Glastonbury Abbey

Its History and Ruins

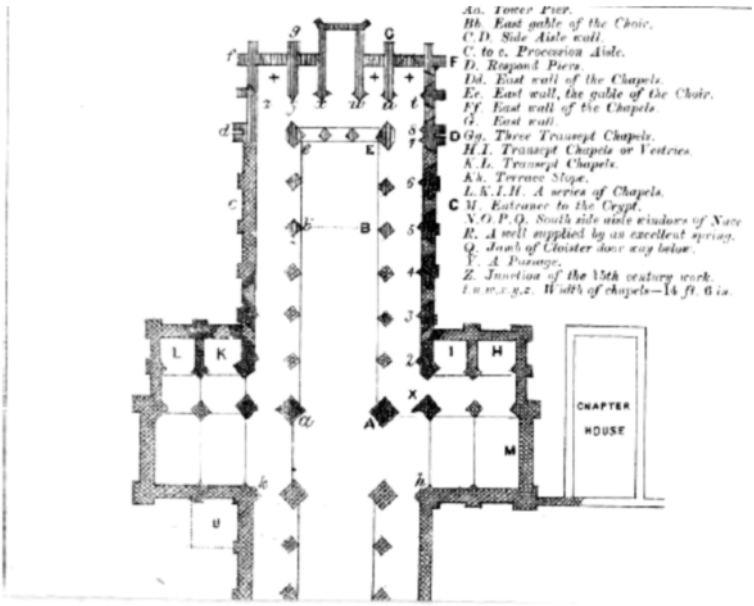
BY THE REV. J. WILLIAMSON, MA,

INCUMBENT OF THEAI.E, SOMERSET

With
Illustrations, and a Ground Plan

1858

Ground Plan of the Abbey



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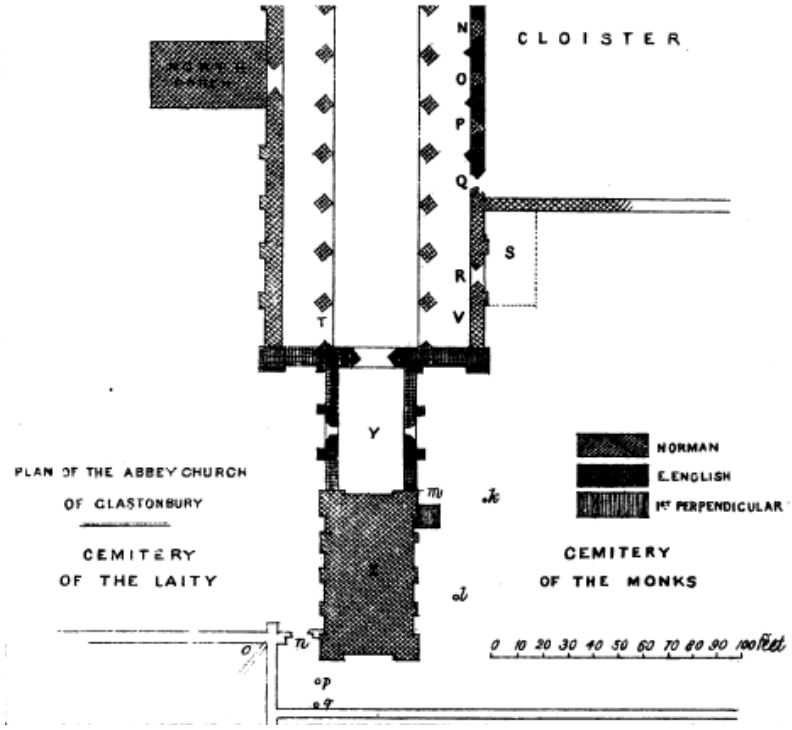

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"By whom is true antiquity enjoyed P Not by the Ancients who did live in the infancy; but by the Moderns, who do live in the maturity of things."— Colson.

With Illustrations, and a Ground Plan

WELLS : PRINTED AND PUBLISHED BY T. GREEN. HIGH STREET.

MDCCCLXIX.
INTRODUCTION.

THIS SMALL VOLUME is sent forth by its author, with the earnest hope that it may afford some little information concerning a spot most dear to the Antiquarian, and deeply interesting to many whom the facility of modern travelling annually conveys to behold these noble and celebrated Ruins.

Much of its material was originally delivered at Glastonbury in the form of a Lecture. And as some brief and truthful narrative of the Abbey was greatly needed and demanded, it was earnestly requested that it might be published as a sort of Historical Guide.

Yielding to these solicitations, although conscious of many defects, the writer is thereby released from any apology for publishing these memoranda, which might have been considerably extended, if the antiquated documents and charters belonging to Glastonbury Abbey had been incorporated. These curious and ancient records are reserved, together with the writings of John of Glaston, Eyton, and others, for a larger work.

Theale Parsonage,
May 25th, 1858.

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Glastonbury Abbey
ITS HISTORY AND RUINS.

NO spot in England is more enshrined in ancient Ecclesiastical renown than Glastonbury. It was thus our ancestors spake of this hallowed locality: "It is the first ground of God; the first ground of the Saints; the rise and fountain of all religion in Britain ; the burying place of the Saints; it was here the first Church was built by the Disciples of our Lord !"

Justly hath it merited much of this exalted praise and honour. For as on the time-renowned Mount of Lebanon, amidst the noble cedars that adorned its graceful summit, one towered pre-eminent above its fellows in stately beauty and lofty magnificence,—even so amongst those venerable Abbeys which once embellished this Island, the Abbey of Glastonbury became conspicuous from its varied and interesting associations, its founders, and its wealth. Strange and enchanting are the tales of its first establishment; beautiful and brilliant is the halo which encircles the Avalonian Isle. And though this Abbey now lies, like some ancient tomb, in sad and mournful ruin, yet still it demands and enjoys intense veneration, as much for the influences—social, political, and religious—it once distributed, as for its ancient artistic splendour and regal pomp",

Unquestionable authorities and wide-spread traditions give a striking and romantic description of the locality of Glastonbury anterior to, and for

some centuries after, the invasions of the Romans. It was then an island; an island within an island. The whole of its area abounded with woods, marshes, and bogs. So forbidding and gloomy was once this celebrated spot, that it is said to have been selected as one of the homes of the Druids, where amidst its dark groves, they lived their secluded life, and performed their mysterious ceremonies.

The earliest known name assigned to this spot is *Yniswydryn*, signifying the Isle of the Glassy Water. This poetic designation seems to have derived its origin from its surrounding waters, which reflected, as in a broad mirror, God's beautiful sky. For even un-civilised nations ofttimes gave both to localities and persons graphic and highly poetical names, evidently originating from impressions made upon the eye and mind.

St. Benignus, one of its earliest Abbots, is said to have changed this name into Avalonia, about A.D. 440. Various are the derivations given to this word. Some maintain that it is derived from Aval, a British Chief, to whom this Island once belonged. Others, with greater probability, assert that Aval signifies an apple, and Avalonia the Isle of apples. The apple appears to have been brought into Britain by its earliest possessors ; and especially by the Œdui, who anciently inhabited some portions of the country now called Somerset. An old Latin author thus quaintly describes the Island;—(the translation is from Camden):—

" The Isle of Apples, truly fortunate,
Where unforced goods and willing comforts meet ;
Nor there the fields require the rustic hands,
But nature only cultivates the lands,
The fertile plains with corn and herds are proud,
And golden Apples smile in every wood."

When Saxon power became dominant in Britain, the name Avalonia was again transmuted into Glastonbury, signifying somewhat of its original appellation; the Saxon words ton, for town, and *burig* or *burg*, for borough, being added.

The locality of Glastonbury possesses a remarkable bold, and varied scenery. Vast, yet pleasing, is the view that presents itself to the spectator from the elevated points around where once stood Glaston's far-famed Abbey ; its circumferential line from the summit of Tor Hill exceeding 140 miles. The circlet of this interesting Isle originally included, in addition to the site of Glastonbury itself, what is now known as the Tor Hill, Weary-all-Hill, and Chalice Hill. And here in ages far anterior to the birth of Christ, amidst its marshy bogs, its reeds and rushes, dwelt some of our rude ancestors. Possessing patriarchal traditions and mystic religious ceremonies, generation after generation they lived, they worshipped, they passed into oblivion ; like as, amidst autumnal storms, furious winds sweep away the many-tinted dying races of forest leaves. Even during the earlier times of the Abbey, records still survive, proving that when the cowled monks wished to visit the sacred shrine on the summit of the Tor, they went in little armed bands, to guard and protect themselves against the wolves that had their dwellings in the thickets which flourished on its steep acclivities.

It becomes, then, curious and entertaining to enquire what motives led the first warriors of the Cross to this strange spot? Why did Britain's first missionaries single out as their sanctuary and abiding home, these hills encircled by the glassy waters? The dim, dark visions of tradition reveal some myth-like answers to these absorbing questions. Like the star that led the Eastern Magi to the humble Karavansera, where slumbered the Holy Babe, even so these long burning lights lead us to the legends which tell of the life actings of Joseph of Arimathaea, after that he had so nobly entombed the corpse of Him whom he venerated and loved.

Anxious to record a truthful narrative of the origin of this Abbey, the traditional history of this Arimathaean requires to be examined and authenticated. Did then this Christian hero first tell the wondrous tale of the Crucifixion and Resurrection to Pagans on the Tor ? Did he, after all his wanderings and labours, find in the Isle of Avalonia an honoured tomb. Other distinguished and sainted names have received this high honour. Peter, and James, and Simon, and Paul, and Lucius, each are said to have been employed in this disinterested enterprise of bringing to our Island the lamp of holy Christian truth. But on whatever brow Antiquarians are

inclined to place this distinguished wreath, certain it is that the Name of Christ was never heard in Britain before the year of our Lord 41.

The Romans gained no occupation here before Aulus Plautius came in the reign of the Emperor Claudius. During the struggle for Roman or British supremacy, access to foreigners would be almost an impossibility. But when the Romans had here established military stations, then frequent and easy intercourse doubtless existed between Italy, France, Spain, and Britain. That no Gospel herald came hither before these events, is further evident, because Holy Writ teaches that Christianity was not promulgated to the Gentile world—only to the Jews—until the accession of Claudius (A.D. 41), about which period Peter was divinely sent to Cornelius at Caesarea.

Without entering into the extended arguments concerning Britain's first Christian Missionary, it may briefly be stated, that in all probability the Gospel was brought hither during the first century, either by St. Paul or Bran, the father of the renowned Caractacus: that it was afterwards embraced by one of his descendants, King Lucius, and propagated under his sanction ; that he powerfully aided in building suitable places of worship, and diffusing far and wide its valued truths.

Admitting these probabilities, yet tradition has so linked the story of Joseph of Arimathaea with Glastonbury, that it cannot here be justifiably withheld. Monkish legends, dim though they be, like reflected moonbeams on a distant lake, declare that the Jews entertaining particular enmity against Joseph of Arimathaea, St. Philip, Lazarus, Mary Magdalene and Martha his sisters, with Marcella their servant, banished them from Judaea—put them into a vessel without sails, or oars—sent them out to sea thus unprovided, intending their death by shipwreck,—and that the abysses of the watery deep should be their grave. However, the proverb was exemplified—" Man proposes, God disposes!"

Driven about by wild tempests, at length they safely reached Marseilles, in France. Here Philip remained preaching the Gospel, and sent Joseph of Arimathaea, with his son Joseph, and other associates, over into Britain to convert its Pagan Inhabitants. The reason why the Apostle of Gaul sent

over this devoted and holy saint, who had witnessed the greatest of all earthly events—the Crucifixion—is recorded to have been a vision, revealing the dark and mournful condition of our Island, while voices, in tones of intense earnestness, cried—"Come over and help us!" Joseph resolved to fulfil this divine commission. Inspiring eleven others with his own burning zeal, they sailed to Britain with the rich freight of everlasting truth—God their protector and pilot. Where this hallowed band first set foot on British soil, no ancient landmark tells, although old Chronicles maintain that some spot in *Venedotia*—now called North Wales—claims this high honour. On their arrival they found the country all dreary and desolate. The scattered and untaught inhabitants looked with suspicion on the unknown strangers. Day after day they travelled onward through gloomy forests and boggy swamps, till at length they halted on the mossy mound in *Yniswydryn*, since called Weary-all-Hill,—for, saith the old legends, " weary they all were."

Beautifully graphic is the remaining portion of this curious tale. It was Christmas Day when they arrived in the Isle of Glassy Waters—the first ever held in England. Groups of natives that had hitherto kept aloof and watched the mysterious intruders, were now seen approaching in considerable numbers, as if to challenge the unprotected Missionaries. Whereupon Joseph, observing the uneasiness of his followers, planted his staff—his apostolic rod—in the earth. Then uplifting his hands towards Heaven, he implored blessings upon the ground of which he had thus taken possession in the name of his Divine Master.

When he prayed, no lightning illumined the sky—no thunders pealed—no voice from Heaven startled the Pagan crowd. All was silent awe—the sublime stillness which enshrines the Deity's profoundest workings. The man of God uprose from his knees, and beheld! an astounding miracle. As in Aaron's time, even so now, the dry and lifeless rod, the pilgrim's staff which Joseph had brought from the Holy Land, instantly budded, blossomed, filled the surrounding air with sweetest odours. Amidst the ice and snows of winter appeared the leaves and flowers of the enchanting spring. Marvelling at the miracle, the crowd, in humble adoration and amazement, bowed down their heads, while Joseph with tears of gratitude exclaimed "Our God is with us! Jesus is with us!" Forthwith the

brotherhood were encouraged to work on with in-tenser zeal for the conversion of the natives. Amidst trials, difficulties, persecutions, they ever gazed on the standing miracle in their midst—the growing, flowering staff—the living proof that the Deity accepted and approved their disinterested labours. They felt convinced that they should.

* * * * *

"After all their tribulations long,
See golden days fruitful of golden deeds,
With joy and love triumphing, and fair truth."

Arviragaus was at that period the King of this portion of Britain; and the Ashmolaen manuscript asserts that so successful was the enterprise, so delighted was the Monarch with their doctrines and deportment, that he not only afforded them regal protection, but to each of the twelve gave a hide of land for their support—"the twelve hides of Glastonbury."

After some short sojourn in this consecrated spot the legends narrate that visions were vouchsafed to this heroic band. They were commanded by Gabriel the Archangel to erect a chapel in honour of the Virgin Mary. Forthwith, where the Abbey in after times was reared, they built an oratory of twisted alder, and clothed its lowly roof with rushes from the surrounding morass. Around the chapel was enclosed a graveyard sufficiently extensive to contain 1,000 corpses. Afterwards, in holy labours and severe denials, they lived an eremetical life, until old age robbed their arm of strength, and then passed away into the spirit world, like the shining, departing meteors of night,

" Brilliant even in fading,
And beauteous in decay."

Romantic, interesting as is this tale, yet truth—a power mightier far than necromancy or tradition—hath with its wand of light dissolved this airy fabric, reared by the diligent fingers of ignorance and superstition. Dogmatical, hypocritical, would it be to affirm that Joseph of Arimathaea never visited Britain; yet still truthful evidence of this is wanting.

Before the times of William the Conqueror, no writer worthy of credit, mentions even the circumstance. All depends upon Glastonbury legends themselves. In the tales of Gabriel and the Virgin Mary's Chapel, monkish superstition and the desire to render the Abbey illustrious, beam as a light through the chinks of some crazy building. So too the Church-yard around the oratory, and the entombment of Joseph of Arimathaea within its alder enclosures, is evidently erroneous; for connected with all the churches of the first centuries there were no grave-yards. Cuthbert, Archbishop of Canterbury, who died A.D. 798, first introduced that undesirable practice. (St. Augustine refers to the practice in the 4th century.) Although, therefore, it cannot for an instant be doubted that a Christian Church was erected very early in Glastonbury, yet the whole narrative is enwrapped in many a tinselled covering of superstition and error. To use the quaint remark of the witty Fuller, who thus writes—"as the relation of Joseph is presented now unto us, it hath a young man's brow, with an old man's beard; I mean novel superstitions disguised with pretended antiquity."

Quitting this legendary lore, and allowing that in very early periods a Christian Establishment existed at Glastonbury, it may be enquired how fared this infant Church while Rome spread her eagle wing over Britain? During their entire occupation of this island the Romans appear to have had an establishment in this hallowed spot. It was situated in the direct line of their military roads; its possession was most advantageous while trading in metals with Devonshire and Cornwall, and the Mendip mines. The Tor Hill bearing evident signs of ancient castrametation, it cannot be imagined they would allow a hostile clan to occupy so commanding a position, nor leave it without some fortification, to overawe and defend the mingled British and foreign population dwelling within the Avalonian Isle.

During those first fearful persecutions which gave martyr crowns to such noble hosts throughout the Roman Empire, Britain—and therefore the Christians of Glastonbury—escaped almost unscathed, unhurt. In the reign of Diocletian, however, (A.D. 303) this fiery ordeal extended even to this distant Isle. An imperial edict was published, ordering every Church to be levelled, all copies of the Holy Scriptures to be burned, every Christian to be outlawed, and rendered incapable of any office or post of honour.

During two years this persecution raged fearfully, and bitter were the sufferings, and cruel the deaths of many a British disciple of the cross. Who won at Glastonbury these noblest crowns of martyrdom—these palms of honest victory—cannot now be told. It seems apparent from old chronicles, however, that from this period to the final departure of the Romans, also during the excursions of the Danes, this monastery remained without any progressive advantages, even if it did not wane in piety and power.

The dark cloud which for a century loomed over the Isle of the Glassy Waters, at length was beautifully illumined by the rainbow of promise. That illustrious monarch, King Arthur, whose fame has been immortalized by the nob writers and poets of Britain sent over to this drooping establishment, from those "two eyes of learning (as Fuller styles them), Bangor and Caerleon, men, the effects of whose labours will remain for ever, although the rust of antiquity may have obliterated their names."

King Arthur ofttimes visited Glastonbury, and bestowed on its monastery many and great favours. After his fatal battle with his cruel nephew, Mordred, he was brought hither and entombed, giving splendour and renown to the Abbey's dawning greatness. Before his death it is recorded that he gave to the monastery Brent Marsh and Poulden, with other lands to the value of 500 marks, a vast and liberal benefaction in those days.

As the Anglo-Saxons, after their invasion of Britain unquestionably owed to this and other like brotherhoods their conversion from Paganism to Christianity, they ever manifested towards them the profoundest attachment. The Anglo-Saxon Kings became their most liberal benefactors, and ofttimes in lowliest reverence prostrated themselves before the heralds of the everlasting Gospel.

Thus Kenwalch, A.D. 675, the second King of the West Saxons, bestowed upon this Abbey Ferramere, with the two islands, Godney and Westhaye, with other great and regal benefactions. Kentwyn, the tenth King of the West Saxons, gave the manor of West Montaton with other advantages, freeing them from all civil services, with the right of choosing their own Abbots.

In those early times, however, the renowned monarch Ina was one of the most lavish contributors to the resources of this monastery, A.D. 719. With Royal liberality and zealous piety, he added largely to its lands, its treasury, and its buildings: On the eastern side of the then existing shrines, he founded and enclosed a nobler church than had yet been reared, in commemoration of a beloved brother who had met with a mournful end at Canterbury, being burnt to death by its infuriated inhabitants.

William of Malmesbury gives a glowing, almost incredible description of the amazing wealth expended by this Saxon monarch in erecting and beautifying a Chapel for this Abbey. Magnificently built, it was then garnished and plated over with 26401bs. of silver. Within it he placed an Altar of gold, the weight of which was 2641bs., besides Censers, Candlesticks, Basons, a Chalice, a rich Pall of incredible value, to cover the altar; also many rare and precious gems for the embroidery and adornment of the priestly robes.

In all these noble endowments bestowed by Saxon Kings, Ennius—who wrote in the beginning of the eighth century—observes that many of these donations to the Abbeys were gifts of lands and holy places, which had been deserted by the Clergy in the times of those deadly wars with the Anglo-Saxons, who in the cruelty of their Paganism, drove these priestly servants of God from their hallowed possessions and shrines.

Much was a giving back—a restoration—like the refreshing summer showers, descending again on the parched earth from whence they where up-taken. Nevertheless, this detracts not from the true nobility and liberality of these princes. Restitution of that which might have been retained, is doubly honourable.

Amongst those interesting visits paid by royalty to this Abbey, was that of Edward I. with his Consort Eleanora, in the sixth year of his reign. He there celebrated, at his own expense, the feast of Easter. This royal visit was highly favourable to the affairs of the monastery. With considerable skill the Abbot maintained his supremacy. Each royal guest was received singly, and with much ecclesiastical pomp.

A knight had been sent forward to prepare for the reception of this illustrious monarch. He was refused admission at the Abbey, the Abbot alleging that it would infringe the privileges of the Convent and the twelve hides, which absolutely forbade any Bishop, or Judge, or even Royalty, or any of their officers, either to enter, or exercise any authority within that jurisdiction without the will or consent of the Abbot. Strange as it may now appear, yet the Sovereign of England yielded, and the head of the Abbey appointed his own officer to act as Sheriff of the twelve hides, and fulfil all the duties of Earl Marshal. Nay, more, so supreme was the Abbot, that he would not give permission to the King to hold an assize at Glastonbury ; and the extraordinary spectacle was witnessed, of Britain's monarch going without the boundaries of the twelve hides of Glastonbury, to an adjoining village, named Street, to administer justice. Edward, instead of resenting what might now be reckoned as an indignity, continued throughout his long and brilliant career to manifest favour to this Abbey where he had been so hospitably, yet haughtily entertained.

It adds to the ancient splendour of this convent, that Canute the Dane once came to visit its sacred wonders, (A.D. 1030). His leading motive was said to be the tomb of King Edmund Ironside, whom he was accustomed to call his brother. He presented to the Abbey various liberal gifts, and especially a rich pall to cover the deceased monarch's tomb, embroidered with pearls and apples of gold. He, moreover, confirmed by charter all their former privileges and revenues.

In the fourteenth century, Edward III., (A.D. 1331) and his Queen Philippa, came with princely splendour to this renowned Abbey. Adam de Sodbury was then Abbot, known in the annals of the monastery for giving seven great bells to the Abbey Church, with other munificent gifts. John of Glaston, the renowned Annalist, records that this monarch expended on the Abbey eighty pounds ; and, on departing presented to the refectory three silver cups, with one more magnificent, and an embossed water jug of the same material.

Leaving these kingly visitors, the buildings of the Abbey next demand a brief description. The task is difficult, to present a short, yet perfect detail of its architectural wonders, from the first little wattled oratory up to the

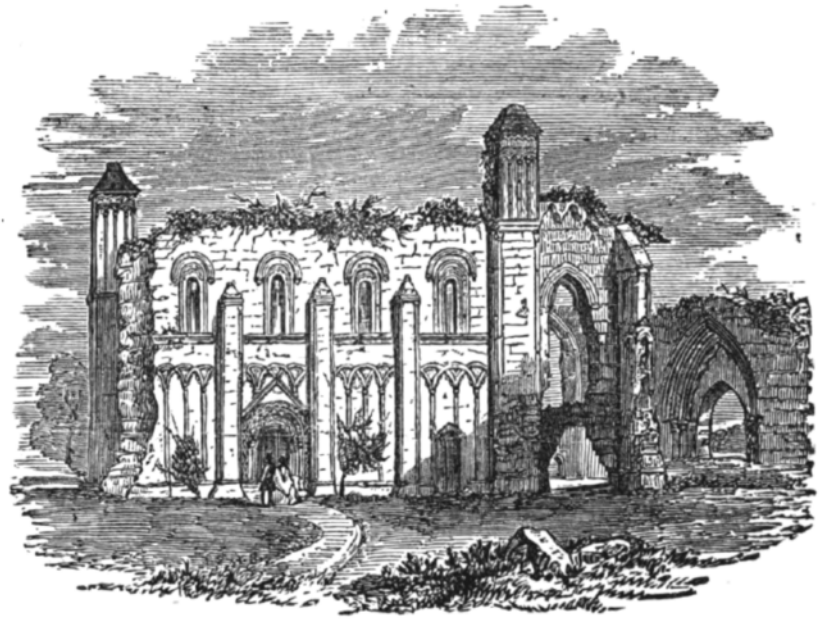
completion of that magnificent pile which became one of the noblest wonders of Christendom. When first the Disciples of the Cross visited this Isle of the Glassy Waters, they had to worship templeless; to say in spirit with the beautiful poet (Hoare):—

"The turf shall be my fragrant shrine,
My temple, Lord that arch of thine,
My censer's breath the mountain airs,
And silent thoughts my only prayers!"

All vestiges of their original lowly houses of worship have for centuries been obliterated ; while monkish descriptions are too wild and absurd to follow. Frail were their materials, and limited their dimensions before Saxon times. Even during the first eleven centuries of the Christian era, un-ornamental and inelegant were their forms. They were but the dawning sunlight that gilded the mountain top, and prophesied of the coming splendour of the mid-day glory ; or the little acorn planted with hope, containing within it the germ of the stalwart trunk and noble spreading branches of the future perfect and mighty oak.

It is to Abbot Herlewinus that the weed of praise must be given for commencing that gorgeous pile of architectural grandeur which superseded the original frail and humble buildings. He had been a monk at Caen in Normandy, and brought over from thence a love of the sublime and beautiful. John of Glaston records his artistic skill—his expending £480 in building a new Church, a sum in those days amply sufficient to rear a costly and magnificent temple—also his noble and generous character—his hospitality—his threatening the porter of the Abbey with the loss of his ears, if he drove from the Abbey gate any pilgrim who sought his blessing or his charity. There also appears sufficient evidence to assign to Herlewinus the honour of erecting that gem of architecture, St. Joseph's Chapel, on that very spot (as monkish historians affirm) where formerly stood the cell of this honoured saint. The gorgeous finishing of the one arch still remaining, most strikingly proves his artistic skill, and tells what must have been the beauty of its interior.

Henry de Blois, a scion of royalty, a nephew of our Henry I., also the Pope's legate, while Abbot of Glastonbury made vast and important additions to the existing buildings. Being a priest of varied accomplishments and elegant mind his refined taste developed itself in carrying out those massive and grand details of Gothic architecture, the mournful and desolate ruins of which still produce admiration and astonishment. A.D. 1184, a fearful and destructive conflagration laid much of the monastic buildings in ruins. This was a dark cloud hiding for a brief period the sunshine of its splendour. With generous alacrity, Henry II. sent down Ralph Fitz-Stephen, the son of King Stephen, to inquire into the sad calamity, and devise and forward plans for its restoration to former magnificence. With disinterested zeal and fidelity he fulfilled his commission. He took into his hands all the revenues : he carefully maintained the monks and their dependants ; he applied all donations and available funds to rebuild a nobler structure than that which the flames had destroyed.



After the death of this noble designer and earnest worker, Adam de Sodbury became Abbot (A.D. 1322). John of Glaston records that he erected the Lady's or retro Chapel. To adorn and beautify this shrine of the Virgin Mary, which terminated to the East the Great Church of the Abbey, he expended immense sums. He decorated its high altar with a costly image of the Virgin, and other valuable gifts of gold, silver, and precious stones. Its windows were gorgeously painted ; every portion was enriched with the highest, choicest, artistic skill. Saddening is the thought that fanaticism and ignorance—foes more powerful than the inaudible me of time—have not left a single vestige of this beauteous chapel, which once overawed, astonished, and gladdened the eyes of kings and adoring crowds.

Adam de Sodbury repaired also the damage occasioned by a dreadful earthquake which occurred in this part of Somerset, A.D. 1276. It had overthrown much of St. Michael's Church, on the summit of the Tor Hill, and injured many of the Abbatial buildings. Thus succeeding additions and improvements were continuously made to these wondrous masses of architecture, until at length this far-famed Convent reached its summit of magnificence and wealth.

This dim outline affords but a feeble shadow of the splendour of this renowned Abbey. It may, therefore, be both instructive and impressive to enter and walk as it were, in imagination through the most remarkable portions of these ecclesiastical buildings lingering but here and there for a brief moment to admire the wonders that clothed it like a robe.

The massive and lofty walls which enclosed the Abbatial buildings ran in a quadrangular form, and formed an enclosure of not less than sixty acres. Portions of these ancient walls still remain. The southern side formed one portion of the street of the town, now called High Street. The grand entrance, through whose portals passed royalty and bannered trains, Abbots, and Nobles, in all the pomp of power and wealth, was on the western side, and its relics still survive in Magdalene Street.

Having gained admission within this well-guarded portal, the pilgrim stranger was either conducted into Joseph's Chapel and the great Abbey

Church, or to those marvellous buildings which were occupied by the different members of this vast brotherhood. To those who entered this hallowed shrine, sublime must have been the view to stand at its entrance and gaze through the long drawn aisles of this beauteous chapel and cross-shaped Church, with its fretted roof—its gem-decked altars—its regal tombs—its wondrous relics, and gorgeous chapels. The entire length of the building, including the retro-chapel, was 594 feet, being 223 feet longer than the noble Cathedral at Wells. The high altar attracted peculiar attention from its costly ornamentation, with its four corners symbolizing the Gospel to be diffused throughout the four quarters of the wide world. Like the altar of the Levitical law, it was three cubits from the floor. It had its five crosses, its costly covering, the most precious relics, and its over-arch supported by lofty marble pillars, in imitation of the propitiatory in the Jewish holy of holies. All was intensely heightened by the dim religious light beaming through many a vast and painted window which "Showed many a prophet and many a saint, Whose image on the glass was dyed."

Contiguous to these buildings, stood the Cloisters—a large square—where the monks could be secluded from the outer world, and of which the cloisters in Wells Cathedral present a striking model. Here within its un-latticed windows walked the cowled living ones; here slept the shrouded dead ones. Here was busy life and still death; what is and what was, all strangely commingled. These encircled a garden where grew the choicest flowers which fingers could rear; especially the beautiful rose, the favourite flower of these devoted monks. With these, on festive days, they adorned their gold-burdened altars, or scattered them on the bier when they chanted a requiem for a brother gone to the spirit world. This garden plot was ofttimes called the Paradise ; to the monks it was the symbol and type of all that was innocent, beautiful, happy.

Over these cloisters was a dormitory, the sleeping chambers of the brethren. A continuous alley ran around it, from whence were doors to every chamber. Each monk had his separate room, small, neatly wainscoted, without a fire-place. On a narrow bed-stead—only large enough for one—was a mattress, a straw bed, a coarse blanket, a rug, and a straw bolster. One chair, one table, one prayer desk with crucifix thereon,

was all its scanty furniture. Pampered, sensuous luxury was here annihilated. At the four corners of the dormitory, and in the middle of each side hung an antique stone chandelier,—

"A cresset in an iron chain, which served to light the drear domain " useful for the convenience of the monks when they arose at midnight to offer up their accustomed services.

On the south side of the Cloisters was the Great Hall or Refectory. Here all the professed brethren dined in one harmonious community. Seven long tables were daily spread for the ordinary monks ; while another, somewhat elevated, was provided for the Abbot and his illustrious guests. Within this vast hall was well and wisely reared a carved reading desk, from whence an elected brother read appointed lessons from the Old and New Testaments, during the meals. Strikingly impressive at such a moment must have been this wondrous hall! How sublime, elevating, instructive, while supplying the wants of their dying bodies, to hear of the high and holy deeds of patriarchs, prophets, apostles, men who speak with lips of fire concerning the unseen and undying!

Twas a warning, encouraging, angel voice, floating around its massive walls with celestial echoes—" seek not the bread which perisheth, but that which endureth unto everlasting life." Well did the good recluse, Thomas a Kempis exclaim:—a monk, or a clergyman, without the Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer, without a pen, and a bird without wings. And equally a monastery which wants the Scriptures is a kitchen without pots, a table without dishes, a well without water, a river without fish, a garden without flowers, a purse without money, and a house without furniture.

Extensive and valuable was the Library belonging to this Abbey. During some centuries anterior to the reformation, learning was hoarded up in these religious buildings, like treasures in the coffers of some rich burgher. Neither were valuable to the community at large. What wealth of antiquity enriched the Library of Glastonbury Abbey may be learned from the well-known exclamation of that profound and truthful scholar **LELAND**, who examined it about sixteen years before its destruction:—

"No sooner," says he, "had I crossed the threshold of this library than the sight alone of so many ancient works struck my mind with devout astonishment; so that I even drew back amazed. Then after saluting the presiding Deity for many days I remained very minutely examining its burdened shelves." In addition to the many precious and beautiful manuscripts belonging to this noble library, massive volumes of the Holy Scriptures, of Christian Fathers and Casuists, of Poets and Philosophers, came from an adjoining room, called the Scriptorium, or writing chamber. Here learned monks were continuously employed in composing and transcribing. Here, too, with unwearied labour they copied—in the most beautiful and ornamental manner —missals, breviaries, antiphonalia, and other sacred books, used in the Abbey services, as well as in adjoining Churches. The Scriptorium was then what now the Printing Office is to the country at large.

The Abbot's apartment was the Palace of the Abbey. This abounded with vast and lofty rooms, regal furniture, costly paintings, splendid tapestry, all that artistic skill could then devise and accomplish. Its ascent was by a flight of handsome stone steps, which led to different stately rooms. The building itself contained three stories, and had on each floor in front, ten large stone mullioned windows. The rooms were wainscotted with elaborate carved oak. The Abbot himself however, appears in some measure to have deprived himself of the luxuries his abode might have afforded him. For Eyton says "that at the south east end of this building stood the Abbot's bedchamber; it was, as near as I could guess, about eighteen feet in length, and fourteen feet 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, adds Eyton, was the same that Abbot Whiting laid on, and I was desired to observe it.

The Guest House, where all—from the humblest peasant to the loftiest prince—were entertained according to their rank; the Eleemosynarium, or Almonry, where daily with lavish hand were distributed to the poor, and afflicted, and aged, the alms of the Abbey ; the Seminary for the instruction of youth in Grammar, music, and Christian doctrine : the Kitchen, still surviving like some lonely sturdy oak on the plain, its fellows having all been scorched by the red lightning's fire, and overthrown by

the giant force of mighty winds ; all these with innumerable other offices, Chantries, Belfries, Chapels, &c., would require a volume to describe. Sufficient, however, is given to afford some faint impression of its vastness, its grandeur, its wealth, when in the full meridian of its splendour and greatness.

The extraordinary relics of the Abbey merit some passing notice. It is singular how prone is humanity to transfer veneration to the mortal remains of the illustrious, their bones, their dust, yea any fragment once belonging to them. This religious feeling in the Christian Church may be traced back to the fourth century ; gradually it increased, until in the sixth century it was so developed, that the Empress Constantina solicited from Pope Gregory the head of the Apostle Peter, or at least some fragment of his body. With expressions of regret, that venerable Father informed this royal lady "that he dared not grant the favour, for the bodies of the Holy Apostles Peter and Paul are so resplendent with miracles and terrific prodigies, that no one can even approach them without great awe, although for the purpose of adoring them."

These superstitious feelings continued to advance with the darkness of the Middle Ages, until at length every fragment of holy places and holy persons was considered to possess the miraculous power of healing all sicknesses, mental and bodily, and of delivering from all dangers and calamities seen and unseen. Unhappily this delusion was fostered throughout the Abbeys, Cathedrals, and Churches of Christendom, in order to accumulate wealth, and overawe the ignorant multitudes. Monks travelled into distant provinces, that they might bring to their own establishment some precious relic. Ofttimes they paid immense sums for legs, and arms, and skulls, and jawbones, and other disgusting curiosities palmed upon them by craft and knavery, and thus hallowed shrines became immense and profitable museums.

Glastonbury Abbey was beyond compare wealthy in this antiquarian department. From William of Malmesbury and Eyton we learn that it possessed relics " whereof some related to the Old and New Testament dispensations." There was a piece of Rachel's sepulchre, some portion of

Moses's altar whereon he poured oil, a part of Moses's rod, with some of the manna, &c.

Amongst these hoarded-up and valued curiosities of the Christian Era, were some of the cradle of our Saviour, some fragments of the five loaves with which Christ fed the fainting thousands, some of our Lord's hair, some of the thorns that encircled His bleeding brow, some portions of the Cross and Sepulchre, all set in gold and costly gems. In addition, there was one thread of the garment of the Virgin Mary, a bone of St. John the Baptist's forefinger, a tooth of St. Paul, with piles of other relics brought from every noted spot on earth, so that as Malmesbury states, "if we were to enumerate them as brought hither by kings and the illustrious, this volume would swell to an immense bulk."

There was one relic amidst all this suspicious, yet venerated hoard, which was pre-eminently distinguished, and excited intense superstitious devotion; this was a Sapphire altar. St. David, the far-famed Bishop of Menevia, was commanded in a vision to go to Jerusalem. Here the Patriarch of that Holy City gave him, with other costly presents, a consecrated altar of Sapphire, containing the most costly and wonder-working relics. After this venerated gift had been made, fearing misfortune or loss in its transmission to Glastonbury, it was borne over by a band of bright and beautiful angels, and placed securely within the Great Abbey Church. Here for centuries, encircled with a fictitious halo of divinity, it received the homage and adoration of the ignorant and devout. It is remarkable that when this Abbey was stripped of its gold and precious stones, by the permission of Henry the Eighth, this, with other costly valuables, was sent from Glastonbury to this monarch ; for in old preserved records there is this notice:—

> *"Delyvered more unto his Majesty the same day, of the same stuff, a superaltare, garnished with sylver, and gylded, called the great Sapphire of Glastonburye."*

The Holy Thorn! who hath not heard of its wonders? Although the puritanical zealot who felled this time-honoured tree, boasted that he had brought to a close the age of miracles, yet it hath not fallen unknown,

unsung. Even some plants from the parent stock still survive. Pilgrims, too in many a band will yet gaze thoughtfully, and with some degree of veneration on the hallowed spot where grew and budded—according to monkish legends—as already described,—Joseph's saintly staff. This miraculous tree was the Cratoegus, differing in no respect from the common hawthorn except its sometimes blossoming in winter; and even this budding in mid-winter is the characteristic of the species, as naturalists have abundantly proved.

To a marvellous extent this sacred tree became an object of profitable merchandize. With ostensible veneration Bristol merchants—more intent on their coffers than on the object of their traffic—sold to foreigners for immense sums, its leaves and its blossoms. Kings, nobles, devotees of every kingdom and every class were intensely eager to obtain even a single leaf, as a divine antidote to ills, both mental and bodily. Even our own monarch James I., also Queen Anne, deigned to purchase for large sums, leaves and cuttings of this holy thorn ! To the revenues of this Abbey it was a mine of gold.

The Walnut tree of Glaston Abbey was another of its marvels. This tree was regarded as a manifestation of divine favour upon vegetable productions. Legends declare that it ever put forth its leaves on St. Barnabas' Day. Consequently this day of wonders became a day of festivity. Crowds of pilgrims flocked to behold this manifestation of divine interposition. Performing the enjoined duties of a religion that abounded with all that was gorgeous, enchanting, impressive, they returned to their homes to tell of all they had seen, and heard, and done;

"The golden rood, the torch, the long procession,
The mass for parted souls the song of even,
With pardon frank for many a dark transgression,
And melodies that dropped like dew from Heaven"

The regular inhabitants of this vast community require some brief notice. This may interest and instruct, since it will exhibit the origin, continuance, and daily life of this vast religious community.

By a Monk in its strictest sense is to be understood, one who retires from the world in order to give himself up wholly to God, and live in solitude and abstinence. Such were—or ought to have been—the motives of all who became members of this brotherhood. What then were the original causes that led men thus to renounce the amenities and socialities of life?

The raging persecutions of the first centuries of the Gospel era, led many Christians to retire into the solitudes of forests and caves, hoping amidst the haunts of savage beasts to find that peace and security denied by the systematic and unrelenting cruelty of their enemies. Many in these dismal retreats rising to renown for their sanctity and their denials, others were induced to imitate their example, ambitiously desiring a spurious sanctity even when the original reason for retirement no longer existed. A mystic theology also powerfully aided to develop these feelings. Ammonius Saccas, who taught with the highest approbation, of the Egyptian School of Alexandria, combined Platonic and Christian doctrines, endeavouring thereby to raise the soul above this world by holy contemplation, and to purify the sluggish body by hunger, thirst, and bitter mortifications. This gave rise to a new order of men, who considered themselves prohibited from meat, wine, commerce, matrimony ; and that it was their absolute duty to practise solitude, vigils, abstinence, labour, hunger. Wearing a peculiar garb, they retired into deserts, and formed themselves into societies, imitating the Platonists, the Essenes, the Pythagoræans, the Thesapeutæ, who flourished anterior to the birth of Christ.

St. Pachomius first formed these Christian devotees into regular monasteries in Egypt, and thus firmly established that coenobitic life, which afterwards spread so rapidly through the western world.

Ancient Monks were distinguished either as solitaries or sarabaites, or coenobites. The solitaries were hermits living entirely alone, and remote from all human dwellings. They laboured to realize the prayer of the poet;—

"And may at last my weary age,
Find out the peaceful hermitage,
The hairy gown and mossy cell,

Where I may sit and nightly spell,
Of every star the sky doth chew,
And every herb that sips the dew! "

The Sarabaites were strolling monks or friars, having no fixed abode or dwelling. The Coenobites were those who herded together in a Monastery, or Abbey, under a superior. They lived under a vow, according to established laws; they wore a particular dress, which was the badge of their order ; such were the Bernardines, the Carthusians, the Benedictines, &c., &c.

Whatever community of Christians dwelt together at Glastonbury during the first six centuries, they appear to have assumed no particular name or garb until A.D. 605, when St. Augustin visited the Abbey, and changed the existing Institutes for those of St. Benedict.* The monks of this foundation continued ever afterwards Benedictines.

This Benedict was a celebrated recluse of Italy, born A.D. 480. He lived a most ascetic life, shutting himself up in a gloomy cavern, none knowing his gloomy retreat save St. Romanus. This fellow saint regularly descended by a rope to his wretched cell, to supply him with his scanty meals. Being at length discovered by other monks of a neighbouring monastery, they chose him for their superior. Their manners not harmonizing with his own, again he retired to his rocky home. Numbers soon followed him ; he then built a convent and governed it by his own celebrated rules. His fame, his sanctity, his model monastery, becoming known far and wide, speedily other brotherhoods uprose adopting it's entire system.

• *Dunstan was appointed Abbot of Glastonbury by king Edmund, A.D 940. He introduced the Benedictine rule into England : Glastonbury was therefore the first Benedictine Monastery in England*.—E.G.

Their peculiar mode of life and dress as established and practised was this—and it was fully carried out at Glastonbury : their dress consisted in a loose, black gown with sleeves ; also a capuche, a cowl, or hood to cover the head, ending in a point behind. All this was considered symbolical ;

for the robe and hood represented the six wings of the Cherubin, namely, the hood two, the sleeves two, and the body part of the gown also.

Underneath was a scapulary, or sleeveless tunic, fitting close to the body, and typified armour against the devil. Their dress being black, they are ofttimes called black friars, a colour used symbolically as betokening death, that they were dead unto the world. Benedictines were monks not friars, Augustinian Canons were known as black friars. The back of the head was shaven, and the circlet of the hair left, signified the crown of thorns worn by our Saviour ; also humility and devotedness to God, slaves being thus in former times shorn by their masters.

The rules practised by the Glastonbury Benedictines were as follows;—they were compelled to perform their devotions seven times in the twenty-four hours; the whole of these devotions having a reference to the passion and death of Christ, occupied them well nigh eighteen hours. It seems apparently incredible how human nature could perform this daily severe task; we are almost inclined to affirm with Walter Scott's Friar John; " No conscience clear and void of wrong, Can rest awake and pray so long ; Himself still sleeps—before his beads Have marked ten ayes and two creeds."

More ludicrous still, the monk of Rabelais, who said to his brother recluse, when wishing for soft slumber; "I never sleep soundly but when I am at prayers, or sermon; let us therefore begin the seven penitential psalms, to try whether we shall not quietly fall asleep. This conceit pleased well, and beginning the first of these psalms, by the time they came to *beati quorum*, they fell asleep, both one and the other."

During Lent these monks fast every day until six in the evening, and were then compelled to shorten the usual time of sleeping. They all slept in the dormitory in separate rooms, and always in their clothes. During the day they were obliged to go two and two together. They never conversed at their meals, but listened to the reading of the Scriptures. For small faults they were expelled for a short time from the refectory; for greater ones they were debarred from public religious services.

Incorrigible monks were expelled from the Abbey. Every monk had two coats, two cowls, a table book, a knife, a needle and a handkerchief, while (as already hinted) his frugal bed furniture consisted of a mat, a blanket, a, rug, and a pillow.

In addition to their religious services, some of the monks exempted from a certain portion of their devotions, were employed in music, painting, architecture, medicine, carpentry, masonry, turning, writing, in short every art then known. In goldsmith's work and jewelry, instances of their most beauteous workmanship still remain. Their calligraphy is still unrivalled, as exemplified in ancient documents and charters. The illuminations of their missals are not now to be matched; nor can modern artists surpass their painted glass in the intensity and permanence of its gorgeous colouring. An astronomical clock made by Lightfoot, monk of Glastonbury, is still preserved in Wells Cathedral.

Monks were always buried in the dress of their order ; this arose from a pharisaical belief that all who died professed monks entered into Paradise. Hence it was not marvellous that so many, in times of scriptural ignorance, should intensely wish to be entombed in monastic habits, even when they wore them not when living. Thus Lewis the Landgrave said ;—" as soon as I am dead, put on me the hood of the Cistercian order, but take very diligent care not to do it while I am alive!" Hence, too, Milton forcibly refers to this erroneous folly, (***Book III, 478, Paradise Lost***:—)

"And they who to be sure of Paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguised,
They pass the planets seven."

The Abbot—a Syriac term signifying father—had originally no other claim to superiority or respect, except the sanctity of his life. In after times not only affecting pre-eminence over his brethren, but also independence of Bishops, Abbots claimed new distinctions; mitred and un-mitred Abbots; crosiered and uncrosiered Abbots. The Abbots of Glastonbury were both mitred and crosiered. The mitre and the crosier were marks showing that they possessed episcopal jurisdiction over their own precincts

and dependencies, and crosiered were also sovereign lords of parliament. Unmitred Abbots were subject to their Diocesan Bishop, and uncrosiered belonged not to the House of Lords.

The installation of the Abbot of Glastonbury was a day of religious splendour and festivity. After being elected or appointed, amidst an imposing procession, he was conducted to the high altar, and there ceremonies were performed full of symbolic interest. First he put on the dalmatic, or seamless coat, like that of Christ, to signify holy and humble piety. Then on his brow was placed the mitre, typifying Christ as the Head of the Church. A crosier was placed in his hand, the shepherd's crook the symbol of pastoral authority. Gloves were placed on his hands, which, because occasionally worn, or laid aside, symbolized sometimes the concealment of good works for shunning vanity, and sometimes their exhibition for edification. A ring also, having the signet of the Abbey graven thereon, was placed on his finger, reminding him that the Church was the spouse of Christ, that Scripture mysteries were to be sealed up to unbelievers, but revealed to the faithful. Finally sandals were placed on his feet, pointing out that as by these the feet were neither covered nor naked, so the Gospel should neither be concealed, nor yet rest upon earthly benefits.

The Abbots who presided over Glastonbury Abbey, including a dynasty of 1114 years' duration, were 59 in number, giving to each on an average nearly nineteen years of rule and power. Their names and dates are as follows: **See Pages 31-33**

No	Name of Monk	Date AD
1	ST. PATRICK, THE FIRST ABBOT	415
2	ST. BENIGNUS (Date not certain)	
3	WORGRET, OR WARGET	
4	LADEMUND	
5	BREGORET, OR BEORGET, THE LAST BRITISH	
6	BEARTHWALD, OR BUTWALD THE FIRST SAXON	
7	KENGIFEL, OR HENGISEL	688
8	HEMGISLUS, OR HENGISTUS	704
9	BERWALD	712
10	ALBEORTH, OR ALDEBERTH, OR ALBERT	
11	ETHFRIDE, OR ECHFRID	719
12	CENGILTUS, OR CENGISTUS	729
13	UMBERTO'S, OR TUMBERTUS	745
14	TICAN	754
15	GUBAN	760

16	WALDON (Abbot 22 years)	
17	BEADWLF (Abbot 6 years)	
18	CUMAN	
19	MUCAN	811
20	GUTHLAC, OR CUTLAC	824
21	ELMOND, OR EDMUND	840
22	HEREFERTH (Abbot 14 years)	877
23	STYWARD	891
24	ALDHUMUS, OR ADELMUS (St. Dunstan's Uncle, and became Bishop of Wells, and Archbishop of Canterbury)	905
25	ALFRIC (Date unknown).	
26	26 ST. DUNSTAN (made Abbot 936, after 22 years became Bishop of Worcester, then London and afterwards Archbishop of Canterbury)	936
27	27 EOELWARDUS	963
28	ARLSTANUS	966
29	SIGEGARUS (became Bishop of Bath and Wells)	985
30	BERRED, OR BEORTHRED	990
31	BRITHWINUS (became Bishop of Bath and Wells)	1009
32	AILWARDUS, OR EGELWARD	1027
33	AILNOTHUS, OR EGELNOTH (the last Saxon Abbot)	1052
34	THURSTON	1083
36	SIGFRID (became Bishop of Chichester)	
37	HENRY DE BLOIS, BROTHER OF KING STEPHEN	1126
38	ROBERT PRIOR	1171
39	HENRY DE SALLACO, OR SWANSEA.1189	1189
40	SAVARICU5	1189

41	WILLIAM PICA (said to have been poisoned at Rome)	
42	WILLIAM VIGOR	
43	ROBERT, PRIOR OF BATH.	1223
44	44 MICHAEL DE AMBRESBURY (died)	1253
45	ROGER FORD (he was killed at the Bishop of Rochester's Palace)	1261
46	ROBERT DE PERETON	1274
47	JOHN DE TAUNTON	1290
48	JOHN DE CANCIA (died)	1303
49	JEFFERY FROMONT (died)	1322
50	WALTER DE TAUNTON .	
51	ADAM DE SODBURY	
52	JOHN DE BREINKTON (elected)	1335
53	WALTER MONINGTON	1341
54	54 JOHN CHINNOCK ... 1420	1420
55	NICHOLAS FROME (died)	1455
56	WALTER MORE (died)	1456
57	JOHN SELLWODE (died)	1493
58	RICHARD BEERE (died)	1542
59	RICHARD WHITING (beheaded) .	1540

It may throw much light on portions of the history of this celebrated Abbey, to give some brief detail of its most remarkable Abbots, St. Dunstan, Thurston, Swansea and Whiting. St. Dunstan is selected because many of the romantic and extraordinary tales of his career are so widely bruited, and because in him is most powerfully exhibited much of the character of the age in which he lived. "He was the paragon of Anglo-Saxon saints, and the glory and boast of Glaston Abbey." So famed did he become when sainted by the Roman Church, that the parishioners of Glastonbury were told by their priests, that if they did not attend Church, and keep St. Dunstan's day, but minded their own business and pleasure, nothing prosperous would happen to them during the year, and they would sustain heavy losses in their cattle, and undertakings.

He was born near Glastonbury A.D. 915, and received his education at its Abbey. Allied to royalty, his renown and greatness were of early and easy ascent. Legends narrate that his future saintly greatness was prognosticated even before his birth. Antecedent to that event his parents were present at the Abbey Church on Candlemas day, when all were accustomed after service to walk with lighted candles through its long-drawn aisles. Suddenly every light was miraculously extinguished ; at mid-day the congregation was involved in sepulchral darkness. While shrieks were echoing, and terror triumphing, suddenly a quick flash of fire from Heaven kindled the torch held by Dunstan's mother. This was interpreted to foretell that her offspring should shine resplendent with celestial brightness. After his birth, remarkable prodigies are recorded to have attended his saintly career. At this period Glastonbury Abbey was an illustrious seminary for noble youths, and Dunstan was one of this number. Physically feeble, he was, however, intellectually strong. Reaching the appointed age, he entered into minor orders'; the pupil became the monk, and obtained celebrity both as a scholar and an artisan.

"He composed music ; he played upon the harp, organ, and cymbals ; he wrought metals ; worked in wax, wood, ivory, silver, and gold. He excelled in calligraphy, in design, in painting. He was also deeply versed in historical ballads; also the magical songs of the Saxons, a knowledge regarded in those dark times with peculiar abhorrence." Amidst the credulity and superstition of the masses, it is no matter of surprise that one

with such varied intellect, vast acquirements, and daring ambition, should stand forth a giant amidst dwarfs—a sun amidst tapers.

Although the immortal Shakespeare saith, "be thou as chaste as ice, as pure as snow, thou shalt not escape calumny," even so Dunstan was not free from the dark charge of having converse with infernal spirits. For a time the renowned monk visited royalty ; there a noble lady required from him a pattern for some costly vestments she was about to work for a Church. While tracing the destined drapery, he hung his harp upon the wall ; forthwith from the instrument, the well-known strains of a popular melody sweetly flowed, although no hand swept its warbling strings. Forthwith, in sudden consternation, the matron and her maidens fled, as though some shrouded ghost having burst the cerements of the sepulchre, had suddenly appeared. Ventriloquism was then unknown, and the deception attributed to necromancy. However, it led to Dunstan's instant banishment from court to his monastic cell at Glastonbury, and well nigh cost him his life.

He now became a professed monk ; and built for himself a miserable room, five feet in length and breadth, which became his oratory, his dwelling, and workshop ; and here he resolved to win saintly honours and dignities. Here he performed the most wondrous miracles monastic history can boast. Here the Archfiend appeared, now as a bear, then as a dog, a fox, a serpent; also under the most beautiful forms of female loveliness, and then with all the seductive charms of proffered gold. But all was vain, useless, unsuccessful. He was more than victor in every struggle.

King Edmund, after having narrowly escaped death in a stag hunt near Cheddar Cliffs, appointed him Abbot. At his installation this monarch confirmed the grants made by Cuthred and Ina, and also gave unusual powers to the Abbots of this monastery "in causes as well known as unknown, in small and in great, above and under the earth, on dry land and in the water, in woods and in plains; and that no Bishop, Duke, or Prince, or their servants, should exercise any authority, or even enter the precincts of the Abbey without permission from the Abbots." These privileges written in letters of gold within a splendid volume of the Gospels, were presented by the king to the Abbey Church. Dunstan's future

ambitious career belongs rather to the history of England, than Glastonbury Abbey. After becoming Bishop of Worcester, then of London, and Archbishop of Canterbury, he was, after death, said to be brought for burial to his old monastery, where pilgrim bands flocked to his tomb. Fuller says, "the monks of Glaston pretended Dunstan's burial at their Church, and built him there a shrine. Men and money met at Glastonbury on this mistake, and their convent gained more by this eight feet length of ground—the supposed grave of Dunstan —than eight hundred of the best acres of land they possessed elsewhere!"

After seven other Abbots had presided, Thurston, A.D. 1083, succeeded to this important post. A spirit was he of controversy, of ambition, of despotism. He stands forth on the roll of Glaston's ecclesiastical history, as having shamefully wasted the revenues of the Abbey, altering its ancient statutes and customs, depriving the monks of their daily food and overthrowing that peaceful regularity which for centuries had flown on like the gentle current's even ripple. He was like the unhallowed priest of Shakespeare, of whom he writes in his `Hamlet';—

"Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whilst like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And reeks not his own read."

Soon, however, rebellion, like lightning from the dark thunder cloud, burst forth within the Abbey. The oppressed monks refused submission. Bringing within the walls a military force, forthwith swords were gleaming in different portions of the monastery. The terrified recluses, accustomed to no weapon but the crucifix, fled to the high altar. Crosses, images, shrines, were overthrown ; hallowed objects were polluted by death-bearing missiles. Some monks began to use benches and candlesticks, and fighting hand to hand with the soldiers, drove them behind the Choir. And then the wounded and the dead were scattered throughout that hallowed temple, consecrated to Him, who is emphatically called "the Prince of Peace !" These sad events being afterwards examined by royalty, the Norman Conqueror sent this offending Abbot into ignominious

banishment into Caen in Normandy. Yet after King William's death, this unworthy priest regained his abbatial honours by purchasing them of William Rufus for five hundred pounds of silver.

Henry Swansea became ruler of this Abbey A.D. 1189, during the romantic times of Richard Coeur de Lion. This monarch becoming a captive in one of the fortresses on the Danube, named Diorronstein, one of the stipulations of his release was, that Savaricus, then in England, should be made Abbot of Glastonbury, and Bishop of Wells. Swansea being translated to the see of Winchester, the stipulated treaty was fulfilled. This remarkable transaction merits close observation, because it strikingly illustrates the high position, the unbounded wealth, the princely honours of this Abbacy. Its dignities and revenues were then considered, even in foreign lands, partly sufficient for a king's ransom ; and that king a warrior, a hero, and a genius, at whose very name bannered hosts trembled, and whose chivalry and greatness still shine resplendent on England's charters,

"Like sparkles of Greek fire, (which)
Undying e'en beneath the wave,
Burn on through time, and ne'er expire !"

Omitting a galaxy of learned and worthy Abbots, Richard Whiting, the last, demands a brief, though mournful notice. He entered into office A.D. 1524, in eventful times. From abundant sources it is evident that he was a man of rare piety, of good scholarship, of commanding judgment. Combined with these excellent qualities, he was also so able a politician as to win the confidence and esteem of that great and remarkable man Thomas Cromwell. From the renowned Cardinal Wolsey he received the dignity of Abbot, as a reward for his many virtues and abilities. Even Henry VIII. trusted him with an important embassy to Rome, when — as on other weighty occasions—he gave the greatest satisfaction to his royal employer. But how proverbially uncertain is human prosperity! How unhappy the mortal who lives only on the smile of princes ! How false the light that flashes on glory's plume!

It will render the fall of Glastonbury Abbey more striking, perhaps, if a rapid glance be taken of the honours and pomp that attended the Abbots

in the height of its greatness. In an ecclesiastical form the Abbey was a princely court with vast income—not less than £200,000 annually, according to the present value of money—amply sufficient for all the purposes of charity, of hospitality, of grandeur. Not less than three hundred noble youths were here training up for the highest honours of Church and State ; while ofttimes five hundred guests were entertained with profuse liberality. In addition to his palatial residence at the Abbey, the Abbot possessed other beautiful rural retreats, so that the Commissioners who stripped the monastery of its wealth, thus described to Henry VIII. their splendour and numbers,—" The house (at Glastonbury) is great, goodly, and so princely that we have not seen the like, with four parks adjoining. The furthermost of them but four miles distant from the house, having a large weir (or lake) which is five miles in compass, that being a mile and a half distant from the house, well replenished with great pike, bream, perch, and roach. Also four fair manor places belonging to the late Abbot, the furthermost, three miles distant, being goodly mansions, and also one in Dorsetshire, twenty miles distant from the monastery." The people of the lands and villages for miles around Glastonbury, were the Abbot's vassals and dependants, and never did the pilgrim or necessitous poor solicit aid in vain.

Whenever the Abbot wished to go to one of these retreats, or even elsewhere, his retinue was of a royal character. One hundred attendants accompanied him, —a bannered host, with gorgeous habiliments and military weapons, and exalted crucifix preceding. As he advanced, the crowding peasantry paid their homage as to a monarch, imploring a benediction, and shouting their acclamations of good will. The same pomp accompanied him to the varied parliaments; and there he sat—long the first Abbot of the realm—mitred, and crosiered, all dazzling with splendour and renown.

Behold then this greatness! And now witness its wane!

"I have touched the highest point of all my greatness?
And from that full meridian of my glory,
I haste now to my setting. I shall fall
Like a bright exhalation in the evening,

And no man see me more!"—Shakespeare.

Henry V111. having cast off the Pope's authority—fearless as the strong-winged eagle—he soared to the supremacy of the Church of this realm. Thwarted in his matrimonial intentions, he struck with resolute and unwavering firmness, the shield of war. He went forth the invader of well nigh every religious establishment in the land. In this career of spoliation the Abbot of Glastonbury withstood his royal antagonist even to the death. Neither terror, nor flattery, nor art could prevail upon him to give up his loved Abbey, which for centuries had been the treasure home of noblest charities and of hallowed piety. Fidelity to his trust girdled him like armour of gleaming steel. The oath of supremacy was offered him at Wells; but he disdained to surrender. Suffered to go at large, and suspecting no such catastrophe, he was rudely seized on his way to his monastery.

A confessor was placed with him in his carriage, and he was commanded instantly to prepare for death. He earnestly supplicated "a day or two's experience for further preparation," to recommend himself to the prayers of his beloved brethren, and to bid them farewell. The marble heart of the Commissioners rejected the prayers of the fallen one. He was forthwith ignominiously dragged upon a sledge to the summit of the Tor. There, with John Thorn, his treasurer, and Roger James, his under treasurer, he was cruelly and unmeritedly hanged, and then barbarously quartered, Nov. 14, 1539. The four quarters were sent to bleach in the winds of heaven, at Wells, Bath, Ilchester, and Bridgwater, whilst his head was placed over the Abbey gate at Glastonbury.

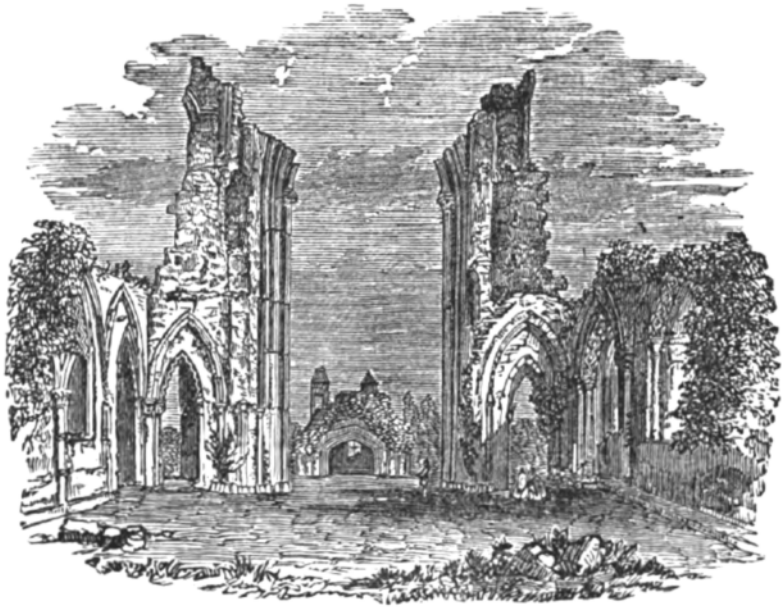
After this dark deed of death, the work of spoliation and devastation forthwith commenced. " This rich and goodly Abbey, surpassing in value and antiquity all the Abbeys in England—Westminster Abbey excepted —having been the burial place of several kings, and other illustrious persons, was by sacrilegious hands demolished," and involved in one general ruin. Although under Queen Mary's reign an effort was again made to restore it to its former glory ; and though encouraged by the celebrated Cardinal Pole, yet it failed ; and from the overthrow of this and other religious brotherhoods, that stupendous fabric of English monachism,

which for centuries had been alternately admired, feared, envied, or hated, sunk for ever into the dust.

As blow succeeds blow when the axe of the woodman lays prostrate the oaken forest, even so followed deed after deed of alienation, of plunder, of destruction. The inmates of the Abbey were cruelly dispersed to feel the rough blasts of adversity and poverty ; its immense revenues and possessions were scattered with lavish injustice ; while the reckless hand of violence, like ancient battering rams on granite walls, soon overthrew this goodly, time-honoured fabric. Afterwards, modern Vandals made of its hurled down ruins, its glorious sculptures, its fretted canopies, its wondrous arches,—stone quarries. Roads have even been repaired with portions of its hallowed material. Happily its relics have fallen for some years into the possession of nobler minds ; the pilgrim wanderer can now, amidst its noble ruins, meditate on its past mutations, and learn impressive, instructive, and mournful lessons.

"All is silent now ! Silent the bell,
That heard from yonder ivied turret high,
Warn'd the cowl'd brother from his midnight cell.
Silent the Vesper chant! the litany,
Responsive to the organ! Scattered lie
The wrecks of the proud pile, mid arches grey;
Whilst hollow winds through mantling ivy sigh;
And e'en the mould'ring shrine is rent away,
Where, in his warrior weeds, the British Arthur lay!"— W. L. Bowles.

In addition to the beautiful Ruins, which are now preserved with praiseworthy and hallowed care, some few objects of interest still remain, once connected with this Abbey, which may interest those who visit this celebrated locality.



The Abbey Ruins

THESE Ruins are unrivalled for their extent and magnificence. And if the visitor stands at their eastern extremity, looking through the space that formed the wondrous nave, down to St. Joseph's Chapel, he will obtain a view of the following interesting objects, which may be afterwards profitably and separately examined. The central piles of masonry are the remains of two of the four piers which originally supported the massive tower. Attached to the north-eastern pier are the ruins of two Chapels, St. Edgar's and St. Mary's. St. Joseph's Chapel, at the western extremity is a gem of art. The gorgeous finishing and sculpture of the northern portal, was a fit entrance to the architectural wonders within. Its four semicircular arches

are highly and elaborately ornamented with emblematic representations ; while the turrets, the southern portal, the mullioned windows, the massive and crumbling walls, the curious crypt, and the hallowed well, with all its accessories, are sublimely impressive. The period of the erection of this beautiful Chapel is developed by its style,—the beginning of the twelfth century.

Many were the renowned persons buried in this Abbey, relics of whose stone coffins, and altar tombs, lie scattered amidst the mournful wreck. Amongst the Kings who found here their graves, were Arthur and his Queen Guinever, Coel the grandfather of Constantine the Great, Kentwyn, King of the West Saxons, Edmund the first, King Edgar, and King Edmund Ironsides. Amongst other nobilities sepulchred within these hallowed precincts, were the following Dukes,—Alpher, Athelstan, Humphrey, Elwin, Stafford, Duke of Devonshire; also fifteen Abbots, and nine Bishops. CAMDEN mentions the discovery of Arthur's tomb, with a leaden tablet above it in the shape of a cross, bearing the following inscription:—"*Hic jacet sepultus Rex Arthurus in insula Avaloniæ.*" A monkish writer describes the opening at the same time of the tomb of Arthur's Queen, A.D. 1189 ; and states that they found her fair yellow hair nicely braided, which fell to pieces on touching.

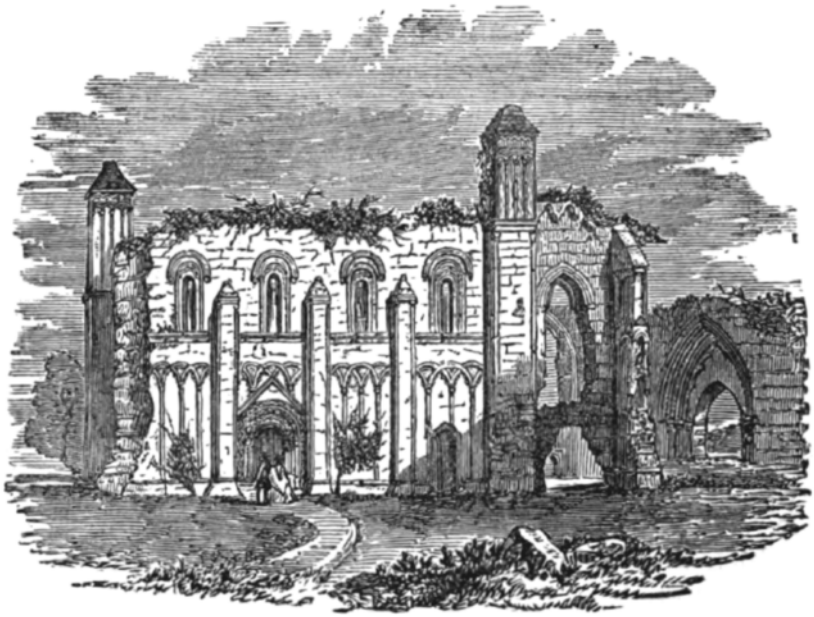
Concerning King Arthur's grave, there is great room for suspicion that the discovery of the lead was an imposition practised by the monks on King Henry II., as it is not very probable the lead would be nine feet from the corpse, and seven from the surface of the ground. The following is the relation from ***GIRALDUS CAMBRENSIS***:—"Henry II. being informed by the songs of the British Bards, that Arthur, the great hero of Britain, who so often checked the ravages of the Saxons, was buried at Glastonbury, between two pyramids, ordered search to be made for his body. They had scarcely dug to the depth of seven feet, when they struck upon a block of stone, in whose under surface was fixed a broadish leaden plate, in form of a Cross; which being taken out, was found to have an inscription on it: and under it at the depth of nine feet, was discovered a coffin, made of the trunk of an oak, hollowed, in which were lodged the bones of this famous champion. The characters (on the lead) have a barbarous and gothic appearance, and plainly show the barbarism of the

age, which was involved in such fatal darkness, that there was not one person capable of committing the actions of Arthur to writing."

GIRALDUS further adds that the bones of Arthur were of gigantic proportion, and that in his head were ten wounds, one, his death wound, larger than the rest. John of Glastonbury says, Arthur rested in the monk's cemetery 640 years before he was removed into the Great Church.

In July, 1859, was sold in London, by auction, the Conventual Register and Cartulary of Glastonbury Abbey, in which was inserted a letter of Bishop Tanner, stating that he had rescued the volume from destruction at a grocer's. It realized £141 15s.St.

Glastonbury Abbey Today 2014



St. Joseph's Chapel

THIS building is almost entire, except the roof and the great arch which separated the Chapel from the spacious portico that led to it, which are broken down, as well as the pavement quite into the vault underneath ; it is an oblong, curiously wrought after the Gothic style ; at each angle was a tower terminating in a lofty pyramid of stone, having a staircase within. On the right side of the south door of the Chapel is inscribed:-

JESUS MARIA

On the North side a variety of emblematic figures will be found, encircling the arch of the principal door-way. A further description has been given of St. Joseph's Chapel in the chapter under the head of The Abbey Ruins.

St. Benedict's Church

THIS is a plain, solid, Gothic Building, with low western tower, nave, and north aisle. The ceiling is of beautiful oak, and its supporting timbers rest on various corbels, adorned with the shield and arms of Glastonbury. Over the porch are sculptured the letters R. B. for Richard Beere, the 57th Abbot, and seem to intimate that he greatly improved this building. The font for immersion, and the stone pulpit prove the Church to have been erected far anterior to his times. A record of a terrible inundation was marked on the great

arch which divides the Nave from the Chancel, thus, "the breach of the sea flood was January 20th, 1606." The sea embankments being broken down, this flood was so great that it spread all over the great level between Glastonbury and the Severn, causing immense destruction of property, and reached even to the foot of St. Benedict's Tower.

The Abbot's Barn

N the right of the road leading to Pennard is the Abbey Barn. This building was one of importance, since the rents of many of the lands were then paid in kind. Hence on many manorial properties these treasure houses are found. This barn is well worthy of examination, being remarkable for its architectural solidity and excellence. Its length is ninety-three feet, its width sixty-three feet, and its height thirty-six and a half feet. It was probably built about the same period as the Abbot's Kitchen. Its ornamentations are time-worn, but still sufficiently distinct to show that at the gable end is the representation of one in pontifical robes, probably the Abbot to whom it owes its erection : also at the other end a female, probably the Virgin Mary. Statues of the four Evangelists are placed above its striking windows—St. Matthew on the East, St. John on the West, St. Luke on the North, and St. Mark on the South.

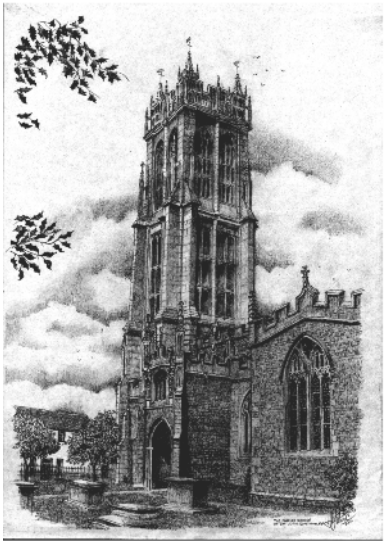
The Abbot's and The pilgrim's Inn

SO numerous were the visitors to Glastonbury Abbey that the usual accommodation within walls did not always suffice, even though pilgrims were not allowed to remain longer than two days and two nights. To meet this exigency the monks erected an Hospitium, in contact with the Abbey walls. This was situated where, for years, stood the White Hart. "There were no Alehouses, nor yet Inns, before the Reformation, but upon great roads; for when the people had a mind to drink (says AUBREY) they went to the Friaries, and when they travelled they had entertainment at the religious houses." Here the Abbot paid all expenses and the visitor was freely welcomed as a guest. This Abbot's Inn has long been demolished, nor is there certain evidence when it was originally erected. The old garden of the White Hart may be examined, which formed a portion of the Abbey enclosure, and where some relics still remain.

During the fifteenth century so great was the throng of visitors to this celebrated Abbey, that entertainment could not be conveniently afforded without the erection of an additional Inn, the Pilgrim's Inn, or as it is now called, the George Inn. This structure is well worthy of notice, it being one of the most remarkable of ancient Hostelries in the kingdom. Built entirely of freestone, two octagonal turrets rise at its eastern and western boundaries. It has beautifully mullioned windows, and a central gateway, over which are the armorial bearings of the Abbey, and of Edward IV. In addition to its noble rooms, it has also a strongly built cellar, wherein is an unfailing spring, and a curious stone seat, upon which, tradition says, certain penitents sat with water up to their knees.

The Tribunal

ON the north side of High Street is a peculiar building, which is supposed to have been the Court-house for the twelve hides of Glaston. It appears, from an old terrier, that Richard Beere erected this curious structure. In the cellar underneath, offenders were confined from the time of their capture to their trial. This was not the prison of the monks ; for that was built within the Abbey walls for the sake of secrecy, underneath the master's lodge. FULLER styles the latter prison " strong and hideous, where the obstinacy of the monks was converted into reformation." And another speaking of the same prison, says, that monks guilty of felony, or adultery, were here imprisoned in chains, a whole year, without seeing any one except the master of the Infirmary, in letting down their meat through a trap-door by a cord, and that at a great distance from the prisoners.



Saint John's Church

THIS beautiful building is erected on the site of another ancient Church. Late excavations beneath the existing floor unquestionably prove this interesting fact. The re-structure of this Church was in the earlier portion of the fifteenth century. The tower, however, having then been recently built, was not demolished, but repaired: but about the year 1450, its upper portion appears to have been re-edified, in consequence of a terrible tempest having overthrown this part, which fell upon, and broke in the roof of the nave.

" This tower is 140 feet high, in three stories, richly ornamented with canopied niches, and strengthened with corner buttresses, from the sides of which spring slender pinnacles, terminating in clustered foliage. The spaces between the buttresses, unoccupied by windows and niches, are divided into compartments filled with tracery. The whole is surmounted by a parapet of open stone-work, and eight lofty pinnacles, four of which terminate in iron cross-bars. The upper story contains six full-toned bells." The Church itself consists of nave, side aisles, with a south porch, two transepts, and chancel. The great eastern window is beautifully adorned with elaborate tracery of elegant and symbolic design.

The Abbey Kitchen

FROM an ancient inventory it appears there were two Kitchens, one for the Abbot, and one for the monastery. The latter has been destroyed, while the remaining structure belonged solely to the Abbot's establishment. It is built entirely of stone, but the date of its erection is unknown. It was standing in 1556, and was most probably built while John Chinnock was Abbot. On the north of the kitchen a small fragment of the Almonry still remains. Its plan is admirably adapted, by a system of double tunnels, to keep

the kitchen free from smoke and steam. STUKELY thus describes the ingenious building;—

"Tis formed from an octagon included in a square: four fire places fill the four angles, having chimneys over them; in the flat part of the roof between these, rises the arched octagonal pyramid, crowned with a double lanthorn, one with another. There are eight curved ribs within, which support this vault, and eight funnels for letting out the steam through windows, within which, in a lesser pyramid, hung the bell to call the poor people to the adjacent almonry, whose ruins are on the north side of the said kitchen. The stones of the pyramidal roof are all cut slanting, with the same bevils to throw off the rain." Within this kitchen are four fire hearths, each sufficiently large to roast an ox.

There was connected with the Convent kitchen a regular supply of officers, the head of whom—the kitchener, had great power and privileges. Without his consent, even the Abbot could not interfere with the revenues assigned to the use of the kitchen. He had also the charge of purchasing and providing all that was necessary for the sustenance of the monks and guests, was permitted to keep a horse, and had the supreme management of all the subordinate cooks. Each monk served a week in turn in the kitchen, unless occupied in some other official capacity.

The Tor Hill St. St Michael's Tower

THIS remarkable Hill is composed of the inferior oolite, resting upon a bed of calcareous material, and abounds with the fossils belonging to this stratum. The summit still exhibits signs of ancient castrametation ; but early in the Christian Era, it was occupied by a band of believers, who reared there a shrine for hallowed worship. Before the reign Henry I., a fair of two days' continuance,—afterwards extended to six days,—was granted, to be holden on its summit.

The date of the erection of the Church on the Tor, is uncertain. It was overthrown by an earthquake, 1275, and the tower which survived the

shock is a commanding object throughout an immense tract of county. The eastern side of this tower shows signs of the extent of the ancient nave of the Church. The portal is elegant and has singular sculptures over it in two panels. In one, Michael holds scales, in which he is weighing the Bible and Satan, while another devil uselessly labours to make the Arch-fiend's scale preponderate; the other appears to be a spread eagle.

This Church was dedicated, like most others on lofty eminences, to St. Michael, because he is the patron saint of sailors, who thus far away on the wild waves could gaze on a temple reared to their favourite and protecting angel. The devout monks also regarded this celestial hero with veneration, as the supreme leader of the heavenly hierarchy, and the conqueror of the dragon, and therefore meriting the loftiest pinnacle on which his exploits might be sculptured.

From the foot of Tor Hill, on the north side, gushes a mineral spring, which, till within the last century, was more celebrated even than the waters of Bath. Its waters are strongly impregnated with carbonic acid gas, and carbonate of iron. HOLLINGSHEAD in his famous history of England, says, "that King Arthur being wounded in battle, was brought to Glastonbury to be healed of his wounds by the healing waters of Glastonbury." During the times of the Abbey's greatness this mineral spring was visited by crowds of the afflicted. It was to Glastonbury more than the pool of Siloam at Jerusalem.

APPENDIX

AT the annual meeting of the Archaeological Institute of Great Britain and Ireland, held at Dorchester in August, 1865, the Rev. Professor Willis gave a learned and most interesting discourse on Glastonbury Abbey;* the substance of which appeared in the Atheneum, as follows:—

"Professor Willis said the subject which he had to bring before the notice of the meeting concerned the ancient remains, which were, no doubt, pretty well known to most of his audience,—the ruins of Glastonbury Abbey. Now these remains were the disjointed fragments of a large Abbey Church ; and although few and far between, still there was sufficient left of them to enable any architect or person accustomed to these fabrics to restore the Church upon its original plan. The building itself was nearly the length of Wells Cathedral, arranged according to the ordinary type, with nave, transept, and a square choir or presbytery at the east end. At the west end of the Church was a remarkable Chapel. This Chapel was in the transition style of Norman Architecture, having pointed arches mixed with circular, and had been subsequently connected with the western end of the Church by a portion in pure Early English of the ordinary type, the west front of the great Church being in the same style.

* since published in a complete form by Messrs. Bell and Daldy, "***Architectural History of Glastonbury Abbey***," by Rev. Professor Willis. Price 7s. 6d.

From the remains he perceived the conducting of the building of that Church very closely resembled that of the Cathedral at Wells, which he had had the pleasure of explaining to the members of the Archæological Institute only a year or two since. This Church of Glastonbury, which they might suppose to have been commenced from the east, beginning in a transition Norman style at this end, was carried gradually on towards the west with a remarkable persistence in that style, so that by the time they came to the west end the style of building everywhere else had completely changed, as at Wells. When they came to the west front they suddenly

adopted the ordinary Early English style, which had then got into fashion, resembling Salisbury Cathedral, and the west front of Wells.
The learned Professor had already remarked, that adjoining this west end was a small Chapel of semi Norman style, originally isolated, but subsequently united to the west front, and usually known as the Chapel of St. Joseph of Arimathæa.

There were several reasons which induced him to investigate as closely as he could the history of this remarkable combination, placing a Chapel at a distance from the Church. The Chapel to which he had alluded was a fine specimen of the transition style of Norman ; its style of architecture was a little behind the date which he should assign to it. Besides this, the Church itself was very remarkable for its connection with the legends and histories of the Middle Ages, and the veneration which was then paid to the relics of saints. He should allude to the early traditions affecting the Church, by referring to the ancient records upon the subject, without pretending to place them before his hearers as real history. These traditions were collected for the first time by William of Malmesbury, who was well known as an early English historian and the author of the two histories ' The Deeds of the Kings,' and The Deeds of the Bishops.' He also wrote a tract concerning Glastonbury; and that he was the identical man who wrote these three histories was proved by himself, alluding, in his account of the Saxon times, to his own tract written expressly upon Glastonbury Abbey.

"The Professor then read an account of the tradition from which it was believed, that in the year 63 of the Christian Era, the Apostles, St. Philip and St. John, whilst preaching in France, sent twelve of their disciples into Britain for the same purpose, amongst whom was Joseph of Arimathæa. The king and his barbarian people rejected these missionaries, but rather than send them away altogether, granted them the right of remaining in the wild, uncultivated island of Avalonia. On this island they constructed a Church for their religious exercises, under the inspiration of the Archangel Gabriel, by whose direction they built the walls of twisted osiers. Well, these twelve men lived here as hermits, residing separately, and at last dying gradually off, when the place became solitary and infested by wild beasts. About a century after this, in the year, 166, Pope

Eleutherius, at the request of Lucius, king of the Britons, sent two missionaries, who baptized the king and his people. In the course of their progress through the country they came to this island, and found the Church down among the forest, and they perceived it had been built by Christians; afterwards they found by visions that it had been miraculously dedicated to the Virgin Mary.

This second body of missionaries elected twelve of their converts who remained here as hermits, and hearing that the Pagan Kings had granted twelve portions of land to the first missionaries, applied for and were granted similar privileges. This number was from that time maintained by continual re-election when deaths occurred, and the system was in use until the Irish Apostle, St. Patrick, visited the spot, about 300 years afterwards. These anchorites restored the Church, and built a stone oratory to Christ, St. Peter, St. Paul, &c., and the place became an object of pilgrimage, not only for the neighbouring population, but also for the just and learned men of the time.

St. Patrick returned from a successful mission to Ireland in 433 A.D., and remained at Glastonbury 39 years, when in the year 472 he died and was buried in the old Church, and remained there for 710 years, when the Church was consumed by fire. St. David, the saint and bard of Wales, came and built another Church at the eastern end of the old Church, which he also dedicated to the Virgin. St. Paulinus, well known as Bishop of Rochester, and the earliest Archbishop of York, covered the old wicker-work Church with boards and lead, so that it was preserved and taken care of, and cherished as the first Christian Church erected in Britain, with the especial name of the "Vetusta Ecclesia" or "Old Church," in contradistinction to the "Major Ecclesia," or Great Church, which was first founded by King Ina, c. 700, and stood to the east of the "Vetusta Ecclesia." Besides these personages there was a long list of other saints interred within the walls of the Church, too long for him then to enumerate.

The lecturer then said, from the chronicles of John Brompton and others, that Ina's Church remained in all its splendour up to the time of King Alfred (A.D. 872), when it was demolished by the Danes, who at that time ravaged the country; but about a century after it was re-built by Dunstan

by the order of King Edmund the elder, and a regular Benedictine monastery, the first in England, was Established there, after which it flourished until the time of the Normans. Still, at the time of the Conquest, we find the two Churches, called the Old Church and the Great Church, and separate from each other, and of which the first stood to the west of the second.

"He came now to the period succeeding the Norman Conquest, when the Normans condemned the Great Church and commenced erecting another. After the death of the third Abbot, the Abbey remained in the hands of King Henry II. for many years, and during that time, in 1184, a fire happened in the monastery, which consumed not only the Church and the rest of the buildings, but also its ornaments and treasures—and, as William of Malmesbury informed them, the greater part of the relics. Speaking of the lesser Church, or Old Church, dedicated to the Virgin, as he had stated, the learned Professor showed that the modern opinion that the Lady Chapel stood on the north side of the Abbey choir was founded simply on a misinterpretation of a sentence in Leland.

In the chronicle of John of Glastonbury, dated 1493, it is confidently asserted that the burial-place of Joseph of Arimathæa was in the cemetery of the old wicker Church opposite to the south angle, In the fifteenth century great care was taken to preserve the tradition of the wicker Church and Joseph of Arimathæa's burial there, and a pillar was set up to mark its boundary, where he and a multitude of saints were said to be buried. People considered it a great honour to be buried in this spot, and paid high prices to procure burial in it, thus showing the great devotion which was entertained for Joseph of Arimathea,

" Professor Willis next alluded to a great traveller, William of Worcester, who, he said, went about for his own pleasure throughout England in the fifteenth century, and made notes of the dimensions of all the great Churches in the land, His note-book was now deposited in Corpus Christi College, Cambridge, and contained the traveller's notes, just as he scribbled them on the very spots which he visited, His notebook had been printed but with a great many mistakes, He (Professor Willis) had therefore transcribed the passages from the original, William of Worcester distinctly

states that the Chapel of the blessed Virgin was conterminous with the Nave of the Church, being about 34 yards long and 8 yards wide, and on either side were large windows, He (the learned Professor) inferred from that, that the whole structure had then been thrown into one large Chapel before the time when William of Worcester was conducted into it in the year 1478. But the more important point was, William goes on to say, that at the south angle of this Lady Chapel Joseph of Arimathæa was buried, Thus the identity of the semi-Norman Chapel, now known as St, Joseph's Chapel, with the site of the ancient wicker Church, or Old Church, is completely proved, and also that this very Chapel was the Lady Chapel of the Abbey, In the fifteenth century, when visitors were conducted into this Church they were shown this spot, with the grave of Joseph of Arimathæa.

They needed no further evidence to show that the stone Church, called St, Joseph's Chapel, the ruins of which they at present saw, was on the traditional site of the so-called first Church erected in Britain. The Professor had found historical notices that gave dates of nearly every part of the Great Church, The building of the Church after the fire in 1184 had been carried on by the camera/rum of King Henry, who first completed the Lady Chapel, or Old Church, and then began the Great Church, under whom the restoration was nearly completed, But the King died before the work was finished, and he was succeeded by Richard III, who, being fond of war, neglected the rebuilding of the Church, and, having no money to pay the workmen, the restoration was suspended for a long time,

The Abbey fell into the hands of an Abbot who neglected it; and the monks having no funds to carry on the work which King Henry had begun, set about to raise the bodies of the saints and to place them in shrines, whilst they sent preachers through the country wits relics and pontifical indulgences, which attracted attention to the Church and brought in a considerable amount of money to their funds, William of Malmesbury relates that " immediately after a fire the monks suddenly recollected the tradition that after the Danish sack of Canterbury in 1012, the body of St Dunstan, there buried, had been brought away from the ruins by a body of their own monks, who esteemed the remains of the saint, and brought them to Glastonbury, where they laid them in a hole which nobody knew

of, save two of their own fraternity." The secret was transferred from one to another in succession as the possessors of it died, until this great fire consumed the Church in 1184, and money was required, when suddenly the monks recollected where the body was hidden. They dug for it, and, what was still more wonderful, they found it. King Henry II. had learnt from the Welsh bards that the body of King Arthur had also been buried near the Old Church between two pyramids, which had been set up to his memory. In 1189 the Abbot of Glastonbury now made a search for these remains, and, after digging down sixteen feet into the ground, they came to a wooden coffin, which was found to contain the bones of a gigantic man, so large—the legend said—that when the bone of his leg was set upon the ground it reached up to the middle of the thigh of a man of great stature, standing.

They also found a leaden plate, with the inscription showing that it was the coffin of King Arthur. These bones were raised and deposited in a marble sarcophagus within the choir ; and in 1276 King Edward visited Glastonbury and ordered them to be placed before the high altar, where they were seen and mentioned by Leland. The history of the Great Church was very fragmentary after 1303, but supplied a series of excellent dates.

"The Rev. Professor then proceeded to describe the various parts of the church, which he pointed out with reference to these dates by means of a number of coloured plans and drawings ; and went on to say, that after the dissolution, the property passed through various hands, and finally came into the possession of Mr. Reeves, about 1825, who took great care to preserve the old ruined Church; and since then it had come into possession of an equally enlightened man, Mr. Austin, who, the Professor felt quite sure, would always endeavour to keep it in the best state of repair, although the edifice was now beyond the possibility of architectural restoration.

"The Professor then explained, by comparing the ruins with the documents, the exact nature of the additions and changes which had been made in the Lady Chapel from its first foundation in 1184, to the period of the dissolution; and showed that the crypt of the Lady Chapel was entirely a construction of the fourteenth or fifteenth century, and that there

was no ground for supposing that any crypt had previously existed under it. It was simply a burial vault, constructed by the monks to enable them to profit by the desire of the devotees of the period to obtain sepulture in the neighbourhood of Joseph of Arimathæa.

"Being partly constructed with Norman materials, probably obtained from one of the monastic buildings, which at that period, he knew from the chronicles, were undergoing an entire rebuilding, this crypt had been hastily assumed to be older than the chapel itself."

APPENDIX. No, II
MINERAL WATER

THE GLASTONBURY WATERS obtained great notoriety through a man named Matthew Chancellor having in 1750 dreamed that if he washed himself in the water seven successive Sundays, he would be perfectly cured of asthma, from which he had suffered for thirty years, He performed the required ablutions, and lost his asthma. The water was sold and sent to great distances. The Pump Room is in Magdalen Street, The Baths are at the foot of the Tor.

THE ABBOTS' WELLS

The chief supply of water to the town is from a well on the north-west side of " Edmund Hill," called St. Edmund's, or Elder Well, which is worth a visit. The water was conveyed in pipes to several public conduits, the principal being at the High Cross. There is another public well in Above town on the north side of the street,

ST. BENEDICT'S CHURCH

[Page 55,] Judge Gould is buried in the Sharpham Park Chapel, in this Church.

ST. JOHN'S CHURCH

[Page 58,] The two monuments near the eastern end of the Church, were erected to the memory of Richard Attwell (died A,D, 1472), and his wife, They were great benefactors to the Church, A monument of elaborate workmanship remains in the Church believed to commemorate a person named Camel, who no doubt had something to do with the revenues of the Abbey, His recumbent effigy rests on the monument with a large purse attached to his girdle, in allusion to his office, The organ was given by John Yeoman, in 1818, who made a similar gift to the Independent Chapel, In the Church is preserved a curious alms-dish of ancient date, bearing the legend "*Ich Bart Geluk Alzeit; Bart Geluk Alz*eit," the meaning of which is "I brought good luck always," The interior of the Church has recently been restored. The beautiful stone pulpit was the gift of Lady Charlotte Neville, and the font by the Misses Neville,

ALMSHOUSES

There are two of these establishments existing, both of which owe their origin to rulers of the Abbey. One for women, is in the rear of the " Red Lion Inn," (part of one of the Abbey Gates), and the other for men, towards the southern extremity of Magdalen Street, The former is attributed to Abbot Beere, whose rebus is inserted in the eastern wall of the Chapel, Both are meanly endowed.

GEORGE INN

[Page 54,] The House was built by Abbot John Selwood, in 1475, [Page 46,] It is a remarkable fact, that several collateral descendants of Abbot Whiting still live in Glastonbury, Mr. T, H. Roach traces his descent through the Strode (one of whom married a niece of the Abbot's) and Jeanes families, both ancient and respectable, and long and closely connected with this county, Mr, Roach and his immediate ancestors have resided here for several generations,

EMINENT NATIVES OF GLASTONBURY

ST. DUNSTAN, Abbot, A,D, 936, and afterwards Archbishop of Canterbury,

ROGER FORDE, Abbot, A,D., 1253,

SIR DAVID BROOKE, Chief Baron of the Exchequer,

HENRY FIELDING, author of "Tom Jones," "Joseph Andrews," and other works, born at Sharpham Park, A,D, 1707,

Sir PETER KING obtained the Charter from Queen Anne, and was the first Recorder of Glastonbury, and built a residence there, at the northern end of North-load Street, He subsequently became Lord Chancellor of England, was created Baron Oakham, which high office he resigned in 1733, and died in the next year, His mother was a sister of the great Philosopher John Locke, Judge Gould, and Judge Bosanquet, and the late William Dickenson, Esq,, M,P,, were Recorders of Glastonbury,

TOWN HALL

This neat and substantial building was erected about 1815, near the site of another structure built for a similar purpose by William Strode, Esq., about 200 years ago, Eyton, who wrote the history of the Abbey (known as "The Little Monument"), gravely tells his readers that the Town lost most of its trade, because this old Hall was built from the Abbey Ruins.

THE NEW CROSS

This elegant structure stands near the intersection of the three principal streets, and near the site of the ancient High Cross, and the Abbots' great conduit. It was erected in 1845, and from a design by B, Ferny, Esq,

MILITARY REMAINS

There are remains of considerable Military works in and near the town, Round Tor Hill are several strong British earth-works, Fonter's or Ponter's Wall, near Havyatt, crosses the road from Glastonbury to West Pennard at right angles, and extends in opposite directions into the moors on both sides of the road. The same " Wall" (as it is still called) can be traced for several miles round to, and below, Hartlake Bridge, on the road from

Glastonbury to Wells. It must have been a work of immense strength and importance. The Abbey suffered severely from attacks of the Danes, but as a Military Post, it was, of course, but little known, except on occasions when the Abbots found it necessary to employ a Military force for the defence of the Abbey, The Abbots, however, maintained a considerable number of Military Retainers, most of the Tenants of their Manors being required to furnish certain armed men, liable to be called out on all occasions of emergency.

The Moors to the west of the Town, which are intersected by the Somerset Central Railway, form an extensive tract of lowland, in which "Turf" is cut for fuel,. though not to so great an extent as formerly, the land being gradually brought into cultivation. This Moor extends several miles below Glastonbury; and is one of the finest fields for the botanist in the kingdom.

PARLIAMENTARY AND MUNICIPAL

Glastonbury, it is said, in early times, returned two Members to Parliament' It is certain a writ was issued A,D, 1319, to William de Grymstede, Bailiff of the Abbot's Liberty, for the election of two Burgesses, but no record exists of any return to this writ.

The town was incorporated by Queen Anne, by her Charter dated 23rd June, 1705. The Corporation consisted of a Mayor, seven capital, and sixteen superior Burgesses, with a Recorder and Town Clerk, The Corporation Reform Act (1835) reduced the number to sixteen, viz : four Aldermen, and twelve Councillors, including the Mayor, and Town Clerk,

COAL COMPANY

An unsuccessful attempt to find coal was made in 1792 when a pit was sunk in a field in the rear of the George Inn, called "George Close." A "Coal Company" was formed, and a considerable sum expended in the search.

THE ABBOTS' PARKS, &C.

For their pleasure and relaxation, the Abbots had several country residences, amongst others, Norwood Park, about miles from the town, in which were, at the dissolution, 800 deer ; and Sharpham Park, about three miles off, in which were 160 deer—portions of both the mansions still remain. At Meare, the Abbots had another residence, with extensive fish ponds, which are thus particularized in the survey of the possessions of the Abbey, made soon after its dissolution;

> *"Also there ys apperteyning unto the sayde manor, one fysshing, called the Mere, whiche ys in circuite fyve myles, and one myle and a halfe brode, wherein are great abundance of pykes, tenches, roches, yeles, and dyvers other kinds of fysshes, whiche hath allways been kept to the use of the house " (the Abbey)" and is worthe bye the yere to be letten to ferme, £xxvi xiis, iiiid,"*

This will give some idea of the manner in which the Abbey was supplied with provisions, Besides the " ysshing there were also kept at Meare, swans, herons, and pheasants for the use of the Abbot and his retainers, The ancient Fish-house may still be seen at Meare. The Abbots also had a Vineyard near the Abbey, where the grape was extensively cultivated, The locality (a short distance west of the Abbey) is still called Vineyards. [Page 56.] Only part of the original building remains, Over the entrance are the arms of Edward IV, The interior was lately renovated at the cost of the present owner, Ralph Neville Grenville, Esq, The principal entrance to the Abbey was opposite the Tribunal.

[Page 59,] "—" at its summit, on the 19th Sept, yearly, on which day the fair is still held, though at a different place, but it continues to be called "Tor Fair," At the dissolution the yearly tolls were 26s, 8d.

ADDENDA

JAMES AUSTIN, Esq., who a few years ago purchased the Abbey Estate, has made great improvements in the precincts of the Abbey Ruins, A well-kept walk leads to a neat lodge where the person appointed by the owner of the grounds to admit visitors may be found, Additional land has been laid to these grounds, unsightly old fences have

been removed or thrown back, thus opening an excellent view to the south of the Abbot's kitchen, immediately on entering the grounds. By the space gained at the west end and on the south side of St, Joseph's Chapel, the full grandeur and beauty of the edifice is now seen to a great advantage ; formerly the path was so narrow as to obstruct the view, These alterations have been judiciously made they do not modernize the grounds (except perhaps, in the eyes of a few mediævalists), the one or two narrow gravel paths give a well-cared-for appearance to them, and are certainly a great improvment upon the overgrown bushes, nettles, and other rubbish that had accumulated almost to the walls of these grand and interesting ruins, especially of St. Joseph's Chapel ; so that the visitor to them may now walk about with comfort even in wet weather.

The handsome building near the Abbey grounds (land for the site of which was given by Mr, Austin), includes assembly, reading, billiard rooms, and library. April, 1865.

Contact us for details of audio tapes and articles by:-

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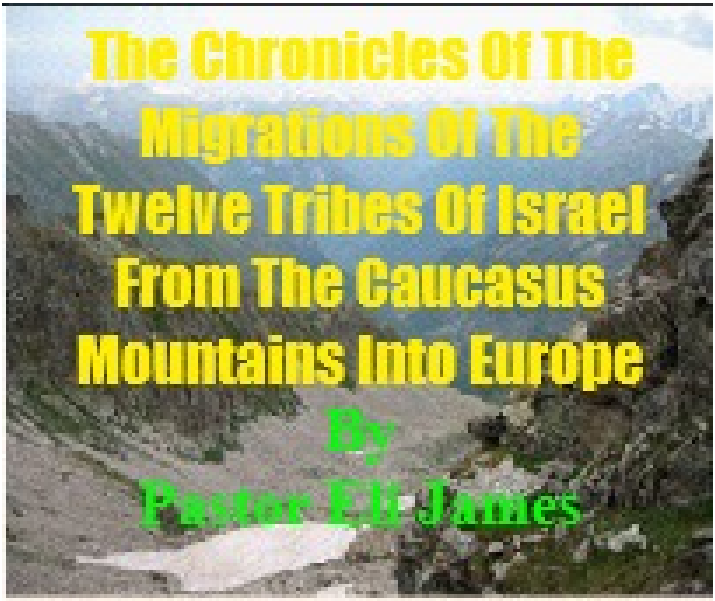

The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.