerable Presence; one that renounced all Worldly Designs of Power or Riches, Professor of a Religion sufficiently recommended in that it deserved the Hatred of Nero, a Prince then infamous beyond any ever mentioned in former Histories; so wrought, upon Arviragus, that he not only gave them leave to convert[1] and save his Subjects, but also extended his liberality so far, as to afford them a Place of Retreat, commodious for their quiet and holy Devotions, and sufficient for their Sustenance; that without Distraction and Solitude they might attend to the Worship of the true God, and the Instruction of all those that were willing to take it.

### Notes

1. Cressy lib. 2. cap. 4. p. 23.

**7. The Place Arviragus assigned** them was an Island,[1] rude and uncultivated, called by the Britains, for the colour of it, Iniswitryn, that is, the Glassy Island, compass'd by the Bay full of [2] Woods, Bushes and Fenns, situated in Somersetshire. In succeeding time, being clear'd from Briars, drain'd and cultivated, it was by the Inhabitants named Avallonia, [3]. for the Plenty of Apples and other Fruit growing there. But in after Ages, when the Saxons had possessed themselves of those Parts, they resumed the former Title, and called it in their own Language Glaston or Glascon.

### Notes

1. Id. Ibid cin.

1. Broughton cap. cap. 129

2. Cressy fry lib. a. C.

3. .Avallon in Britifh signifies Apples

**8. Mr. Broughton 'saies** it is a continued Tradition of the still Inhabitants of Glastonbury, that when St. Joseph and his Companions came into England out of North Wales, they divided themselves into divers Companies, and that three only at first went to Iniswitryn, whereof one was St. Joseph [1] himself: That he and his Companions coming tired and weary to a Hill, within half a Mile of South West of where Glastonbury now stands, rested themselves on the Ridge thereof, for which reason that Hill to this very day is called Weary all Hill, and that in the very Place where they rested there sprung up a miraculous Thorn Tree, which every Year at Christmass in the coldest Year and Weather, Frost, Snow or whatever else, never failed budding forth Leaves and Flowers, of which Thorn I design to say more hereafter, being unwilling here to interrupt the course of my Story.

**Notes**

1. Eccl. Hitt. cap.26. p.12.7.

**9. When the rest of these holy Men** understood where St. Joseph and his two Companions had their Settlement, they likewise [1] repaired thither, and being all got together, and having earnestly implored the Help of Heaven, where to make their Stay and Abode, they set up their Rest in the adjoining Place, where the late Abbey of Glastonbury stood. A little while after they had been there, they were admonish't by St. Gabriel the Archangel [2] in a Vision, to build a Church in honour of the Holy Mother of God and Perpetual Virgin Mary: upon which they immediately built an Oratory of bark't Alder or wicker Wands, winded and twiled together, with a Roof of Straw, or rather, after the nature of the Soil of that Neighbourhood, of Hay or Rushes, a Cut of which Oratory, together with it's Dimensions and Church-yard belonging to it, I will here present the Reader for his further satisfaction.

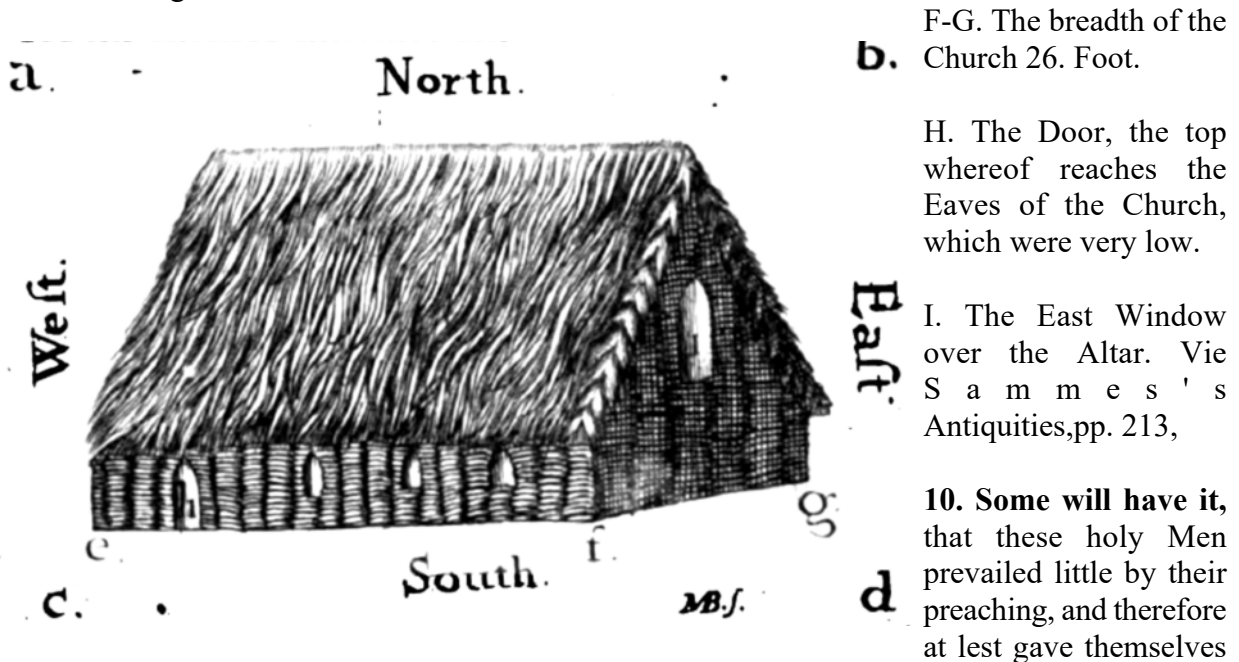
**Notes**

1. Id. cap. 28. p.136. ;Broughton ut fupra cap. 26. p. 127,-11288

2. Idem cap. eodem, p. 129. Cressy lib. 2. c. 7. & Monst. Angl. Vol. I. p. 1. Fuller's Church Hist. Cent. I. n. 13. p.7.

a. b. c. d. The Compass of the Church-yard, the Extent whereof is not certainly known, but large enough to contain 1000. Graves.

E-F. The length of the Church 60. Foot.



wholly to a Monastical and Solitary Life. But this is a Notion, that is contradicted by Sir William Dugdale and Mr. Dodsworth in their Monasticon[1], who say, St. Joseph and his Companions converted a great Multitude of Pagans to the Faith of Christ. And it would be an injury (I should think) to the Zeal and Charity of these our primitive Fathers, to imagin they were willing to spare their Labour and Travels, to make Chrifft known to many, which inquired not after him. No doubt (saith a grave[2] Author) they behaved themselves, as all holy Missioners did in those days, thro' all Places exhorting Men to fly from the Wrath to come, and made use of their Retreat, allow'd them by the King, only as a Place of Repose, after they had bin spent with toying in God's Service; in which Place, being separated from Worldly Conversation they might purify themselves before their Deaths, that so they might be admitted into God's Presence, to receive the Crown of all their Labours.

**Notes**

1. Monasticon Vol. I. p. T.

2. Cressy lib. 2. cap. 4.

**11. After this manner of living they all ended their days in the Island of Iniswitryne**, having bin supported by the Liberality of K. Arviragus, who, for their Subsistence, bestowed upon each of them a Hyde of Land[1], 12. Hydes in the whole; which Donation of his was confirmed to them after his Death by his two Successors, Marius and Coillus, who, some report, were converted by these Holy primitive Fathers to the Faith of Christ. But whoever reads Mr. Broughton and Mr. Cressy will find, though these Princes (particularly K. Arviragus) by their Kindness to the Professors of Christianity, tacitly shewed their Approbation thereof; yet they did not receive from Heaven the Gift of divine Faith to submit thereto.

### Notes

1. Cressy ibid. and Ifaackson's Brief View of the Plantation and Increase of Christian Religion within this life &c. & aln.

**12. Now though we are told, that this holy Island**, which had bin the Abode of Saints, became, after the Decease of St. Joseph and his Companions[1], a Den of wild Beasts, till St. Lucius's days, yet 'tis certain they left some Disciples behind them, either in the Island or in it's Neighbourhood, or else how could St. Eluanus, called Avalonius,[2] because he was either born or bred at Glastonbury, and Medwinus Belga, that is to say, of Wells, be instructed in Christianity? and all our Historians agree these two Saints were Christians, before St. Lucius sent them to Rome to the then Pope Eleutherius, to treat with him about his and his Kingdom's Conversion. Nay some go so far, as to say, These two Saints had so instructed that Prince, before they went on that Embassy, that St. Fugatius or Phaganus, and St. Dervianus or Damianus, Pope Eleutherius's two Legats, had nothing more to do, than baptize him. So 'tis evident St. Joseph and his Brethren left Disciples behind them, who continued Christianity. in the Isle of Iniswitryne, or its Neighbourhood, till King Lucius his days, who spread it throughout all his Kingdom. But to return from this Digression. (These two holy Saints Names are spelt both these ways)

### Notes

1. Cressy Book 4. cap. 17. and Broughton cap. x4. Ag.

2. & p. 322.

**13. These two holy Legats Phaganus and Damianus** travelling throughout Brittain, teaching, preaching and baptizing, were informed, that St. Joseph and his Companions, about 100. Years before, had, in some measure, spread the Seed of the Christian Faith in the South Western Part of the Kingdom, and that they at last retired themselves to Iniswitryne, and there dyed. Understanding where about this Sacred Place was, these Holy Legats, about the Year of Christ 183[1] penetrated into this Holy Isle, as Moyses, the Lawgiver of the Jews, did (say my Authors) into the inmost Parts of the Desert, where, by the Divine Conduct, they found an ancient Church, built by the hands of the Disciples of our Lord, which the Supreme Creator of Heaven declared by many miraculous Signs, that himself had consecrated to his own Glory, and to the Honour of his blessed Mother. The aforesaid holy Men having found this Oratory, were filled with unspeakable joy: and searching diligently that Sacred Place, they found the holy Cross, the Figure of our Redemption, together with several other Signs, declaring, that that Place had bin formerly the Habitation of Christians. After this they s found the Antiquity[2] of the coming of St. Joseph and his Brethren thither; and also the Acts and Lives of them there, how religiously they lived, and how three Pagan Kings ministered Necessaries by a certain Portion of Land for their Maintenance. Afterwards being admonished by a Divine Oracle, they considered, that our Lord had made choice of that Place above all others in Brittany, wherein he, his Holy Mother, and his Saints should be implored on. Upon which they added another Oratory, built of Stone, and dedicated to the Honour of our Lord and his Aposiles St. Peter and St. Paul. And after St.

Phaganus and Damianus had built that Oratory, they on the Top of the Mountain, called (now) the Torr, raised another Oratory, in honour of St. Michael the Archangel, that he might have there Honour on Earth of Men, who, at the Command of God, should bring Men to Eternal Honour in Heaven. This Chappel also of St. Michael[3] (say my Authors) St. Phaganus and Damianus built by Admonition and Direction from Heaven, and, to stir up the Devotion of the Faithful, they obtained of Pope Eleutherius[4] Indulgences for all such, who devoutly visited those three holy Places.

### Notes

1. Cressy Book 4. ch. 17.N. 4. p. 70. and Broughton cap. 24.p. 321. alias 33.
2. Broughton cap. 2.4. Age 2nd. p. 321. alias 33.
3. Idem cap. eod. p. 314. Monasticon Anglican. Vol. I. p. 11. Cressy Book
4. cap. 5. N. 6. p. 24. 2. Monast. Angl. Vol. I. p.

**14. Nine Years did these holy Men live here**, and, in memory of the first twelve in the time of St. Joseph of Arimathæa, they chose[1] twelve of their Company to dwell in that Island, as Anchorets, in little Cells and Caves, who met often together every day, that they might the more devoutly perform their Divine Offices; and as the three Pagan Kings had long before granted the said Island, with it's Appurtenances, to the first twelve Disciples of Christ, so the said Phaganus and Damianus did obtain of King Lucius, to have it confirmed for ever to these their twelve Companions, and others their Successors after them. Thus these two holy Legats establish a Succession of twelve devout Persons, which continued there the Service of God, without interruption, 'till the coming of St. Patrick the Apostle of Ireland to that Place.

### Notes

1. Idem p. 1. & Broughton Age 2nd. cap. 24. p. 321. alias 323

**15. St. Patrick, after several Years labour** in his Apostolick Office in Ireland[1], retired (according to Mr. Cressy) A.D. 439. to this Island of Iniswitryne (now become a noted School of Sanctity ) where he spent thirty Years, or more, of the later part of his Life, in Prayers, Fasting, Watching, and all other Penitential Austerities. The Names of the twelve Successors of the Disciples of St. Phaganus and Damianus which St. Patrick found there[2], were Brumban, Hiregaan, Bremwal, Wentreth, Banttoniweng, Adelwolred, Loyor, Wellias, Breden, Swelwes, Hinloernus and Hyn, all of them descended of noble Families, and Men of so great Sanctity, that St. Patrick, who was a Wonder himself for Piety, says, he was not worthy to unty the Latchets of their Shoes.

### Notes

1. Cressy lib. 2. cap. 5. p. 24.
2. Ideal ibidem & Monastic. Vol. I. p. II.

**16. These holy Men chose St. Patrick** [1] for their Superior, and informed him of all they knew of the Island. Whereupon, after he had reduced them to a Cœnobitical way, that is to say, say, brought his Religious to live in Community and in 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, which he, by great Search and Industry, had there found out, that the Chappel there had been built by Revelation, and held in vast Veneration by St. Phaganus and Damianus, 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[2], and was not restored, till he had acquainted the rest of his Brethren below with what he had seen.

### Notes

1. Lidem ibid.
2. lidem ibid.

**17. St. Patrick's Vision being thus by Miracle confirmed;** his Religious below were convinced, that the Chappel on that Hill was likewise chosen by God, for the Exercise of Christian Devotion. Whereupon the holy Men Asnulphus and Ogmar, two Irish Monks whom he brought with him thither out of Ireland, [1]desired to go up the Hill, and remain constantly there attending on the said Chappel, where (for ought I can yet find to the contrary) they not only lived, but ended their days. And that Almighty God might be thence forward there constantly served, St. Patrick, by the Advice and Consent of his Religious, appointed, that two Brethren should reside on that Hill forever, except succeeding Prelats 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 100 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.

### Notes

1. lisdein ibid. Vide chartain in Appendice.

**18. 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. Cressey almost 300 Years since, by Capgrave in his Life of St. Patrick: and it is intirely 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[2] in the University of Leyden in Holland:

"This Epistle of the legation of St. Patrick we found some Years since amongst the MSS. Collections of *Marianus Victorius*, Bishop of Reate, who faithfully transcribed it out of a very ancient Manuscript, belonging to Glastonbury, many Years before, when he attended Cardinal Pole, sent Legate into England".[3]

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 in my[4] Appendix, for his further Satisfaction. But to return from this Digression.

### Notes

1. Cressy lib. a. cap. s. p. 25.
2. Morery's Dictionary in Gerard Vossius.
3. Camden's Introduction to his Britannia, p. 69. and his Description of Somersetshire, col. 63.
4. Append. N. 1.

**19. Devout Husbandmen and Labourers** having not only cleared the Hill of Trees, Bushes and other Clutter, but likewise planted the Neighbouring Valley with Fruits, particularly Apple Trees; from whence being now cultivated the Island got the Name of the Isle of Avalon, from the British word avalla,[1] which signifies Apples: And St. Patrick having repaired St. Michael's Chappel on the top of the Torr, which from this time (if I mistake not ) was called, the Hill of St. Michael or St. Michael's Mount, to the time of the Reformation, after which I conceive it was call'd, the Torr from the Tower, the only Part of the Chappel now left standing; and having rebuilt (probably speaking) the worn out waded Chappel of our blessed Lady: St. Patrick's Exemplary Life, and the holy Lives of his Companions, together with the Sanctity of his Predecessors, who there lay buried, raised the Isle to that Reputation, that it became about the Year 480.[2] a noted Pilgrimage for pious Persons, to repair thither out of Devotion.

### Notes

1. Broughton's Eccles. Hist. Age ad. cap. 11. p. 329.
2. idem cap. 24. Age 2nd p. 324.

**20. Now as St. Benignus succeeded St. Patrick** in the Episcopal See of Armagh, so, after he had taken a great deal of Pains in propagating the Gospel in Ireland, he followed the Example of his holy Predecessor, and[1] retired to Avallon, and there, after St. Patrick's Death, succeeded him in his[2] Abbatship, where he had for his Contemporaries St. Kolumkilla and St. Gildas Albanus[3] who by their holy Lives added a new Lustre to this Abbey. Whether either of them became Abbats there, I cannot yet tell, but find the latter to have been an eminent Author, and to have written, amongst other Things, The History of the Kings of Brittain[4] which is lost. Were it now extant, it would, doubtless, afford us many more considerable Particulars of this most celebrated Abbey.

### Notes

1. Cressy lib. 9. c. 18. p.191.
2. Broughton, Age 2d. cap. 25. p. 332.
3. Monasticon, Vol. I. I. p. 1.
4. Pits de Illust. Ang. Scrip. AEt. N. 43

21. About the Year 530, St. David, Archbishop of Menevia, having put an end to his Provincial Synod, called [1] The Synod of Victory, took a Journey to Avalon, accompanied with even of his Suffragan Bishops, with an Intention to repair the Ruins of the Monastery, and again to consecrate the Church. But being deterr'd from such a Design, by our Lord's appearing to him in sleep the Night before he designed to consecrate it; he was forbidden by our Saviour, to prophane the Sacred Ceremony by a second Dedication, which he himself had many Years performed in Honour of his blessed Mother. In Testimony whereof our Saviour with his Finger peirced[2] a Hole in St. David's Hand, which remained open to the View of all Men, till the end of the next day's Mass. Hereupon all the Preparation for a Consecration came to nothing: and the Miracle, divinely wrought, being known publickly to all the Hearers, increased the Admiration. And in conclusion, when Mass was celebrated, St. David's Hand was restored to its former Soundness. After this St. David by divine Revelation,[3] and upon occasion of the increasing Number of holy Persons there, added a Chappel to the East side of this Church, and Conse- crated it in Honour of the blessed Virgin; the Altar of which he adorned with a Sapphire of an inestimable Value, for a perpetual Memory hereof: And, lest the Place or Quantity of the former Church should come to be forgotten, there was a Pillar erected in a line drawn thro' the two Eastern Corners of the said Church to the South, which Line divides the aforesaid Chappel from it. This Story, almost Word for Word, was ingraven upon a Plate of Brass, fastned to a Pillar in the Great Abbey Church of Glastonbury, where it continued to the Dissolution of the

said Abbey in King Henry the Eighth's days. And to it (if I mistake not) was annexed a Model of the wated Oratory, that Joseph of Arimathæa built, mentioned above by us in our ninth Paragraph. For the Reader's further Satisfaction, I will insert the Inscription in my Appendix,[4] as I find it set down by Mr. Sammes in his Antiquities of ancient Britain.

### Notes

1. Cressy Book 11. cap. 18. p. 241. Spelman's Councils, Vol. 1. p.19. 4. Iidem ibid. & lib. 2. Cap.

2., p. 26. & Monasticon, Vol. I. p. 1.

3. Monasticon, Vol. I. p. 1. Cressy lib. 2. cap. 8. p. T7. & Sammes's Antiquities, pp. 212, 213.

4. Append. N. 2

**22. About twelve Years after St. David had bin at Avalon** (A.D. 142), the renowned King Arthur, having been mortally wounded in the Rebellion of his Nephew Mordred,[1] was carried to the Abbey there, partly that he might prepare him self more perfectly for Death in the Company, and by the Assistance of the holy Monks living there, and likewise that, after his Death, he might be buried among such a World of Saints, as reposed there from the Beginning of Christianity. Before his Death, he gave to the said Monastery Brent-Marsh and Pouldon, and other Lands betides, to the value of[2] 500 Marks, (a vast Benefaction in those days) which the Pagan Angli[3] took away, but afterwards, being converted to the Faith, restored with Advantage. Amongst others I find the King of Damnonia (Devonshire,) upon the Petition of Morgaret, alias Worgrez, then Abbat, to have[4] given or restored, in the Year 601 the Land containing five Families (quinque Cassata) to this Abbey. The Grant was subscribed by Manverne, or Manuto, a Bishop then living there, and the aforesaid Abbat; but the King's Name was worn out of the Writing (as Malmsbury says) by Age. But probably his Name was recovered by the Editors of the Monasticon, who tell us a King, named Domp[5], restored and confirmed five Hydes of Land in Iniswytrine to the Brethren living there.

### Notes

1. Cressy lib. 11. cap. if. No. 7. pag. 249.

2. Stow's Chron. p. 55.

3. Cressy ut supra, & Monasticon Vol. I. p.9.

4. Broughton Age 4. c.28. p.602. & Crayc 13. P. 299.

5. Monasticon, Vol. I. p. 9.

**23. About the Year 605 St. Austin the Monk**, sent into England by Pope Gregory the Great, to preach the Faith to the English Saxons, came to the Abbey in the Isle of Avalon, and being Archbishop of all England, he changed the Institute of the Monks (establish't there by St. Patrick, after the manner of the Egyptian Monks) and[1] appointed them the Rule of St. Benedict, by Vertue of his Legatine and Metropolitan Power. This we are told by Sir William Dugdale and Mr. Dodsworth in their Monasticon, who report it from the Antiquities of Glastonbury; and it is also reported by Abbat Reyner, who takes it from that learned Antiquary Mr. Selden, who quotes William of Malmesbury for it, who died in the Year 1142. and he asserts it in K. Stephen's days. But, notwithstanding this ancient Authority, it gains not general Credit, even amongst Catholicks. Such who disbelieve it, say, it was impossible St Bennet's Rule should be so soon received in this Monastery, for that the Monks here mud have bin Brittaines. And St. Bede assures us, that the Christian Brittaines opposed St. Austin in everything. So it cannot be imagined, that they

would receive any Rule prescribed by him. And moreover, that the Kingdom of the West Saxons did not receive Christianity till after St. Austin's death. And every body knows, that Glastonbury was in the Kingdom of the West Saxons. Besides, Brithwaldus (as we are assured by Mr. Willis) was the first Saxon Abbat, many Years after, which shews the British Monks still continued in this Monastery, and cannot be thought to have received St. Bennet's Rule for the reason aforesaid. Nor must we forget to acquaint the Reader, that St. Austin by his Epistle acquainted St. Gregory with what hath been hitherto related as a Tradition received in those days, as we are assured by Mr. Cressy in the second Book of his Church History, cap. the seventh. And some twenty, or five and twenty, Years after, St. Paulinus,[2] the first Archbishop of York in the Saxons time, (a principal Man in the Roman Mission) with St. Austin, lived in this Monastery (from henceforward called the Abbey of Glasseney, Glasscon, Glasteinbyri or Glassonbury) with the Monks there, and made new Buildings or Reparations there for them, amongst which was the old Church, which he built from Bottom to Top with Timber, and cover'd it with Lead.

### Notes

1. Ibid. p
2. Broughton Age 2nd. cap. 25. p. 332. & Cressy lib. 14. Cap. 22. 342.

**24. And as the Buildings and Revenues of the Abbey increased**, so did likewise the number of the Monks. Insomuch that I find, at the Dissolution of this House in King Henry the Eighth's days, there were there 100. Monks[1] more or less; and, by reason of the many Advantages and great Benefit which Religion had retrieved from St. Joseph and his eleven Companions, from St. Faganus and Damianus and their ten Companions, and from the twelve Disciples that had there all along succeeded them, there were twelve Monks of the Abbey[2] appointed to keep Chore, and constantly to perform all other Church Duties in St. Joseph's Chappel, so called, not that it was dedicated to him, but because St. Joseph built it.

### Notes

1. Sanders de Schismate lib. I. p. 176. & Reyner's Apostolatus, p. 224.
2. Monasticon, Vol. 1. P. 1

**25. There was a Church-yard belonging to this Chappel**, as I have already mentioned in my ninth Paragraph, large enough to contain 1000[1] Graves, wherein lay buried[2] St. Joseph of Arimathæa and his eleven Companions, and all the Successors of St. Phaganus and Damianus till St. Patrick's time, St. Patrick himself, St. Benignus and his Disciple St. Pincius, St. Gildas the British Historiographer. In a word, in that Church and Church-yard, and in the compass about the Church, saith Mr. Broughton[3] (from the Antiquities of Glastonbury ) "The Pavement, the Altars under, above and within, were so heaped with holy Relicks thronged together, that in all that Church-yard 16 foot deep from the Top, there is no Place, that was without the Bodies of Saints; for which reason the Church-yard was called *Sanctum Cæmeterium*, the holy Church-yard in the middle whereof they built another Chappel in honour of St. Michael, St. Joseph of Arimathæa, and the Saints in general that rested there under the Altar, whereof they heaped the Bones of the Dead and the Relicks though unknown of the Saints in great Multitudes, and appointed an especial Mass of the Church-yard should be daily celebrated in it. Hereupon Glastonbury got the name of *Roma secunda*[4], a second Rome, and it was renowned like Rome itself. For as that became famous for its multitude of Martyrs, so[5] did this for its multitude of Confessors here buried."

### Notes

1. Spelman's Councils, Vol. I. p. 11. Sammes's Antiquities, p. 213.

2. Monast. Vol. I.

3. Broughton Age 2nd. ch. 24. pp. 324, 325.

4. Monasticon, Vol. I p.1.

5. Monasticon, Vol. I. p. 7. & Broughton Age 2nd cap. 24. p. 325 4

**26. In so great Reverence was the Church and Church-yard held**, where these were interred[1], "That our Forefathers did not dare to use any idle Discourse, or to spit therein without great necessity, Enemies and wicked Men were not suffered to be buried therein, neither did any bring any Hawk, Dog or Horse upon the Ground. For if they did, it was observed, that they immediately died thereupon. The Church, for it's Antiquity, was by the old English called Eald Church, and the Men of those Days had no Oath more sacred and formidable, than to swear by this old Church[2]". And, for the Relief and Entertainment of devout Pilgrims resorting to this holy Place, there was not only an Hospital built at Glastonbury, but likewise in other Places, where they were entertained *gratis*. There were two such in the Neighbourhood, one called the Chappel of Playsters, near Box a Town in Wiltshire near the Bath, and the other was a great House called[3]--- without Laffords Gate near Bristoll.

### Notes

1. Ut supra,

2. Monasticon, Vol. I. P. 1.

3. Aubry's Introduaion, printed in Miscellanies on carious occassions, p. 34

**27. Now, according to the Computation of Years**, whereby is shewn the Coherence of Histories, I must return to the Benefaction of several Kings to this Abbey. Kenwalch the second Christian King of the West Saxons, but the seventh from its first being erected into a Kingdom, bestowed, in the Year of our Lord 675. which was the 29th. Year of his Reign,[1] Ferramore and other Possessions upon it. Kentwyn, the tenth King of that Kingdom, who began

began his Reign anno Domini 680[2] gave them the Mannour of West Montaton, etc. freed them from all Secular Service, gave them Liberty of choosing their own Superiors, and called their Abbey the Mother of Saints[3]. Cedwella, or, as others write him, Kenewalla, King Kentwyn's immediate Successor, in the Year 681[4] confirmed to this Abbey Bishop Hebba's Gift of Lantocay, and bestowed[5] some land himself upon them. And this he did when he was yet a Pagan. For it was after he had thus endowed the Monastery of Glastonbury, that he went to Rome, and received Baptism from St. Sergius the first (then Pope) where he was Christned by the name of Peter, and afterwards was Canonized for a Saint.

### Notes

1. Monasticon & Vol. 1. P.12.

2. Monasticon Vol.1. p. 12.

3. Vide chartam Regis Inæ in Append. N. 3. & Sammes's Antiquities, p. 567.

4. Monasticon, Vol. I. p. 12.

5. Vide chart. Hen. II. in Harpssield's Hist. Elcc. p. 3.

**28. But King Ina, King Cedwill's Successor**, went beyond all his Predecessors in his Munificence to this Abbey. For in the Year 708 he demolished all the old ruinous Buildings, and built the Abbey quite anew. And this was the fourth time of its building[1], the first time being at the first planting of Christianity by St. Joseph of Arimathæa, the second by St. David Archbishop of Menevia, which being again run to ruin was raised up again by twelve well affected

Men in the North. The Great Abbey Church this King here new built. He caused it to be consecrated anew, and dedicated it to God in Honour[2] of the blessed Virgin, and the two Glorious Apostles St. Peter and St. Paul. One of the Chappels belonging to it (which I take to be St. Joseph's) he garnish't over with Gold and Silver, and gave to it Ornaments and Vessels likewise of all Gold and Silver. For the Gold [Plate] thereupon bestowed amounted to three hundred thirty three Pound weight, and the Silver [Plate] to two thousand and eight hundred thirty five, besides the precious Gems embroidered in the Celebrating Vestments, according to the account that Speed[3] gives us of this Benefaction; but, according to the relation, that Stow[4] and the English[5] Martirologe give of it, it came to a great deal more.

### Notes

1. Speed's Chronicle 228. & Sammes's Antiquities, p. 578. and Camden's Britannia in Somersershire
2. Tanner's Notitia, p. 193. Monasticon, Vol. I. p. 13. &c.
3. Speed's Chronicle, p. 228.
4. Stow's Chron. p. 26.
5. See S. Inas, Feb. 6. P. 30.

**29. Nor did this munificent Prince stop his bountiful Hand here.** For he bestowed upon this Abbey the Mannours[1] of Brent, Sowy, Poulton, and other Possessions; and by the same Charter, whereby he granted to the Monks these Possessions, he confirmed to them whatever had at any time been given them by any of his Predecessors, and stiles the Abbey of Glastonbury in the said Charter, *Ecclesia Britannie prima, & sons & origo totious Religionis*. The first Church of Brittany, 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 Chappels annexed to it, the Ecclesiastical Sacrament from whatsoever Bishop they should think fit, so he were such an 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 Sherborn, the then Ordinary of Somersershire) I was carried[2] to Rome by King Ina himself, who got it confirmed by St. Gregory the second the then Pope. This Charter was granted to the Abbey of Glastonbury in the Year of Christ 725.

### Notes

1. Vide chartam in Apendice, Numb.
2. Reyner's Apostolatus, Tract. 1. Sect. 1. p 43

**30. And here, tho' I love not Digressions**, I am forced a little to interrupt the Course of my Story, by reason the late Bishop Mr. Collier, and some other modern Historians, would willingly perswade the World, that this Charter is not authentick. I would not, nor durst I derogate from the Authority of so nice and able Writers, but that in Harpsfield[1] meet with a Charter from King Henry the second (who, in the Year 84. or soon after, began to build the Abbey of Glastonbury anew, it having been again consumed by Fire[2] A D. 1171.) confirming to it all the Charters and Privileges, granted to that Monastery by any of his Predecessors, amongst which

he names King Ina's. This and the rest of the Charters and Privileges, thus granted by former Kings, King Henry the second says, he caused diligently to be searched, and to be brought and read before him. The Words of King Henry's are these: *Quorum Privilegia & Chartas feci diligenter inquiri, & coram me presentari. & legi*. And he made this strict Inquiry by the Perswasion of several of the Prelats of the Realm, and of some of the Nobles. So I am much rather inclined to think, the Grave Authors abovementioned mistaken, than believe King Henry the second was imposed upon; who living almost 500 Years neerer the time of King Ina, had better reason to know the Truth of this matter, than these modern Writers. King Henry the second's Charter, for the Reader's further Satisfaction, shall be inserted in my Appendix.[3] Moreover Speed [4] tells us, "That in his days there was a Charter exemplified under the Seal of King Edward the third, confirming the Credit of King Henry the second's Charter here spoken of." It is therefore very strange to me, that so great an Error should drop from so critical Pens. But to return to our Story.

### Notes

1. Harpsfield Hist. Eccl. p. 3. cap. 2.
2. Stow's Chron. p. 55.
3. Append. N.4.
4. Speed's Chron,

31 .A D. 729. King Ethelard succeeded King Ina who, together with his Queen Fridogida, became[1] a bountiful Benefactor to this Abbey. After Ethelard came King Cuthred, who bestow'd three Hydes of Land at a Place, called Ure, upon Tumbert the then Abbat, and confirm'd[2] to him and his Monastery all the Possessions and Privileges granted to them by any of his Predecessors, and Kenwulph, the next West Saxon King but one to Cuthred [3], bestowed five Hydes of Land upon them at a Place called Wudaton, and other Possessions at Huneresbury. In a Word (for it would take up a Volume, to number up all the particular Benefactors and Benefactions to this House) many other Kings and Queens (not only of the West Saxons, but of other Kingdoms of the Heptarchy) several Archbishops and Bishops, many Dukes and of the Nobility of both Sexes, thought themselves[4] happy in increasing the Revenues of this venerable House, and to obtain them a Place of Sepulture.

### Notes

1. Monasticon, Vol. I. p. 14.
2. Idem ibid.
3. Idem ut supra.
4. Monasticon, ut supra, p. 6.

**32. Though the Abbey of Glastonlmry was a Sufferer in the ninth and tenth Ages by the Incursions of the Danes,** yet it was not destroyed. Mr. Broughton[1] says, it was miracusouly preserved from their Pagan Fury by two of the Danes being strucken blind. However Religious observance thereby was much decayed, and the Number of Religious much lessened by Death, and no Novices to be met with in those days, to supply the Places of the deceased, none caring to submit to a Monastical Life, where they[2] could not spend their Lives in Solitude and Contemplation, which occasioned the very Buildings to fall likewise to Ruin and Decay.

### Notes

1. Broughton Eccl. Hist. Age 2nd. cap. 14. N 5. p. 327. & 328.

2. Cressy lib. 25. cap. 15. p. 755.

**33. King Edmund, the 26th. King of the West Saxons,** and 27th. Monarch of the English Men, being willing to restore this Abbey to its ancient Splendor, made St. Dunstan Abbat[1] of it, and permitted him to make free use of his Treasure to rebuild it. Whereupon St. Dunstan, in or about the Year of Christ 942. 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 Abbat, he brought to such Perfection of life (saith[2] Capgrave) that from among them were assumed Bishops, and Archbishops, and Abbats to many Neighbouring Monasteries. Now from St. Dunstan's bringing to this Monastery a new Congregation of Monks out of France, arises (I suppose) the notion of his introducing here Benedictins; whereas one may gather from King Ina's[3] Charter above mentioned, the Monks, which were at Glastonbury in the Year 725 were of the Benedictine Order: and the Editors of the Monasticon assure us, That the Benedictin Rule began here to be observed, whilst St. Austin was Archbishop of Canterbury, nay Archbishop of all England, as we have already observed in our 23rd. Paragraph. Thus by the liberality of King Edmund, and the Diligence of St. Dunstan, such a Monastery was built, as England had never seen the like for such Regular Monks, and such a number of Mannours belonging to it, and there so conveniently situated.

### Notes

1. Harpsfield Hist. Eccl. Sax. 10. cap. 9. p. 203.

2. Capgrave á Cressy citat. lib. 31. ch. 17. N. 10. pag. 838.

3. Vide Chartum Regis Inæ in Appendice, N. 3

**34. And to free the Minds of these Religious from all Distractions** hindring the Service of God; and likewise to add to their State Splendor and Power, to render them considerable to the Laity; King Edmund, in the Year 944 Granted[1] 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, Cuthred and others; but discharged them from several Burdens, Duties, Contributions and Subjections; and 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 it fell: These Privileges in the Charter are thus called, **Burghbrice,**[2] **Hundredsocna, Athas, Ordelas, Infangenetheofas, Homsocna, Frithbrice, Forestestle Toll and Teame.** This is the first time that I find, amongst the Books I have by me, the Town of Glastonbury mentioned: tho' I take it to have been built some Ages before this time, or else how could the Artificers, who built this Abbey four times before, have met with Accommodation? But more of this, when we come to treat of the Town it self, which shall be, when we have finished what we have to say further of the Abbey.

### Notes

**1. Vide Chartam in Monast. Angl. Vol. I. p. 15. & Appen. N. 5.**

**2. Or, Hundredsetna. See 37. In the Monasticon, through mistake, a Comma is put after Hundred, as if Hundred and Socna were distinct & Privileges.**

**35. But St. Dunstan having highly incensed King Edwy** (King Edmund's Son and next Successor but one) for having reprov'd him[1], the day of his Coronation, for Incest and other high Crimes he that day committed, King Edwy removed that holy Prelate from his Abbey, and made one Elsy Abbat of Glastonbury in his Room, as some will have it. But according to Sir Richard Baker[2] and Speed[3] he not only sent St. Dunstan into Banishment, but turned all his Monks out of their Monastery, and supplied their Places with married Priests, by which means the Abbey of Glastonbury became a Seminary (as Bohun calls it) of Secular Priests. However, some



regard this vicious King had to that venerable Place. For he[4] bestowed upon it, in the Year of Christ 956. some Possessions at a Place called Parthenebergue, and some other Lands in other Places.

### Notes

1. Complete Hist. of England, Vol. I. p. 63. & Monasticon, Vol. I. p. 16.
2. Baker's Chron. p. 11.
3. Speed's Chron. in Edwy, N. 2 p.347.
4. Monasticon Angl. Vol. II; p 837.

**36. But these married Priests could not continue in this their new Dwelling** above sixteen Years, if they tarried there so long; King Edwy coming to the Crown only in the Year 955. and it is agreed by all Writers, That his Brother King Edgar, by St. Dunstan's, St. Oswald's, and other holy Prelats advice, removed in the Year 971. the then married Priests out of the several Cathedral Priories and Abbeys those Priests were possest of, and replaced the Benedictine Monks in their former Houses, whence they had bin driven either by the violent Persecution of the Danes, or by King Edwy's revengefull Spite to St. Dunstan. But I am inclined to think; the married Clergy continued not above seven Years at Glastonbury. For that Brithelme, at that time Bishop of Wells, before his Election to that See a Monk of Glastonbury, gave[1]A. D. 961. the jurisdiction of all the Country about Glastonbury to the Abbey there, and ordained an Arch-Deaconry to govern it, whereto one of the Monks were .to be elected yearly, which he could not have done, had not the Monks then been restored. Besides, I find King Edgar in the Year 963. to have bestowed[2] upon this Abbey, the Mannour of Stoure alias Stouermister, and twenty Hydes of Land more in other Places, which he would scarce have done, had it then been filled with a Clergy, who lived incontinently, contrary to the Canons of the Church at that time in use. But to go forward.

### Notes

1. Godwin's Bishops, p. 290. & Isaackson's Ephemeris, p. 429.
2. Monasticon Angl. Vol. I. p. 17.

**37. This King Edgar granted several Charters to this Abbey**, some conveying to the Abbat 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[1] and Sacom, on Strond and on Streame, on Wode and on Feld**, that is to say, Liberty to determin Pleas and correct Delinquents on Strand and on Streame, in Wood and in Field, above Ground and under Ground;[2] **Hundredsstena**, which was Privilege of Sanctuary in the Limits of the Hundred; **Calle Word**, as 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[3] **Busan Lorderan Beneoderan, [4]Flemenneserde, [5]Hamsocna, [6]Crith, Brice and Fridisbrice**, which are Termes of Franchises, which no Books I have by me give the Interpretation of. 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 him his Pardon. Moreover, King Edgar, by this Charter, exempts this Monastery, and the Parishes of Street, Mireling, Budicle, Shapewick, Sowy, and the several Chappels within the said Parishes, to wit, those of Beckery called Little Ireland, Godeney, 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.

### Notes

1. Vide chartam in Monastico, Vol. I. pp. 16,17. & Append. N. 6.

2. Called before (for 'tis the same kind of Privilege) **Hundredsocna**. See s. 34. H.
3. The **Busan Corderan, Beneodetan**, mentioned here should be joynd with **Calle Lord** that goes before, and then the Privilege will be, calle hordan, (or, as in the Charter, **hordas**.) **dusan Corderan & Beneoderan**, all hidden Treasure above and under (or within) Ground. H.
4. Others call it Flemensrede. **FLEMENSREDE**, (faith Du Fresne) Jus quo catalla fugitivorum, five amerciamenta hominum fugitivorum, cum anno & vasto dominis feudelibus competuant; ut eft apud Bromptenum, p. 2031. flymena vel flimen, Saxon. est fugitivus, naeo confilium. Fleta lib. I. cap. 47. s. 12. Flemenessreive, vel flemesrenthe, (est) habere catalla fugitivorum suorum tenentium. H.
5. From the Saxon Ham, i.e. a House or dwelling, & rokne, a liberty or immunity. But Skene deriveth it from (Haim) a German word, signifying a house or dwelling, and (Sucher) that is, to seek, search, or pursue. So Dr. Cowell, voc. Hamfaken. who noteth also, that it is used in Scotland for the crime of him, that violently, and contrary to the King's peace, assaulteth a Man in his own House: which is punishable equally with ravishing of a Woman. H.
6. **Grithbrice** and **Frithstisbrice** is a Breach of Peace, so as to take in all kinds of Disturbers threof.

**38. Mr. Cressy[1] 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. Insomuch that, if the youngest and lowest of all their Congregations were capable, they should not have recourse for an Abbot abroad; nor then also should any be imposed on them without their Suffrages: only he reserved to him self the Power of conferring the Crosier 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, etc. 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 afterward 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[2] upon the Altar of our Blessed Lady, together with the Charter, which Scepter was curiously made of Ivory. After which he made the same Scepter to be cut into two Peeeces, least some succeeding Abbats should sell it or give it away: one half whereof he left with the Abbat, and kept the other half himself. This he did in the time of Ælfhard, or, as Mr. Willis writes him, Ælfstanus, Abbat, and in the fifteenth Year of his Reign, which was in the Year of Christ 974.

### Notes

1. Cressy's Eccl. Hist. Book 32. cap. 19. pp. 875, 876.
2. Lituum.

**39. King Egelred or (as others write him) Ethelred, King Edgar's second Son,[1]** bestowed upon Sigegar then Abbat six Hydes of Land at Anstanclif, one Hyde at Sitebeorge, a Mannour at Puckle Church containing 30 Hydes 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[2] 17 Hydes of Land to this Abbey, and his Body to be buryed there; and King Canutus the Dane, about the Year 1030. went to Glastonbury, to see the Tomb of King Edmund Ironside, whom he used to call his Brother, and there gave[3] a very rich Pall to lay on King Edmund's Tomb, embroidered with Apples of Gold and Pearls: and at the same time[4] confirmed all the Privileges that his Predecessors had granted to this Monastery.

## Notes

1. Monasticon, Vol. I. p.
2. Monasticon, Vol. I. p. 17.
3. Leland's Collett. Vol. II. P. 526.
4. Idem ibid.

**40. I meet with nothing remarkable of the Abbey of Glastonbury from King Canutus's Death** to the Conquest, which happened in the Year 1066. And then I find William the Conqueror, to have maimed the Monastery in its' Possessions extremely, and to have opprest the poor Monks to the last Degree in their Liberty and Properties. He[1] seized on many of their Mannours, and bestowed them upon his Court Favourites. Amongst other Places, which I find he by force took from them, he seized upon some of their Possessions at Wilton, and gave them to Geffrey de Magna Villa; and upon one Harding, the Son of Aednoth a mighty Man and great Lawyer in those Days, he bestowed the Mannours of Mellis and Lyme, which, with other Possessions, were recovered by the Care and Industry of the venerable[2]Herlewinus, who became Abbat of Glastonbury about 36. Years after. He likewise took from them several Mannours, such as Tintanhull and Lodaesburgh, upon the latter whereof was afterwards built the Priory of Montacute. He quartered Souldiers upon them; and being jealous of his new Subjects, he, between Easter and Whitsontide after he came to the[3]Crown, carried over into Normandy with him the principal Men of the Nation, amongst which was Egelnoth, at that time Abbat of this Monastery, whom he a while after deposed[4] placing one Turstine, a Cluniack Monk of Caen in Normandy, in his Room.

## Notes

1. Monast. Vol. I. pp. 17,18
2. Idem ibid.
3. Speed's Chron. in Will. Conq p. 421. N. 9. Baker's Chron. p. 24.
4. Monast. ut supra.

**41. This Turstine being a weak, but, withall, a busy, prodigal Person;** shamefully wasted[1] the Revenues of the Abbey, and altered several of the ancient 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 [2]upon them a new Sort of Church Song, invented by one William Fiscamp a Norman. He pincht them in their[3] 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 Souldiers to subdue them, who, on a sudden and in a Rage, breaking into the Chapter-House, made the[4] 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 so 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 Souldiers behind the Quire, and so it fell out, that, besides the two[5] that were slain, there were fourteen more of the Monks wounded, and some of the Souldiers also. This matter being examined into, it was found the Abbat was only to blame, whereupon the Conqueror[6] 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 had at[7] Middleton, Fulbroc, Berwes, Burnington, Lyme, Blakeford and Winton, which the Monks complained to have been unjustly taken from them. However, this unworthy Abbat[8] got his Abbey again,

after the Conqueror's Death, of his Son William Rufus, buying it of him for 500. Pound of Silver. But more of this hereafter.

### Notes

1. Reyner's Apostolatus Trait. z. Sea. 6. p. 144.
2. Tanner's Preface, p. 38.
3. Reyner, ut supra.
4. Stow's Chron. p. 119.
5. The Saxon Annals tell us, that three of the Monks were slain, and eighteen wounded, and that this Fray happened AD MLXXXIII.
6. Stow ibid. & Reyner ut. Supra.
7. Monasticon, Vol. I. P. 18.
8. Stow's chron. p. 119

**42. Upon the Fray, that happened in Turstin's time, several of the Monks** withdrew from their Monastery, and were charitably received[1] by some Bishops into their Palaces, where they continued till Turstin's Death, after which they returned home, and then the Abbey began again to pick up, by the prudent Management of his Successor Herlewinus, who was made Abbat 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, as we have already observed in our 40th. Paragraph, but likewise[2] began to build the Church anew, which at that time, through neer 400. Years standing, was again run to Decay.

### Notes

1. Ibid.
2. Monasticon, Vol. L p.18.

**43. The 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[1] the Mannours 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[2] Confirmation of the Mannour 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.

### Notes

1. Ibid.
2. Monasticon, Vol. II. p. 844.

**44. Little occurs to me of the Abbey of Glastonbury from this time to the Year 1171** and then, according to Stow[1], there happened a Fire, which consumed it, but, according to Leland[2] and others, the Fire did not happen till thirteen Years after, to wit, Anno Domini 1184. at which time we are told by Mr. Willis[3],

a nice Enquirer into Antiquity, that the whole Monastery, except Part of the Abbat's Lodg ings 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 employed there in Building, King Henry[1] (by the Perswasion of Heraclius Patriark

of Hierusalem, Baldwin Archbishop of Canterbury, Richard Bishop of Winchester, Bartholomew Bishop of Exeter, and many others of his Nobility) carefully examined, and searched into the Truth and Authority of the ancient 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 bin granted to it by any of his Ancestors or Predecessors. And this is that Charter, of which we have promised to give our Reader a Copy in our Appendix, mentioned in our 30th Paragraph.

### Notes

1. Stow's Chron. p.55.
2. Leland's Coll. Vol. II. Tom. 3. pp. 210,310.
3. Willis's View of Mitred Abbeys, being the fads Vol. of Leland's Collect. p. 100.
4. Vide Chartam in Harpsfield's Hist. Ecd. p. 3. cap. a. & Inaostro Appendice N. 4.

**45. But King Henry the Second lived not to see the Buildings of Glastonbury Abbey finished;** for they were not perfected till neer five Years after his Death, that is to say, till in neer the Year 1193, in the Reign of his Son King Richard the First, and whilst Henry de Saliaco[1] was Abbat there: in whose time also was found the Tombs of the famous King Arthur and his Wife Queen Guinever; of whom, and of the finding of which, we will give some further Account hereafter, being unwilling here to interrupt the Course of our Story.

### Notes

1. Willis's View of Mitred Abbeys, being the sixth Vol. of Leland's Collect. pp. 100,101

**46. King Richard the first having been taken Prisoner in Germany,** at his Return from the Holy Land, Henry the sixth, the then Western Emperor,[1] injoined 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 that time here in England Archdeacon of Northampton) Bishop of Bath and Wells, and to annex the Abbatship of Glastonbury to that Bishoprick. To effect this, Henry de Saliaco, at that time Abbat 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 Diocess, had 45. 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 annext it to the See of Wells, stiling himself Bishop of Glastonbury. Upon which a great Controversy ensued, and the Monks elected[2] 1199. William Pica for their Abbat; but this Election was very hotly contested, even to Ex-communication. 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 4. D. 1205 . For Joceline, his Successor in the See of Wells, continued his Claim to the Abbey, which, he kept on foot for above 12. Years, and then this Contention was ended by the Monks[3] parting with to the Bishoprick of Wells the Mannours of Winchomb, Puckle-church, Blackford and Cranmer, and the Patronage of the Benefices of Winscomb, Puckle-church, Ashbury, Christ-Malford, Buckland and [4] Shaftsbury, the eighth day after the Feast of Blackford. This Agreement was made at St. John the Evangelist, A D. I 218.

### Notes

1. Godwin's Bishops in Savaricus Bishop of Bath and Wells, p. 2.95
2. Willis's View of Mitred Abbeys, being Leland's firth Vol. of Collectanea, p. 101.

3. Godwin's Bishops in Joceline Bishop of Bath and Wells, p. 295.

4. Willis, ut supr.

**47. Fifty eight Years after this Agreement**, that is to say, on the eleventh Day of September 1276.[1] 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[2] in the Cut they give us of Glastonbury, 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 imagin, they would not rebuild a Church, held by their Predecessors in so great Veneration. But I have not yet found by whom, or when it was rebuilt. And it is probable the Abbey itself was considerably damaged by that Earthquake, since I find Geffrey Fromont, who became Abbat here anno 1303 began[3] in his time the Great Hall, and made the Chapter-House to the Middle; Walter de Tanton his successor to have made the Front of the Choir; Walter Monington, the next Abbat but two to him, to have made the Vault of the Choir and of the Presbiteryr, which he also enlarged; John Chinock, Abbat Monington's Successor, to have perfected the Great Hall and Chapter-House which had been begun by Fromont, and to have built anew the Cloyster, Dormitory and Fraterie: all which buildings, one would think, could scarce have run so to decay in less thin 190. Years, had they not been shattered by the said Earthquake. Several other Alterations, Additions, Embelishments and Benefactions were made by other Abbats, which shall be mentioned in the Description I shall give of the Abbey, or else in the Catalogue of the Abbats which I shall hereafter present my Reader with. Skipping, therefore, for the present what might be laid on these Matters, I shall proceed to the Dissolution of this renowned Abbey, which happened on the occasion and in the manner following.

### Notes

1. Stow's Chron. p. 200.

2. See the Cut in the Monasticon, Vol. I.

3. Willis's View of Abbeys, ut fupra, p.103.

**48. King Henry the eighth having cast off the Pope's Authority**, and declared himself supream Head of the Church of England, ( because the Pope would not yield to his divorcing Queen Catharine, and marrying Anna Boulen during Queen Catharine's Life) by the Advice of Cromwell, his Vicar General of all Spiritualities under himself, either by Threats, Violence, or Tyranny, or else by Presents, Promises and Perswasions, seized upon and invaded all the Monasteries of the Kingdom, of which I would say much more in this Place, but that a full and compleat Account may be met with of this Matter in Doctor Saunders's Schisma, Sir William Dugdale's Warwickshire, Doctor Heylids Reformation, Doctor Tanner's Notisia Monastica, Mr. Collier's second Volume of his Ecclesiastical History, and many other Authors extant. However, I must here observe, that the venerable Richard Whiting, Abbat 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 offered him at Wells, which tho' he refused, he was dismiss and suffered to go at large, and thus being upon his Return to his Monastery, and not suspecting any further Misfortune, he is laid to be seized, to be dragged up the Torr, and there hang'd and quartered, 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 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[1] and Mr. Collier[2].But Doctor Saunders[3] and Abbat Reyner[4] make a more Tragical Relation of this Matter. They say, Abbat Whiting was sent for up to London, "That, upon declining "to sign a Surrender, his

Papers were searched, and a Tract against the King's Divorce found amongst them; That, when he returned back from London, he was so far from the Apprehension of being there called into Question, that he voluntarily went into the Court at Wells, where there was some publick Meeting upon the County Business. He offered to take his place upon the Bench; where, whilst he was sitting, he was, without the least Notice given him, arraigned and condemned for Treason. But being suffered to go at large, he, in his way from Wells to Glassenbury, had a Confessor put to him in his Horse Litter, and was ordered to prepare for Death. That he begg'd but a day or twos Reprieve, for his further Preparation to recommend himself to the Prayers of his Religious, and to take his Leave, of them, which being absolutely denied, he was taken out of his Litter, put upon a Sledge, and drawn up the Torr, where he was hanged and quartered, with his two above named "Monks, John Thorne and Roger James, the one being Treasurer[5], and the other Under-Treasurer[6] of his Monastery. This Execution happened, according to Dr. Sanders, on the 14th. of November, but, according to Mr. Collington [7], on the 22nd. of the said Month, 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) having been the Burial Place of several Kings, and other Great illustrious Persons, was by Sacrilegious Hands demolisht; insomuch, that little remains, but the Ruins, a Description whereof and the Abbey itself we shall by and by present the Reader. I have yet met with nothing of this Abbey, from the time it was, pulled down, to King Edward the sixth's Days; and so I presume it laid neer a dozen Years wast and desolate. But in Fuller's[8] History of Abbeyes I find, that it was granted by King Edward, on the fourth of June, in the fourth Year of his Reign (that is to say, in the Year of Christ 1550.) to Edward Seymour, Duke of Somerset, in Consideration of his Petition and the Advice of his Counsell, to support his Dignity. But he enjoyed it only one Year, seven Months, and twenty Daies, being beheaded[9] on Tower-Hill the 24th of January 1552. So little did this and his other Sacrileges thrive with him.

### Notes

1. Godwin's Annales anno;539.
- 2.. Collier's Eccl. Vol. 2. p. 164.
3. Saunders's Schilina, pp. 177, 178.
4. Reyner's Apostolatus Ma. I. pp. 224,225 .
5. Stow's Chron. p. 516.
6. Ibid.
7. Theatre of Catholick and Protestant Religion, p. 558.
8. Fuller's Abbeyes, p. 368.
9. Dugdale's Baronage, Vol. 2. p. 367.

**49. Queen Mary restoring several Religious Orders to their ancient Mansions,** gave the Monks of Glastonbury[1] some hopes of raising again their Abbey. Some[2] of the Monks, placed at Westminster, the 21<sup>st</sup> of November 1556. petitioned the Lord Chamberlain to put the Queen in mind of her Promise, for erecting the Great Monastery of Glastonbuivy. And here they take notice, That, by her Majesty's and Cardinal Pool's Encouragement, Dr. John Fecknam, Abbat of Westminster, had procured a Warrant from the Lord Treasurer; That, upon the Strength of this Favour, their Friends had began to build and repair at Glastonbury, to a considerable Expence. But now the Project was stopt, they .desire the Grant of nothing but the House and Site. That for the rest, a few of them would endeavour to maintain themselves upon their Labour and Industry,

till the Charity of good People would furnish further, and subsist a greater Number. To make their Request speed the better, they suggest their Monastery was not surrendered, and their Abbat and two inoffensive Monks illegally executed. At last they plead the Antiquity, and the general Regard paid to it, upon the Score of its being begun by S. Joseph of Arimathæa, who there lay buried. As to their Petition, Mr. Collier[3] faith, he cannot find it had any Success, and adds, that it is somewhat uncertain, whether the Shortness of the Queen's Reign, or the Impracticableness of the Project made it miscarry. All I shall here add more of this Abbey is, that it was valued, the 26th. of King Henry the eighth, at[4] £3311 07s. 04d. Nil. per annum, according to Sir William Dugdale, but, according to the Account published in Speed, and drawn up by Mr. Burton, at £31081.13s. 04d. ob.q.

### Notes

1. Collier's Eccl. History, Vol. s, p. 398.
- 2.. Vide Append.N. 7
3. Collier ibid.
4. Tanner's Notitia Monastici, p. 193.





# The Description of the Ruins of the Abbey, and of the Abbey of Glastonbury



**A**M now come to the Description of the Abbey, which cannot be so perfect as I could wish, I having but little other Help, than the two Cutts, which the Editors of the Monasticon have given us of Glastonbury in the first Volume of that great Work, and the two Cursory Views I made of the Ruins and Site of the Abbey, when I had not the least Thoughts of making my Remarks publick. In one of those Cutts they give us a Prospect of the Town, and a View of the remaining Ruins of the Abbey; and in the other they present us with the Platform, and with Reference Letters they describe the Inclosure with its venerable Remains.

**2. 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 little 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.

**3. The Great Entrance into the Abbey was on the West Side,** which led you unto St. Joseph's Chappel and the Great Church. On the North, inclining to the West, stood this Church and Chappel. 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 Abbat's Apartment, and West of the Abbat'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.

**4. 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 Chappel extended it self 200. Paces or 580. Feet, which was a greater Length (as we are told by Mr. Willis[1]) than any Cathedral in England, excepting St. Paul's. 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 Chappel in the Holy Church-yard, which we have mentioned in the 25th. Paragraph to have bin built in the Honour of St. Michael, St. Joseph of Arimathæa, and the Saints in general that rested there

## Notes

1. Willis's View of Mitred Abbeys, being the sixth Vol. of Leland's Collectanea, page. 104.

**5. 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 Abbat Beere,[1] and finished by Abbat Whiting. In the North Ally of the Choir stood St. Mary's Chappel. In the South Isle St. Andrew's. In the North Side of the Nave of the Church stood the Chappel of our Lady of Loretto, and on the South End of the Nave stood the Chappel of the Holy Sepulcher.

## Notes

1. Leland's Itinerary, Vol. 3. page. 85.

**6. Nor was this Church less famous for approved and authentick Reliques,** than it was for it's Stately and Magnificent Fabrick. For, besides the Bodies of Saints buried in and about this Church, in the Holy Church-yard and Chappel belonging to it (of which we have spoken in our 25th. Paragraph) there was a Number of other noted Reliques, some whereof related to both the Old and New Testament. Amongst those which related to the Old Testament, there was a Peece[1] of Rachel's Sepulchre, some Part or Peece of Moyses's Altar whereon he pow'r'd Oyl, a Part of Moyses's Rod, whereby he led the Children of Israel out of Egypt, Manna, etc. Amongst those Things, which related to our Lord and Saviour Jesus Christ and the New Testament, there were two small Peeces of his Cradle; some of the Gold which the Wisemen offered when they came to adore him; some Peeces of the Bread of those five Loaves, with which Jesus fed 5000 Men; some of our Lord's Hair; one Thorn of the Crown of Thornes; some Peeces of his Cross and his Sepulchre. There were some Things that related to the Blessed Virgin, as some of her Milk, some of her Hair, one Thread of her Garment, etc. There was a Bone of St. John Baptist's Forefinger; a small Bone of his Head ; a large Bone of St. Peter the Apostle, and two of his Teeth, etc. a Tooth of St. Paul and some of his Bones, etc. And besides these, a Multitude of Reliques of other Apostles, Mar-tyrs, Confessors and Virgins, which would be too tedious for a Specimen of the History of this Abbey, (and that is all I here pretend to.) So if any one desires to be further informed of what Reliques were there, I refer him to the Monasticon[2], where he will find an Inventory of eight Chapters of them. All, therefore, that I shall say more of these Reliques is: That the Editors of the Monasticon tell us[3]"They were procured and presented to this Abbey "chiefly by these three Kings, Ethelstan, Edmund Senior and St. Edgar; by these three Dukes, Elnoth, Alphar, and Ethelstan; by Earl Elstan; Poppa Archbishop of Treves, Brithwold Bishop of Winchester, Britwyne Bishop of Wells, Seaffrid Bishop of Chichester, Henry Blois Bishop of Winchester; and by Tictan Abbat, and Eustachius Prior of Glastonbury; and by a certain noble Matron named Ælswytha. All which Perfons were otherwise likewise great Benefactors to this Monastery".

## Notes

1. Monasticon, Vol. I. p. 5.

2. Monasticon, Vol. I. pp: 536.

3. Iidem, p. c.

**7. And it was as well furnished with ancient curious Monuments,** as any Church of the Kingdom. I have recovered the Names of fix Kings and a Queen, of five Dukes, four Bishops, Sixteen[1] Abbats, with the three following who were buried in the[2] Chapter House, viz. Robert first Prior of Winchester and then Abbat here, William Vigor and John Chinnock, and six other Persons of Note who lay here interred. 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,[3] 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,[4] Alpher, Athelstan, Elwyn, and Humphry Stafford[5] Duke of Devonshire. The four Bishops, whose Bones rested here, were a Hedda[6], who was the third Bishop of the See of Winchester; Brithwold, who was the eighth Bishop of Wilton; Brithwyne, who was the twelfth Bishop of Wells; and Sessride, who, from being the 36th. Abbat of Glastonbury, was made the 29th. Bishop of Chichester[7]. The other thirteen Abbats, which laid here interred 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 Frame, Walter More, John Selwood and Richard Bere. The six Persons of Note, who lay here buried, were Hugh Monington S. T. D. Brother to Abbat Monington[8], Abbat Sedbury's Father and Mother, John Bickonell, William Semar and Thomas Stowell, Knights. All that I have been able to learn more of this Church is, That it had a curious[9]

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[10] Windows on the Top of the East Side of it; and that there were seven Great Bells[11] in the Tower, which were the Benefaction of Adam Sadbury, whilst he was Abbat.

### Notes

1. Vide Catalogum Abbatum.
2. Leland's Itinerary, Vol. 3. P. 81.
3. Monasticon, Vol. I. p.7.
4. lidem ibid.
5. Leland, ut sup. page 84.
6. Monast. ut sup. P. 7.
7. Leland's Itinerary, Vol. 3. pp. 83,84,85. &c Willis's View of Mitred Abbeys, p. 105
8. Leland's Itinerary, Vol. 3 p. 84.
9. Idem, p. 83.
10. Idem p. 85.
11. Ibid.

**8. The Sacristy or Vestry** - Joyning to the Church was the Sacristy or The 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 reason it was called the Vestry; as it was called the Sacristy, for the keeping there the Sacaria. It was full of Cupboards, and Drawers, and such like Conveniences for keeping and locking up the Holy Utensils and Church Stuff. There were in it likewise Conveniences for keeping Wine, Bread, Candles, Incense, etc. and a Cistern and Towels for Priests, to wash their Hands before they went to the Altar.

**9. And within the Sacristy or neer it stood the Church Treasury;** wherein were kept all the sacred Reliques, 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 belonged to the Church. The Reliques, for the most part, were set in Silver or in Christall, 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 Reliques 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 in 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.

**10. The Cloyster was a square Place with Walks or Allies 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, there being no Marks of it remaining, nor any Scale, to measure the Buildings by, set down in the Monasticon.

**11. The Chapter House.** In one of the Allies 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 Abbat to sit in, and about it joyning to the Wall there were Benches for the Religious to sit on. In the Chapter-House laid buried[1] Abbat Chinnock, who finisht it, and, if I mistake not, several of the Priors, and some of the *Obedientarii*.

### Notes

I. Leland's Itinerarium, Vol. 3. p. 85. I2.

12. The Great Hall or Refectory bias a Room, wherein all the profest Monks eat daily together. There were in it severals long Tables, about which joyning 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 Abbat, 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 Abbat 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 and Appointment of the Abbat, or other Presiding 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[1] 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. Foot high. Some part of the Western Wall was standing in September 1712.

### Notes

1. Monasticon, Vol. 1. p. 3.

**13. There belonged three Offices to the Refectory**, a little Lavatory, a Buttery, and the Cellar. The little Lavatory was the Place where the Monks washed their Hands before Meals. This Room had a Cistern in it with Water, Ambrys, and Presses of through 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 Linnen, Salt Sellers, and Mazers, that is to say, Drinking Cups, which were, I presume, of Silver;[1] because in some Benedictin 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 washt and filled. These and the like Necessaries were kept in Cupboards, called

### Notes

1. Here the Author presumes the Monks of Glastonbury's Drinking Cup; were of Silver, because the Monks Drinking Cups in some Benedictin Abbeys are so now. But we must not argue from the present Customs to those of Antiquity. I would rather think they were (at least very often) Wooden Cans, such as I find mentioned 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. Augustine. The said Inventory is a great Curiosity, and for that reason I shall annex it, in the Appendix, at the same time prefixing another Evidence relating to that Priory, as they were both transcribed by me from the Originals communicated to me by my very ingenious Friend, the Honourable Benedict Leonard Calvert, Esq. H. in those Days Ambrys, which were made of through carved Work to let in Air, to the End that all things, therein locked 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 Cedar Cellarius who was another of the Obedientiarum.

**14.. The Fraternity.** In which of the Allies 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 Abbat[1] Chinnock, about six or seven score Years before the Dissolution of Monasteries, and was governed 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 Abbeys abroad of the Benedidin 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.

### Notes

1 Leland's Itinerarium, Vol. 3. p. 85.

**15. 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 guest at by what the learned Leland reports of it, who saw it in Abbat Whiting's time, which could not be above sixteen Years before the Abbey was dissolv'd. [1]He says:-

"That he was no sooner got over the Threshold of the Library, **vix certe limen intraveram, cum antiquissimorum librorum vel folus conspectus religionem, nescio an stuporem, animo incuteret meo, eaque de causa pedem paululum sistebam.** Deinde, salutato loci Numine, **per dies aliquot omnes forules: curiosissime excussi. Inter vero excutiendum, prater alia multa admiranda vetustatis exemplaria, reperi fragmentum historaria à Melchino scripta,** etc. but that he was struck with Devotion and Astonishment at the very sight of so many Sacred Remains of Antiquity: That he believed this Library had scarce it's equal in all Brittany: That he spent some days in most nicely examining the Shelves, and in turning over the wonderfull Peeces he there met with, and that, in ramaging, he had found, among other Books, a broken Peece of History, written by Melchinus an Avalonian, who writ[2] about the Year of our Redemption 560. And no wonder it was so well furnished with Books, since there belonged to it a *Scriptorium.*"

### Notes

1. Mr. Hearne's Preliminary Observations to Willis's View of Mitred Abbeys, pp. 87, 88.

2. Pits de illustribus Angliæ Scriptoribus, Æt. 6. N. 50.

**16. The Scriptorium was a Place adjoining to the Library,** where there were several Monks constantly employed 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[1] brings this Abbey of Glastonbury for an Instance of the care the Monks in general took, to encrease the Number of good Books. He gives us a Catalogue of upwards of fifty Volumes, which were transcribed in one single Abbat's time, which, for my Reader's further Satisfaction, I shall insert in my[2] Appendix. And it is highly probable, there belonged to the Library a Cabinet of Coins, Medals, Precious Stones, and the like Curiosities, such sort of Cabinets being frequently found in Libraries belonging to Abbeys beyond Seas. If there was one, it was committed to the care of the Librarian, as were also the Library and Scriptorium.

### Notes

1. Tanner's Preface, pp. 69,70.

2. Vide Append. N. 8.

**17. The Lavatory was a Place, where the Monks washt 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 through carved Work, to let in the Air. Joining to the Lavatory was the Shaving Room.

**18. The Wardrobe was the Place, where all the Monks Cloathing** and Bedding were kept, and in this Office were the Taylery, where there were Taylers constantly employ'd in making and mending of Habits. This Apartment and the Lavatory were under the care of the *Camerarius*.

**19. 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.

**20. 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 Abbat'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 Mite 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, another Monk under him, called the Under-Treasurer. The last who bore these Offices were John Thorne[1] and Roger James, the two Monks which were executed with Abbat Whiting on the Torr, for denying K. Henry the eighth's Supremacy.

### Notes

1. Stow's Chronicle, p. 576.

**21. The Dorter.** 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 Allys quite round it. In the Allys 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 Matress[1], course Blanket[2], a Rug[3] and a Bolster of Straw or Flocks[4]. 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 Allys, 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 Martens, or on other necessary Occasions. Dr. Saunders[5] and Father Reyner[6] 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 Camrarius.

### Notes

1. Mau, 2. segum 3. lenda, 4. Capisale.

5. Vide Reg. Sancti Benediai, cap. 55. 1. Saunders de Schismlate., 176

6. Apeflolat. Tract 1. pag. 224.

**22. The Infirmary was an Apartment** for the Sick, and therefore as soon as any of the Religious sickned, 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[1] 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't, 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 a 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 **Infirmary**, who had a Cook and other handy Servants under him, to assist him in the due Execution of his Office.

### Notes

1. Infirmorum omnia annecia & super omnia cura adhibenda est, ut ficent revera a Claristo, ita ice ferviassar. Reg. Sancti Benedicti, cap. 36.

23. I flattered my self, that I should give a pretty good Description of the Abbat'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, when I went first to Glastonbury in September 1712 .but a little while after it was taken down, and the best of the Materials employed in Building a little neat 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 jutted 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 Cielings as well as the Sides of the Rooms. In divers Pannels of the Wainscot ( particularly in the Cielings and over the Chimneys) 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[1] by our famous Brittish King Arthur, who, in all likelyhood, 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 Abbat's Bedchamber. It was, as neer as I can guess, about eighteen foot 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 Abbat 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 Roofs being faulty in many Places. Several Pannels of the Wainscot were shattered. The Windows were much broken, and some of them were unglazed. I inquired how it came to lay so neglected, and was answered, That it laid for some Years empty, no body caring to live there, it having been observed, that never any body, that had dwelt there, 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 Abbat's Saddle Naggs and Geldings, and the other for Mules and Horses for his Horse Litter.

### Notes

1. Speed's Chron. Ch. 9. N. 2. & ch. 12. pp. 269. Etc.

**24. The King's Lodgings** - I can scarce form to my self an Idea King's Lodgings. Leland[1] 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 a Queen Elianor,[2] with their Retinues, came hither in April 1278 and were here conveniently lodged during their Aboad, and were here magnisicently entertained at the Expençe of the Abbey.

### Notes

1. Itinerary, Vol. 3. p. 85.

2. Leland's Collect. Vol. 5. p. 36

**25. The Guest House was an Apartment for the Entertainment of Strangers**, and Reception of Travellers. Here all Persons from the Prince to the Peasant[1] were entertained according to their Rank and Quality, and none were browbeaten 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.[2] The manner how Comers thither were to be received, is described at large in that Chapter, as much whereof, as relates to this Matter, I shall transcribe in my Appendix[3], where I refer my Reader, in case he desires further Satisfaction, being unwilling here to make an unnecessary Digression. To go forward, therefore, with the Subject I am about, there was in this Apartment a Noble Hall; several good Lodging Rooms very clean kept and well furnish't, that they might not be unpleasant to the Guests; a Cellar well stored with Wine and Beer; a Stable furnish't with good Hay and Provender; and, in a Word, there were here all the Conveniencies, 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[4] 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.

### Notes

1. See the Description of the Guest Hall in Davyes's Rites and Monuments of Durham, p, 139.

2. Matt. 25 v. 35.

3. Vide Append. N. 9.

4. Aubry's Introduction to N. Wiltshire, printed in Miscellanies, pp. 30, 31.

**26. The Eleemosynarium or Almonry was a Place, where the Alms of the Abbey** were distributed. Here not only the Poor of Glassenbury, but even all the Poor of the Neighbourhood found Relief. For whilst Monasteries stood (we are told by Sir William Dugdale[1]) 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. 39<sup>th</sup> 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[2] to a make an Inquiry 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 Pilgrims, and had likewise an Inspection of the Hospital of the Poor Women, which was sounded by Abbat Beere, of both which I deign to say something more, when I come to describe the Town of Glastonbury. For (as I conceive) they stood in the Town, and not in the Inclosure of the Abbey.



### Notes

1. Warwickshire, page 803.
2. Reyner's Appendix Scrip. 84. pp. 9 p. 238.

**27. The Secular Priests Apartment.** 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, particularly at the Chappel of our Lady. All that I know more of it is, that it was built by Abbat Beere[1] that these Priests there lived under Regular Discipline, and were subject to the Abbat, who provided them with all necessary Conveniences.

### Notes

1. Leland's Itinerary, Vol. 3. p. 85.

**28. 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 sit 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[1] had a Cell in their Dortoir, and laid constantly there to keep them in Order.

### Notes

1. Reyner's Appendix Scrip. 84. cap. 22. pp. 247, 248.

29.-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. Each Hearth is about 16 foot long, and faces each other. I call them Hearths, because Dr. Plot, in his Letter to Bishop Fell of his designed Journey thro' England and Wales, printed at the End of Leland's Itinerary, Vol. 2nd. says, this Kitchen is without any Chimney. I suppose Dr. Plot's Meaning is, that these Hearths, having no Tunnels to let out the Smoke, cannot be accounted Chimneys; and which way the Smoke of these Hearths was conveyed away, I could not be informed. The Inside of this Kitchen is 20 Foot high[1] I 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 Colledges of Oxford, or Inns of Court, to which Lanthorn, I conceive, by some means or other, the Smoke 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. My Landlord told me this Kitchen was built by Abbat Whiting, and I presume he is in the right of it, since I find nothing to the contrary. Every Monk of the House served[2] 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 Dyet was to be drest, to carve the Portions for the Community, and to book down the Papers and Bills that related to his Office. He had under him the Coquus and Subcoquus ; and they under them, Porters to bring in Fuel, Garden-stuff, etc. Turnspit Boys, there being no Jacks in those Days. He also was obliged at the End of the Week to see the Towels, Dresser[3] Cloths, and the rest of the Kitchen Linnen clean washt, and all the Potts, Kettles, Pans and the rest of the Kitchen Vessels clean scoured, that he might deliver them up in that Order to the *Cellararius*, who redelivered them the next Morning to the next Dispenser that succeeded. I

have no more to add of the Inclosure; but to tell the Reader, That the Remainder of the Ground, which was not built upon, was taken up in Yards, Courts and Gardens.

### Notes

1. See the Cut in the Monasticon, Vol. I.
2. Vide Regulam Sancti Benedicti, cap. 31.
3. Reg. Sancti Benedicti cap. codem.

**30. Having given a Sketch of the History of this Abbey**, and described a Monastery so, that a Man may frame an Idea of what this House was before it's Suppression: I shall now give my Reader a List of some of the great Men, that have been here trained up. In my Historical Notes I have mentioned several Canonized Saints, and by and by I design to give a Catalogue of all the Abbats. So here I shall only mention Archbishops and Bishops, who have been drawn out of this Monastery to govern the Church of God, in which List will be found several other Canonized Saints. It hath given to the Metropolitan Church of Canterbury[1] seven Archbishops; viz. St. Brithwald, who was a Monk of this House, (and, as many will have it, Abbat) and hence made Archbishops of Canterbury. Athelmus, from being a Monk here, became the first Bishop of Wells, and was thence translated to Canterbury. St. Dunstan, from being a Monk and Abbat of this House, was first made Bishop of Worcester, then Bishop of London, and lastly Archbishop of Canterbury. Ethelgarus, from being a Monk of this House, became first Abbat of Hyde, then Bishop of Chichester, and thence translated to Canterbury. Sigericus, from being a Monk here, was first made Bishop of Wells, and thence translated to Canterbury. St. Elphegus, from being a Monk here, was made Prior of Bath, then Bishop of Winchester, then Archbishop of Canterbury, and lastly Martyr'd at Greenwich, April the 9th. 1012. And St. Elnothus, or Agelnothus, who, from being a Monk of this House, as we are assured by the Editors of the Monasticon and the English Martyrologe[2], became Archbishop of Canterbury in King Canutus's Days, that is to say, Anno Dom. 1020. Though[3] Godwin and his Followers allow not this Prelate to be a Monk, but say he was Dean of Christ Church in Canterbury, when he was made Archbishop of that See.

### Notes

1. Monasticon, Vol. I. p. 8.
2. Vide Martyrolog. Oct. 30.
3. Godwin's Bishops in Canterbury.

**31. To these Archbishops the Editors of the Monasticon**[1] add 21. Bishops, to wit, Gau-fridus a Bishop and a Monk here, who died A. D. 782. Ethelwynus, who died the same Year; Wibertus, who died in the Year 800: Wigthegue, a Bishop and Monk here, who died in the Year 836 Alstanus, who died in 842. Tumbertus, who died anno 866. Daniel, who died in 956. Elfricus, who died in 988. And, in the time of King Edgar, Sigegarus Bishop of Wells; Brithelmus Bishop of Wells; Alfwoldus Bishop of Crediton; Sigefridus Bishop of Norwich; St. Ethelwold first a Monk here, then Abbat of Abington in Berks, and thence made Bishop of Winchester; Wilsinus, Ælfstanus, Egelricus, Kenwaldus, Elmerus, Levingus, Brithwius, Britwaldus: all which of Monks of this House became Bishops of Sees, or else Suffragan Bishops in divers Places of England: and there are some besides these that have escaped the diligent Search of those two famous Antiquaries. The ensuing Catalogue of Abbats affords us four, not mentioned by. these two Gentlemen, who of Abbats of this Monastery became Bishops, namely Merwith[1] Bishop of Wells, Henry de Blois Bishop of Winchester, Savaricus Bishop of Glastonbury, and Henry de Saliaco Bishop of Worcester. Many of these great Bishops have done great Service to the Church by their Writings. Amongst others [2] St. Brithwold, St. Dunstan, St. Agelnoth, etc. but for want of Books I cannot be particular. Could I come to a Sight of their Registers (as, I find by Doctor Tanner[3], there are five of them still exstant,) I am perswaded, I could enlarge much upon this

Subject. Skipping therefore, for want of Materials, what might be added further on this Matter, I shall only transcribe the Catalogue of the Abbats of Glastonbury out of Mr. Browne Willis's View of the Mitred Abbeys, adding here and there a Marginal Note, as I find Occasion.

### Notes

1. Monasticon, Vol. I. pp. 8, 9.
2. Willis's View of the Mitred Abbeys.
3. Vide Pits de Illustribus Anglia Scriptoribus.
4. Tanner's Notitia Monastica, pp. 193,194.



## Catalogue of the Abbats of Glastonbury, drawn exactly out of Browne Esquire's, Willis View of Mitred Abbeys, with a few Marginal Notes to make what I have collected of this Abbey something more clear and intelligible.



**T. Patrick**, who is said to have founded this Place **anno** 425. is reputed the first Abbat. Our Writers mention him to have lived here as an Hermit 39. Years, and to have converted the Irish *anno* 433. Sir James Ware tells us, in his Antiquities of Ireland, that he was the first Bishop of Armagh.

Since Authors differ as to the time of Saint Patrick's coming hither, the Editors of the Monasticon, page 11 saying it was in the Year 533 or beginning of the Year 534 and Cressy says, he retired not hither till the Year 439. I have chosen rather to follow Cressy's Opinion in the 15th. Paragraph of my Historical Part, than any other Authors, because Cressy was a Monk of the same Order that the Monks of this House were formerly of; and for that reason, I presume, made it more his business, and perhaps had better means, to inform himself of this Matter, than any other.

**2. St. Benignus his Scholar** is reckoned the immediate Successor of St. Patrick at Armagh, as well as here.

**3. Worget, or Wargret**, occurs next in William of Malmesbury's Catalogue. His Name is mentioned in a Charter *anno* 601.

Cressy spells him, p. 299. Worgrez, and Broughton, p. 602. Morgret. But he is the same Abbat here mentioned by Mr. Willis. I have spelt his Name, as Cressy and Broughton spell it, in the 22nd. Paragraph of my Historical Part, Mr. Willis's Catalogue not falling into my hand, till after I had written it.

**4. Lademund** occurs next, and after him:

**5. Bregoretd, or Beorgret**, who was the last British Abbat. The next we meet with is:

**6. Abbat of Reculver** by Theodore Archbishop of Canterbury. He was made Archbishop of Canterbury either in the Year 691 or else in 692.

He is spelt by the Popish Authors Brithwald, and is a Canonized Saint amongst them, his Festival being in their Kalendar upon the ninth of January. He is the same that is mentioned in the 30th. Paragraph of our Description of the Abbey.

**7. Hengisel** is mentioned in the Monasticon to have been made Abbat *anno* 678. and to have continued nine Years. After him:

**8. Hemgislus, or Hemgistus**, occurs as a different Abbat, who was living *anno* 704. and was succeeded by:

**9. Berwald**, whose Successor in the Year 712. and was succeeded by:

**10. Albeorth, Aldebeorth, or Albert**. He was succeeded *anno* 719 by:

**11. Æthsrude, or Echsrid**, who continued Abbat ten Years, and was succeeded *anno* 729 by:

**12. Cengillus, called by others Cengislus**, whose Successor:

**13. Cumbertus**, called in the Monasticon Tumbertus, occurs Abbat anno 745. and is said to have presided here nine Years. He died about the Year 754. and was succeeded by:

**14. Tican**, after whom came:

**15. Guban**, who was made Abbat anno 760. upon whose Death:

**16. Waldon** was elected Abbat, and sate here 22. Years, as his Successor

**17. Beadwlf** did six Years. The next that I meet with is:

**18. Cuman**, who continued Abbat only two Years, tho' according to some Accounts eleven. He was succeeded anno 811 By:

**19. Mucan**; after whom:

**20. Guthlac, or Cutlac**, occurs Abbat anno 824. He kept his Preferment till the time of his Death, which happened anno 840 and he was then succeeded by:

**21. Elmund, or Edmund**, of whom I find mention in the Year 851 But I am not certain when he died.

**22. Hereferth occurs next**. He is said to have continued Abbat fourteen Years, and was succeeded by:

**23. Styward** about the Year 891

**24. Aldhunus (called Athelmus in the Monasticon, and by others Adelmus)** was the next Abbat, tho' Mr. Wharton questions, whether either he or Sigegarus were ever Abbats of Glastonbury. He is said to be Uncle to St. Dunstan. anno 905 he was the first Bishop of Wells, from whence he was preferred to the Archbishopric of Canterbury. He is the same Prelate, that we have mentioned in the 30th. Paragraph of our Description of the Abbey.

**25. Ælfric is placed next** in the Catalogues but when he was made Abbat appears not.

**26. St. Dunstan about the Year 936 was made Abbat**, and continuing so 22 Years, was first made Bishop of Worcester, afterwards of London, and at length Archbishop of Canterbury. During his being Abbat he was banished for some time by King Edwyn, and one Elsius, who is called Pseudo-Abbat, was placed in his stead. This Elsius occurs Abbat anno 956. the 21 of St Dunstan, but was displaced the next Year on St. Dunstan's Return.

According to Capgrave, quoted by Cressy, p. 838. Sr. Dunstan was not made Abbat of this Monastery, till about the Year 942 being promoted to that Post by King Edmund, the Son of King Edward the Elder, who came not to the Crown till the Year 940 as appears by Speed, Isaackson, and other Chronologers; for which reason I say in the 33rd. Paragraph of my Historical Part, that he was made Abbat in or about the Year 942. Speed, Baker, and other Historians say, King Edwyn nor only sent Sr. Dunstan into Banishment, but turned out of his Abbey all his Monks, placing in their stead married Clergy, as I have observed above in the 35 and 36 Paragraphs of my Historical Parr. And I am the rather inclined to believe King Edwyn did so, because he was incensed to the last degree against St. Dunstan, and hated the Monks: And in that Reign I find many Monasteries (amongst others, those of Winchester and Worcester) filled up with married Clergy; of which, perhaps, this Pseudo-Abbat Elsius became chief Superior.

**27. Egelwardus is mentioned as Abbat anno 963** and again anno 965 in a Charter of King Edgar's, after whom:

**28. Ælfstanus occurs Abbat anno 966** whose Successor:

**29. Sigegarus (who, is said to preside here 28 Years) occurs Abbat anno 985** He was, according to some Authors, made Bishop of Bath and Wells, and died anno 995 He was succeeded as Abbat of Glastonbury by:

**30. Berred, or Beorthred, anno 993.** who enjoying this Office at least sixteen Years, was succeeded by:

**31. Brithwintis**, called in some Authors Merewint, or Merethwith, who, after he had governed this Monastery ten Years, was made Bishop of Wells, and was succeeded at Glastonbury by:

According to Isaackson, Brithwinus and Merewint are two different Persons. They were both of them, according to him and Godwin, Bishops of Wells. Brithwine was only Bishop thirteen Days, as we are told by Godwin in his Catalogue of the Bishops of Wells, and sitting there so little a time, makes Mr. Willis, perhaps, take them to be but one Person.

**32. Ailwardus, or Egelward, anno 1027.** He continued Abbat 26 Years, and then:

**33. Ailnothus, or Egelnoth, succeeded anno 1053.** He was the last Saxon Abbat, and is said to have govern'd 29 Years, tho' the Saxon Chronicle mentions his Disposition anno 1077 and says nothing of his being restored again. This Abbat Egelnoth was esteemed one of the Principal Men in the Nation, at the time of the Norman Conquest, and therefore the Conqueror carried him, amongst others over with him into Normandy, and deposed him of his Abbatship, as we have observed in the 40th. Paragraph of our Historical Part.

**34 Turstinus succeeded anno 1083.** Great Complaints were made against him by his Monks. However, he continued Abbat 19 Years, and expended great Summs, as his Successor. Others write him Thurstan. The Disorders he committed, whilst he was Abbat, we have set down in the 41<sup>st</sup> Paragraph of our Historical Part. I have no Author by me, but Mr. Willis, which says, this Thurstan made any amends to the Abbey of Glastonbury. But to be sure Mr. Willis hath, otherwise he would not report, that this Abbat expended there great Summs on his Abbey, as all agree his Successor did.

**35 Herlewinus likewise did in new building his Church.** This Herlewinus governed also 19. Years, and died anno 1120. after whom succeeded:

**36. Sigfrid, Brother of Ralph Archbishop of Canterbury;** but he being made Bishop of Chichester.

**37. Henry de Blois, Brother to King Stephen, was made Abbat of this Place,** which he held (with the Bishoprick of Winchester, to which three Years after he was promoted anno 1129) for the space of 45. Years. He died anno 1171. and lyes buried in Ivingho Church in the County of Bucks, in which Parish he founded a Nunnery, the Mannour thereof belonging to the See of Winchester, and was succeeded the same Year by:

**38. Robert Prior of Winchester, a Person of eminent Vertues,** very charitable to the Poor, and a considerable Benefactor to the Abbey, who having presided seven Years, died anno 1178. on the fourth of the Calends of May, is. April: and was buried in the South Part of the Chapter-House. After his Death there was no Abbat elected all the Reign of Henry the second, but this Abbey was in the King's Hands under Custody first of Peter de Marcy, a Monk of Cluny, who died anno 1184. in which Year the whole Monastery, except Part of the Abbat's Lodgings and the Steeple, was consumed by Fire. After which the King sent one of his Chamberlains, Ralph Fitz-Stephen, to take care of the Revenues of the Abbey, who began, and in great part finished, a new Church and the Offices of the House, which were perfected by:

**39. Henry de Saliaco, or de Soilli,** called in some Authors H. de Juliaco, and in others Henry Swansey, who was made Abbat in the Year 1189, being the first Year of the Reign of King

Richard the first. In his time the Tomb of the famous King Arthur was found in the Cemetery, and by the care of this Abbat (tho' others, with less Probability, say 'twas done in the time of his Predecessor Henry de Blois) it was translated into the Abbey Church, and a noble Monument was erected to his Memory, on which were certain Verses fixed, whereof this Abbat is reported to have been the Author. However this be, 'tis certain he govern'd not long. For being anno 1193 made Bishop of Worcester, to the Intent that Savaricus Bishop of Wells might be his Successor, and annex this Abbey to his See, the said:

**40. Savaricus accordingly succeeded him**, and did annex the same to Wells for some time, and stiled himself Bishop of Glastonbury. Upon which a great controversy ensued, and the Monks anno 1199 Elected:

**41. William Pica for their Abbat**, but this Election was very hotly contested, even to Excommunication. Whereupon William Pica repaired to Rome to the Pope, and died there, being thought to be poison'd by the means of Savaricus. But Savaricus did not survive long, nor did this Controversy end with his Death, which happened anno 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, when this Confusion was ended by the final Agreement made at Shaftsbury the eighth Day after the Feast of Saint John the Evangelist anno 1218, January 3rd;. and shortly After:

**42. William Vigor Monk (or Capellanue, as he is stiled in Anglia Sacra)** of Glastonbury, was made Abbat, Sept. 18th who dying on the fourteenth of the Calends of October was buried in the Chapter-House on the North Side, and:

**43. Robert Prior of Bath (a courteous, modest, pious and good Man)** was elected Abbat 21st. of Oct. 1223. He resigned on Thursday in Passion Week, and returning to Bath contented himself with an Annuity of £60 per annum from the Monastery for Life. Whereupon:

**44. Michael de Ambresbury succeeded on the Tuesday following**, and received the Benediction on St. Mark's Day in the Year 1235, Apr. 25th After he had govern'd with great Reputation several Years, and done much good to the Abbey, he resigned on account of his Age on the Calends of March 1st, anno 1252. He died the Year after his Resignation on the Nativity of Saint John Baptist, 24th June., and was buried in the Abbey Church with this Epitaph:

*Qui serpentinās fraudes & vincla resolvit, Restituitque obibus debita rura fair: Postquam turbida tranquillasset tempora, faxo Ecce sub hoc Abbas integitur Michael.*

**45 Roger Ford, a Man of great Learning and Eloquence**, was elected on the fourth of the Nones (March 4th), and confirmed on the seventh of the Ides of March (9<sup>th</sup>) in 1272. He was killed at the Bishop of Rochester's Palace, at Bromley in Kent, in a journey to defend the Rights of the Church, on the sixth of the Nones of October (2<sup>nd</sup>) anno 1261 and was buried in Westminster Abbey.

**46. Robert de Pereton, or de Pederton**, succeeded in the Month of November 1261. He died on the last Day of March anno 1274. and was buried in the Abbey Church with this Epitaph:

*Liberat oppressos Pedreton ab are alieno, Demum hac composita pace quiescit burno.*

**47. John de Taunton, Monk of Glastonbury** was elected the Thursday after the Feast of St. Barnabas anno 1274, June 14<sup>th</sup>. He died at Domerham (a great Mannour in Wiltshire belonging to this Abbey, and giving Name to an Hundred in that County) on Michaelmas Day at Night in the Year 1290. and was buried in the Abbey Church with the following Epitaph:

*Ut multo tandem sumptu multoque labore Fit Pastor, jamjam commoda multa parat. Rura colit Christi, docet & præcepta Johannes, Mox animi exuvias condit in hoc tumulo.*

**48. John de Kancia succeeded. He died on the 18th of the Cal. of Dec. anno 1303.** and was buried in a fine new Tomb, which he built for himself in the North Side of the High Altar, and on the third of the Calends of January.

**49. Geffrey Fromont succeeded. He began the Great Hall,** and made the Chapter-House to the Middle, and dying anno 1322. was buried in the Abbey Church, and thereupon

**50. Walter de Tanton, alias Hec,** was appointed his Successor, but died before Confirmation. During the short time he presided here, he made the Front of the Choir, with the Curious Stone Images where the Crucifix stood. He was succeeded by:

**51. Adam de Solbury** (called by Leland Sodbyri, and by the Continuer of Malmsbury Sobbury) who gave the seven great Bells belonging to the Church, and dying anno 1335.

**52. John de Breinkton, or Breinton,** was elected, and was succeeded in the Year 1341 by:

**53. Walter Monington, or de Monyton,** who being a very considerable Benefactor to this Abbey, made the Vault of the Choir, and of the Presbytery, and lengthened the Presbytery two Arches, and dying anno 1374. Edward 3rd. had for his Successor:

**54. John Chinnock,** who finished what had been begun by Monington. He built the Cloyster, Dormitory, and Fraternity, and perfected the Great Hall and Chapter-House, begun by Abbat Fromond, and having continued Abbat near 50 Years, was buried in the Chapter-House anno 1420. and was succeeded by

**55. Nicholas Frome,** who dying anno 1455. was succeeded anno 1456 by:

**56. Walter More,** who died the same Year, and was succeeded by:

**57. John Sellwode, who dying anno 1493.** Mr. Wood, in his *Athenæ Part 1.* col. 640. tells us, that, after the Death of Abbat Sellwode, one Thomas Wasyn, a Monk of the same Order, was elected Abbat, but his Election being made void the 12<sup>th</sup> of November 1492. by Richard Fox, then Bishop of Bath and Wells,

**58. Richard Beere was installed Abbat Jan. 20.** in the same Year. He built the new Lodgings by the Great Chamber called the King's Lodgings in the Gallery, as also the new Lodgings for Secular Priests and Clerks of our Lady. He likewise built the greatest Part of Edgar's Chappel at the East End of the Church, arched the East Part of the Church on both Sides, strengthened the Steeple in the Middle by a Vault and two Arches, (otherwise it had fallen) made a rich Altar (an antependium) of Silver gilt, and set it before the High Altar, and returning out of Italy (where he had been Embassadour) he made a Chappel of our Lady of Loretto, joyning to the North Side of the Body of the Church. He made withall the Chappel of the Sepulchre in the South End of the Nave, or Body, of the Church, an Alms House ( with a Chappel) in the North Part of the Abbey for seven or ten poor Women, and the Mannour Place at Sharpham in the Park (two Miles West from Glastonbury) which had been before nothing else but a poor Lodge. Abbat Beere, with others, was sent Ambassadour to Rome anno Dom. 1503 to congratulate Pius the third on his Election, and to pay his and the Nation's Obedience to the Holy See. Harpsfield Hist. Eccles. p. 648. He died on the 20th. of January 1724. and was buried in the South Isle of the Body of the Church under a plain Marble. He was succeeded on the third of March following by:

**59. Richard Whiting, who finished Edgar's Chappel,** and having governed with great Prudence and Judgment till the time of the Dissolution, was, for withstanding the Reformation and refusing to surrender his Abbey, anno 1540. hanged, drawn and quarter'd at Glastonbury, being drawn thither upon an Hurdle from Wells, where he had been condemned at the Assizes, and then hanged upon the Hill where Saint Michael's Church, now called the Torr, Rands. After which



his Head was set upon the Abbey Gate, and his Quarters were disposed of to Wells, Bath, Ilchester and Bridgwater. So far from the learned and industrious Mr. Willis, to whom I shall add something of the Dignity and Munificence of the Abbat of this House. He was Abbat of the ancientest Abbey in England, and as such had Precedence of all the Abbats in England, till about the Year 1154[1]. at which time Pope Adrian the fourth (the only English Man that ever was Pope ) gave it to the Abbat of St. Alban's in Hertfordshire, in consideration, that he himself had had his Education in that Abbey, and for that our Proto-Martyr St. Alban (A.D. 303) suffered there Martyrdom. He was always a Member of the Upper House[2] of Convocation, and a Parliamentary Baron, being summoned by a particular Writ to[3] sit inter Pares, Proceres & Baronet Regni. His Apartment in the Abbey was a kind of well disciplin'd Court, where the Sons of Noblemen, and young Gentlemen were wont to be sent for virtuous Education, and returned thence home excellently accomplish't. Dr. Sanders[4] and Abbat Reyner[5] report, That Abbat Whiting in his time had bred up neer 300. after this manner , besides others of a meaner Rank which he had fitted for the Universities.

At home his Table, Attendance, and Officers were an Honour to the Nation. The two forecited Authors tell us[6], That he hath now and then entertained 500. Persons of Fashion at a time, and that Weekly, upon Wednesdays and Fridays, all the Poor of the Countrey were relieved by his particular Charity: and when he went abroad, which he seldom did but to National Synods, General Chapters and to Parliament, he was attended with neer sixscore Persons. I once was in hope of giving my Reader a Catalogue of the chief Priors of this House likewise. But I have not been able to get it; so, for want of Materials, all I can say of the chief Prior is, That he was a Member of the Upper House of Convocation[7]; that he always govern'd the Abbey in the Absence of the Abbat, and, in all likelihood, was called Lord Prior, since I find the Priors of Durham, Norwich, etc. were stiled Lord Priors. Nay I find William Sallyng,[8] Prior of the Canon Regulars of Merton in Surrey (which was but a little House to what Glastonbury was) called Lord Prior. Skipping therefore what might be further said of the chief Prior, I shall proceed to the Description of the Town of Glastonbury, and set down what I find remarkable of that ancient Borough.

Doctor Sanders, Mr. Colleton, and others say he was executed the Year before, (viz.) in November 1539 as we have observed in the 48th. Paragraph of our Historical Part, where the Reader may see a further account of the Proceedings against him.

## Notes

1. Willis's View of Abbeys, ut supra, p. 127.
2. Harmer's Specimen of Burnet's Errors, p. 33.
3. Idem ibid.
4. Sanders de Schismate, p. 176.
5. Apostolatus Tract. 1. Sect. 2. p. 214.
6. Iidem ibid.
7. Harmer, ut sup.
8. Wood's Athenæ, Vol.I. col. 640.

## A short Topographical and Historical Description of the Town of Glastonbury



**T**HE ancient Borough of Glastonbury is seated almost in the Heart of Somersetshire, and lyeth about 19 Miles South of Bristol, 15 South West of Bath, about five South, veering a little West, of Wells, twelve Miles almost East of Bridgewater, and about seven inclining a little to the West of Ilchester. It lyeth in a Fenny Marshy Countrey, and is a Town (saith Leland[1]) nec situ nec amœnitate delectabilie, no wise to be admired either for Situation or Pleasantness, however in his time a Place easily to be got to on Foot or Horseback. Now it is become a Through 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. Its Longitude is 24.

Deg. 30.M. Its Latitude is 51. 10.

### Notes

1. Leland's Colleaanea, Tome 2. p. 254

**2. From what I find in Leland's[1] Collectanea**, I guess it was built in King Ina's Days, when he said the first Foundation of the Abbey, which (as I have before observed) was about the Year of our Redemption 708. It flourish't 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[2] 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 reedified[3]. 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 the Town with the Rights, Liberties and Privileges mentioned in the 34th, Paragraph of my Historical Account of the Abbey. This Charter is set down in the Monasticon[4], and shall be inserted in my Appendix for my Reader's further Satisfaction.

### Notes

1. Idem ibid.

2. Broughton's Eccl. History, Age 2nd. cap. 24. pp. 327, 328.

3. Leland's Collectanea, Tom. 2. p. 254

4. Monasticon, Vol. I. p. 15. Vide Appendicem Numb.

**3. Twenty six Years after King Edmund A.D. 970.** granted St. Dunstan and his Monks this Charter, Glastonbury became a small City[1] with a strong Wall of a Mile about, and replenish't 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 Saint Michael's Church on the Torr, on the eleventh of September 1276. But I find it was afterwards reedified. For in Leland's [2] time it consisted (as at present) chiefly of two Streets. The principal whereof runs East and West to the Market Cross, and extends it self six Furlongs[3] in Length, leading you to Bridgewater. The other Street runs from the West End of 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[4] Churches, the one dedicated to Saint 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.

### Notes

1. Dohun's Dictionary in Glastonbury.
2. Itinerarium, p. 35. Vol. II. alias p. 43.
3. Ogilby's Britannia, p. 115.
4. Idem ibid. & Leland's Itinerarium, Vol. II. P. 35. alias 43

**4. St. John Baptist's Church stands about the Middle of the principal Street** on the North Side of it. It is a fair lightsom Church, and the East Part of it in Leland's time [1] elegant (neat, hansom) and isled. The Body of the Church had in his Days-- Arches of each Side. This learned Antiquary mentions three Monuments[2], in this Church, which were standing in his Days. The first is of one Richard Atwell, a great Benefactor to the Town of Glastonbury, who died circa annum Domini 1472. and laid on the North Side of the Choir; the second of Joanna his Wife, who laid over against him on the South Side of the Choir, both being buried under very handsom Marble Stones; and the third was that of one Camell, a Gentleman, who lay buried in the South Part of the Transcept of the Church. Whether there are now any Remains of these ancient Tombs I know not, nor can I tell what Monuments have been there since erected. For it being the least of my Thoughts of publishing my Remarks of this Place when I was there, so I was not so observing, as I might and wish I had been. All I have further to add of this Church is, that the quadrate Tower for Bells is very high and very fair. If I remember well, they told me, it had been new built about sixty Years ago.

### Notes

1. Itinerarium ibid
2. Itinerarium, Vol. II. P.360

**5. Saint Bennet's Church.** I remember nothing very remarkable of Saint, but the Date on the Bennet's Church 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 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. For, as neer as I remember, it makes a Rebus like this (55 33) and, perhaps, at first it was designed to be taken either way. The late Serjeant Gold, who was a Judge in the Prince of Orange's Reign, lyeth 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 it's Antiquity.

**6. The Market House.** 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[1], was Weekly on Wednesday. But by Mr. Ogilby[2] I find they have changed it. For he says their Market is on Tuesdays, and adds, they have annually two Fairs, the one on the eighth of September, and the other on Michaelmass Day, the chief Commodities then sold being Horses and fat Cattle.

### Notes

1. Leland's Itinerarium, Vol. II. p. 36.

2. Ogilby's Britannia, page 116.

**7. Beere's Hospital.** 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[1], and there I find, that the venerable Abbat 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 Ambassador[2] to Pope Pius the third by King Henry the seventh, which happened in the Year of Christ 1503. or the Year following.

### Notes

1. Itinerarium, Vol. III. P. 85.

2..Harpsfield's Hist. Eccl. p.648.

**8. The Pilgrims' Hospital.** 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. Hospital, 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 26th. Paragraph of my 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 of our 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 Abbat's Inn; but why they call it so, I know not, being well assured the Abbat, before the Dissolution of the Abbey, had all Conveniences, both for himself and his Visitants, within 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 before, there was an Apartment and Conveniences for Women as well as Men. This Hospital (as well as that of Abbat Beere) was (as far as I can yet learn) under the Direction of the Eleemosynarius of the Abbey, who had under him a Master, Chamberlaines, Cooks, and other necessary Officers. It was endowed with distinct and separate lands, and was one of the 110. Hospitals, which were suppress[1]the Close of King Henry the eighth's, or the Beginning of King Edward the sixth's days.

### Notes

1. Spelman's Sacrilege, p. 186, &c.

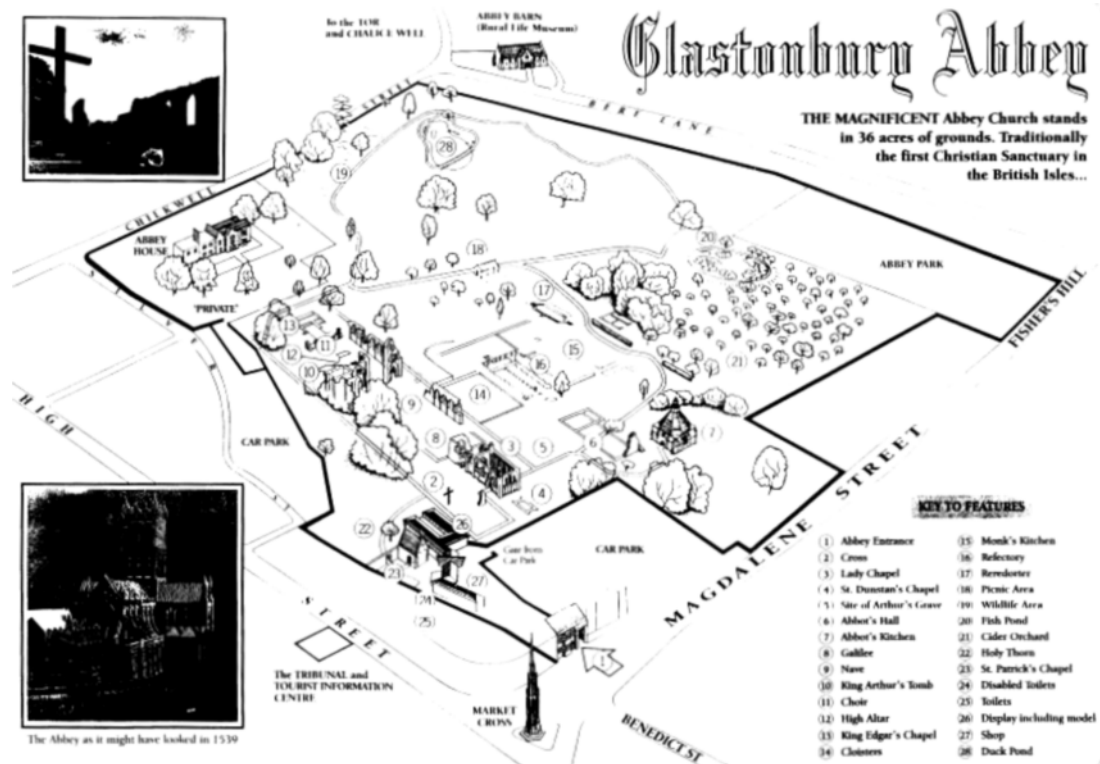
**9. And there is a little neat new Box,** on the South Part of the Inclosure of the Abbey, which the curious, to be sure, will take notice of; the Front of it being so very observable, by it's being set off in several Places of the Front with the Coat of Arms of the Abbey, carved out on large Stones.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

**10. The Torr I have already described and mentioned** in several Paragraphs of my Historical Part of the Abbey. So all I shall here add to it is, that it May be seen many Miles round the Countrey, and that the ruinous Tower, Still there Standing, Strikes a Man still with a kind of Awe and Devotion. *Weary all Hill* shall be mentioned by and by, when we treat of the Holy Thorn. So I will proceed with an Accident, that happened at Glastonbury in or about the Year 1680.

**11. Mr. Paschal in a Letter to John Aubry, Esq.** dated November the 11th. 1684. tells him[1], "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. They Saw standing some where fit for his Turn, the Mason saw'd it, and out came several Peeces of Gold of three pound ten shillings value a peece; of how ancient Coyn I cannot, saith he, yet learn. That Gentleman ( that employed him) hath three of those Peeces[2]. While he and another Lord were contending for the Treasure here, it fell into 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, saith there were about sixty Peeces. The Stone belonged to some Chimney Work, and the Gold is supposed to have been hidden in it, when the Dissolution was near. This is all I can yet find remarkable of the Town of Glastonbury, excepting, That as a Borough it hath been summoned[3] to send in a Representative to the Parliament; but Mr. Willis Both not find it ever comply'd with the Sheriff's Writ.

## Notes

- 1, Miscellanies on several curious Subjects, p. 58.
2. Description of Somersetshire, pp. 144,145.
3. Willis's Preface to his Notitia Parliamentarian p. 32.



**The above Glastonbury layout plan was not in the original book**

## *Of the Holy Thorn And Miraculous Walnut Tree, That Grew At Glastonbury*



**THE** Holy Thorn of Glastonbury, mentioned in the first and eighth Paragraphs of my Historical Part of the Abbey, to bud and blow Yearly upon Christmass Day, grew on the South Ridge of Weary all Hill, at present called Werrall Park, a Ground now, or lately belonging to William Stroud, Esq. Whether it sprung from St. Joseph of Arimathæa's dry Staff,[1]staff by him on the Ground, when he rested there, I cannot find; but, beyond all dispute, it sprung up miraculously.

### Notes

1 Gibbon's Additions to Camden, coll. 64,78.

**2. It had two Trunks[1] or Bodies till the Reign of Queen Elizabeth**, in whose days a Saint like Puritan, taking offence at it, hewed down the biggest of the two Trunks, and had cut down the other Body in all likelihood, had he not bin miraculously punished (saith my Author) by cutting his Leg, and one of the Chips flying up to his Head, which put out one of his Eyes. Though the Trunk cut off was separated quite from the Root, excepting a little of the Bark, which stuck to the rest of the Body, and laid above the Ground above thirty Years together; yet it still continued to flourish, as the other Part of it did which was left standing ; and after this again, when it was quite taken away and cast into a Ditch, it flourished and budded as it used to do before. A Year after this, it was Bolen away, not known by whom or whither; as many old Persons affirmed to Mr. Broughton[2] who went on purpose to Glastonbury to see this, and the other Curiosities and Antiquities of the Place.

### Notes

1. Broughton Eccles. History, Age 1. c. 28. p. 138.

2. Ecclesiastical History, ibid.

**3. The remaining Trunk and the Place where it grew Mr. Broughton describes**, and says[1], That it was as great as the ordinary Body of a Man; That it was a Tree of that kind and species, in all natural respects, which we term a White Thorn; but it was so cut and mangled round about in the Bark, by engraving Peoples Names resorting thither to see it, that it was a wonder how the Sap and Nutriment should be diffused from the Root to the Boughs and Branches thereof, which were also so maimed and broken by Comers "thither, that he wondred, how it could continue any Vegetation, or grow at all, yet the "Arms and Boughs were spread and dilated, in a circular Manner, as far or farther, than other other Trees, freed from such Impediments, of like Proportion, bearing Hawes (Fruit of "that kind) as fully and plentifully as others "do. In a word, That the Blossoms of this "Tree were such Curiosities beyond Seas, that the Bristol Merchants carried them into Foreign Parts; That it grew upon (or rather neer) the Top of an Hill, in a Pasture bare and naked of other Trees, and was a Shelter for Cattle feeding there, by reason whereof, the Pasture being great and the Cattle many, round about the Tree the Ground was bare and beaten as any Highway Floor, or any continued trodden Place: yet this Trunk was likewise cut down by a Military Saint, as Mr. Andrew Paschal calls him, in the Rebel[2] lion which happened in King Charles the first's time; however, there are, at present, divers Trees from it by grafting and Inoculation preserved in the Town and Countrey adjacent. Amongst other Places, there is one in the Garden of a Currier named (Name blanked out) living in the principal Street; second at the White Hart Inn[3]; and a third in the Garden of William Strode, Esq. There is a Person about

Glastonbury, who has a Nursery of them, who (Mr. Paschal tells us,[4] he is informed) sells them for a Crown a peece, or as he can get.

### Notes

1. Eccl. Hill. Age 1. cap. 58.
2. Miscellanies on several curious Subjects, pp. 54,55 .
3. Gibson's Additions to Camden, Ref.(f) col. 78.
3. Miscellanies, ut sup.

**4. Besides the Holy Thorn, Mr. Camden says there was a Miraculous Walnut Tree**, which, by the Marginal Notes that Mr. Gibson hath set out upon Camden, I find grew in the Holy Church-yard, neer St. Joseph's Chappel. This Tree, they say, never budded forth, before the Feast of St. Barnabas, which is on the eleventh of June, and on that very day shot out Leaves, and flourisht then as much as others of that kind. Mr. Broughton[2] says, the Stock was remaining still alive in his time, with a few small Branches, which continued yearly to bring forth Leaves upon Saint Barnabas's Day as usual, the Branches, when he saw it, being too small, young and tender, to bring forth Fruit, or sustain their Weight. But now this Tree is likewise gone; yet there is a young Tree planted in it's Place, as I find by Mr. Gibon's [3] above cited Marginal Notes. But whether it blows as the old one did, or indeed whether it was raised from the old one, I cannot tell. Doctor James Montague, Bishop of Bath and Wells in King James the first's Days, was so[4] wonderfully taken with the Extraordinariness of the Holy Thorn and this Wallnut Tree, that he thought a Branch of these Trees was a Present worthy of the Acceptance of the then Queen Anne, King James the first's Comfort. Fuller indeed ridicules the Holy Thorn; but he is severely reprov'd for it by Doctor Heylin[5] ( another Protestant Writer) who says, "He hath heard from Persons of great Worth and Credit, dwelling neer the Place, that it had budded and blowed upon Christmas Day, as we have above asserted,

### Notes

1. Gibson's Camden, col. 64. Marginal Notes col. ibid N. 25.
2. Eccles. Hill. Age 1. cap. 28. p. 138.
3. Marginal Notes, ut supra, N. 26.
- 4 Broughton, ut sup. Age 1. cap. 22. p. 111.

**The End - Appendices not included**



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