

lege as late as King Stephen's time: for in the History of Wales, 8vo. Lond. 1702, p. 164, under A. D. 1144," it is said, "about this time Julien ap Rythmarch, one of the College of Llanbadarn, a person of great reading and extensive learning, departed this life."

LLANRUSTYT.

LELAND, in his Itinerary, vol. v. p. 87, says, "There hath bene great Building at Llanrustyt, a mile lower on the Se Banke then Llansanfride in Cardiganshire, and some suppose that ther hath bene a Nunnery." The Harleian MS. 1249. p. 152, mentions Llanrustyt as a Prebend.

LLANSANFRIDE.

LELAND in the page just quoted speaks of a Monastery

here. He says, "Ther is a Chirch caullid Llansanfride vii. miles from Aberustwith upper to Cairdigan on the Se side, and ther hath bene great Building. But wither this was the Abbay of Llanfride of the wich mention is made in the Booke de Dotatione Ecclesie S. Davidis, or no, I cannot telle. Ther is another Llansanfrid in Comytother, and peradventure this is that Llansanfride Nunneri made in a newer world of the which Gildas spekith."

In his Collectanea, tom. ii. p. 106, Leland has this passage: "Enoc quidam abbas Ordinis Cisterciensis apud Lansanfrait in Powisia congregavit cœtum Virginum, ex quibus unam postea vitiavit, ante re vera homo multæ continentiæ." These are the words of Gildas. Tanner thinks, from the mention of Powis-land, that some other Llansanfride than this in Cardiganshire must have been here intended.

Denbighshire.

CLYWD VALLEY.

TANNER says, "A Monastery is said to have been founded here by St. Elerius, who lived in the seventh century. Vide Cressy's Church History, p. 391, and the Life of St. Wenefrede, with Historical Observations, p. 25."

WITHERIAC, or GUITHERINE.

ALL that we know of this Monastery is likewise contained in Tanner's Notice. "A Nunnery here is mentioned by many that write of St. Wenefrede. Vide the Life and Miracles of St. Wenefrede, with Historical Observations, London, 1713, 8vo. p. 74. Cressy, p. 390."

Flintshire.

BANCORNABURGH.

BANCORNABURGH, Banchor, or Bangor Iskoed, or Monachorum. "Here," says Tanner, "was probably a famous Roman City called Bonium or Bovium, and certainly a very ancient Monastery,^a though I believe not so old as King Lucius, as some affirm.^b Bede and others mention it as very flourishing at the coming of St. Augustine; and it must have been so, if, as all our writers except one^c report, Ethelfrid king of the Angles,^d in his wars with the Britons in the beginning of the seventh century,^e slew near twelve

hundred of them for praying for the success of their countrymen and fellow Christians against the Saxon infidels. After which time, it probably went to decay; for William of Malmesbury, who lived shortly after the Norman Conquest, saith, There remained only in his time the footsteps of so great a place, so many ruinous Churches, and such heaps of rubbish, as were hardly elsewhere to be met with."^f

Stevens, in his Continuation of Dugdale, has given an Account of this Monastery, which for compression's sake is here placed in a Note.^g

^a "Speed in his Theatre of Great Britain, fol. 1676. book ii. p. 121, saith, this was 'the first Monastery that is read of in the world;' and he might probably have said the greatest too, if here were, as Mr. Vaughan (from the old British Triades) tells us (see Notes to Camden, edit. 1695, in Flintshire) two thousand four hundred monks, who in their turns, viz. one hundred every hour, read prayers and sung psalms continually, so that there never was any intermission of divine service; or if here were but, as Bede (Eccl. Hist. lib. ii. cap. 2.) saith, so many monks, that being divided into seven parts, having each a proper ruler over them, no part contained less than three hundred men, who all lived by their labour, it must have had more persons than any other such House in these Kingdoms." TANN.

^b "Usher, p. 132. Cressy, p. 66. Bale, &c. But perhaps not founded till St. Patrick's time."

^c "The publisher of King Ælfred's Life, in his Notes upon the Preface, p. 7, thinks that two hundred only of them were killed."

^d "So Bede calls him; but others, King of Northumberland."

^e "Usher, Cressy, and the late-mentioned publisher, place this battle in A. D. 613. Fuller, in 603 or 605; the Saxon Annals, in 607; Godwin de Præsul. p. 49, in A. D. 605." TANN.

^f Tann. Notit. Monast. Flintsh. ii.

^g "Congellus, a Briton by birth, built the monastery of Bangor, not far from West-Chester, which was called the College of Christian Philosophers, and became the first abbat thereof himself, in the days of King Arthur, in the year of our Lord 530. Bernard, in his Life of Malachias, reports this college or abbey to have been the head or principal abbey of all the monasteries in Europe, the seminary or bee-hive of many thousands of monks, after the apostolical manner, getting their living with the sweat of their brows, and the labour of their own hands. And the rather, for that he had to his disciples, of Irish birth, Columbanus, that travelled France, Germany, and Italy, Brendan, that furnished Ireland and Scotland with holy men, with Luanus and others." (Hanmer's Chron. of Ireland, p. 52.)

"Our devout King Lucius being also wise in his devotion, was not content with a wonderful bounty to build and endow churches and monasteries, in which Almighty God might be zealously worshipped, and the people plentifully instructed in Christian saving verities; but moreover, extending his providence to posterity, he provided seminaries of learning and piety, for the institution and education of those, who

were afterwards to succeed in the office of administering divine mysteries, and teaching the people.

"Among these, the most famous was the monastery and school of Bangor, in North Wales, in which, as Bede says, at the coming of St. Augustin into England there were more than 2000 monks; concerning which our countryman Bale thus writes, Cent. 2, chap. 53, 'Bangor was first a College of Christian Philosophers; which having as such continued from the time of King Lucius, for about the space of 350 years, Congellus changed it into a convent of monks, under the title of the Order Apostolick, and having been the prefect of the said college, became the first abbat of the new monastery there, in the year of Christ 530.'" (Cressy's Church Hist. p. 66.)

"That Bangor was in King Lucius's time designed for a place of literature may be proved by other ancient records. But whereas this author says, That Congellus changed it into a monastery is certainly a mistake, wherein John Pits follows him; the ground of which mistake is, the confounding of this monastery in Wales with another of the like name in the province of Ulster, in Ireland, in which lived this Congellus, or, as the Irish writers call him, Congallus, and from which issued the famous bishop St. Malachias, whose life is elegantly written by St. Bernard, who there likewise mentions this Congallus. Now true it is, that about the year 530 the same Irish monastery of Banchor became an episcopal see, into which one called Daniel was first consecrated, which seemed to be a second ground of Bale's mistake touching the change made in our British Bangor.

"Most probable it is, therefore, that our Bangor was in King Lucius's time, and afterwards, both a monastery and a school of learning; and that, as anciently the Druids were, according to Pliny, great lovers of literature, flourishing in all kinds of knowledge; so likewise the Christian solitary religious men, who succeeded them, spent some part of their time in learning, and charitably teaching others. So that to them especially may be attributed the propagation of the Christian faith in Britany, which, as the author of our British Antiquities says, being preached here in the first times of the apostles, was not only firmly retained, but became in every age more increased and dilated.

"The destruction of this famous monastery is thus related by venerable Bede, lib. ii. cap. 2.

"Edelfrid, the most powerful King of the Angles, having raised a mighty army, made a terrible slaughter of the perfidious nation of the