THE
Ecclesiastical History
OF THE
English Nation,
From the Coming of
JULIUS CAESAR
Into this Island, in the 60th Year before
the Incarnation of CHRIST,
Till the Year of our Lord 731.

Written in Latin by Venerable B(E)DE,
and now Translated into English from
Dr. Smith's Edition.

To which is added, The LIFE of the
Author. Also Explanatory Notes.

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M DCC XXIII.
THE

LIFE

OF

BEDE.

If the Name of Bede were three remarkable Persons, the first a Priest and Monk of Lindisfarne, or Holy Island; of whom our Historian speaks with great respect in the 37th Chapter of his Book of the Life of Cuthbert, the Bishop; another a Monk contemporary with Charles the Great; between these in Time, and superior to either of them in Character, was the great Luminary of our Nation, of whom we are going to write; Tho' some have endeavour'd to deprive our Country of the Honour of his Birth, it is with such an Air of direct Falsity
and Assurance, that as no Men of Sense, or Learning will come into it, so it is not worth time to disprove it, since his own Words direct us to the very Place, which was the Kingdom of the Northumbrians, now Northumberland, and in that Province of it call'd Bernicia, not Deira, which extends from Tees to Tweed, in which Province, had he been born, Scotland had as little right to claim the Honour of him, as to claim that Province; which (however) some of their Historians have attempted. In this obscure Corner of the World, then (to use Malmesbury's Words) this great Man was born, whence he extended his Learning to the whole. The Village which produc'd him, tho' long since, even long before Turgot's Time, gain'd upon by the Sea, was in the Territories of the Monastery of St. Peter and St. Paul, which were indeed two, one of them standing at Gywry, on Lyppum, on the Banks of the River Tyne, below the Capra Capac, or Eacetheves of the Saxons, now Gates-head, (opposite to Newcastle) and call'd Jarrow, which was dedicated to St. Paul, the other at Weremouth or Wirawmouth, near the Mouth of the River Were; therefore by Bede call'd, Ad Ostium Vieris, which River runs through the City of Durham, it was call'd by the Saxons, Ṣipamuṣ, and now monksWeremouth, the Founder of them was one Benedict, furnam'd Bishop or Bishop, and the Order they professed, that of the Benedictines, as appears by the dying Words of their Founder, that they should follow the Rules of the once great Abbat Benedict; and Alcuinus in his 49 Ep. to the Monks of Weremouth, mentions the same; from which Injun-
Venerable Bede.

Eions arose such a Love and Harmony among them, that they are call’d but one Monastery, tho’ plac’d at a great Distance; however Malmebury came to mightake, in faying they flood opposite one on each side the River Were.

The Time of his Birth, is, by most of those who have written his Life, plac’d in the Year of our Lord 677, but Mabillon, with more Reason, has plac’d it sooner; for Bede finish’d his Ecclesiastical History, Anno 731, the same Year Beawulfe, the Archbishop dy’d, as appears at the End of his Epitome, and soon after, in the same Place, he tells us, that from the Time of his taking Priest’s Orders to his 58 Year of Age, he had continu’d writing, &c. so that from that, if we look backward 58 Years, it will bring the Time of his Birth to the Year 673, four Years sooner than the common Computation. This hapned in the fifteenth Year of the Reign of Ecgfrid, King of the Northumbrians.

His Parents we have no Account of, tho’ Simon Dunelm, from Turgo, tells us, they were of no great Character in the World; but whether they were or no is not material, since they took care for the Education of their Son in Learning and Piety, which they did by committing him very early, even at the seventeenth Year of his Age, to the Abbat Benedict or Bishop beforemention’d, to be brought up in his Monastery. This Bishop was a Man of extraordinary Learning and singular Piety; he was a Man, tho’ Noble by Birth, in...
The LIFE of
defatigable in the Pursuit of Learning, and improving his Country, in order to which he travell'd several Times, and introduc'd not only foreign Literature, but foreign Arts, into our Land, being the first who brought over Mason's and Glaziers. Travelling several times to Rome, and being intimate with Pope Agætho, he was much taken with the Liturgy of the Roman Church, and their Manner of Singing and Chaunting, for till then the Gallican or Mozarabick Liturgy was us'd in Britain and England, as appears by Augustin's Questions. Under the Care of this Man, Bede was educated in the Monastery of Weremouth for some Time, where beside the Example of so great a Master, he had the Advantage of a large and curious Library which Bishop brought into England: how long he continu'd in this Monastery he has not inform'd us, but from being under his Care, he was afterwards remov'd to the Care of Ceolfriæ, Fellow Traveler with Bishop, nor inferior to him in Character; he was then Abbat of Girwy or Jarro, which Monastery, Mr. Cambden, from a mistaken Inscription, thinks he founded. In this Monastery of Jarro, he prosecuted his Studies, and made no small Progress under the finishing Hand of such a Tutor; altho' he had several other Instructors; as one Trumbett, a Brother of his Monastery, who had been Scholar to St. Cedd the Bishop, as his Instrucæt in Divinity. And in the Knowledge of the Greek Tongue, of which he was a Master, as appears by his Ars Metrica, his Translation of the Life of Anastasius, &c: he was instructed by the Archbishop Theodore, a Greek by Birth, and
Venerable Bede.

and the great Planter of that Language in our Country, being assisted by the Abbat Adrian; for which End they travelled to several Parts of England, and by their Instructions that Language grew as familiar to some of their Scholars as their native Tongue, which he instances in the Case of Tobias, Bishop of Rochester, and others; to these Preceptors we may add John the Arch-Chantor, brought over by Biscop, who instructed him in singing in the Church; and others add John, the Archbishop, of whom hereafter.

About the 19th Year of his Age, viz. 691: he was ordained Deacon by Bishop John, at the Command (jubente) of the Abbat Geoffrid; this John was Bishop of Hagulfad, now Hexham in Northumberland, in whose Diocese those Monasteries then were, (for the Bishoprick of Durham, in which Territories they now stand, was not then erected.) This is that famous John, Surnamed of Beverley, of whom he has given us such an Account in his History. This Or- dination, though earlier than the Church allows, shows that there were some extraordinary Qualifications in the Person, which could influence them to recede from a general Canon. From this Time he continued constantly in his Studies, till the Age of thirty Years, when he was ordained Priest by the aforesaid Bishop John; the Version of King Elfrid calls him παριβοτερ, Matis Priest, his Employment being daily to sing in the Church; and now at the Intervals between his Duty and the Offices and Employments of the Monastery, which, by the way, were numerous, as well as laborious, for himself instancing, Biscop the Founder.
The LIFE of

Founder, says, He, like the rest of the Brothers, to winnow the Corn, and thresh it, to give Milk to the Lambs and Calfs, in the Bakehouse, in the Garden, in the Kitchen, and in the other Employments of the Monastery, cheerful and obedient, delighted to exercise himself. He began to apply himself to Writing, incited thereto by the Bishop Acca of Hagulstad, (in whose Diocese he was,) as appears by an obliging Epistle from that Prelate to him, prefix'd to his Annotations upon St. Luke. Besides the Study and writing Comments on the Scriptures, he treated on several Subjects, on History, Astrology, Orthography, Rhetoric and Poetry; in the latter of which he was no small Master, as appears by what he has left us on the Life of St. Cuthbert, and some Places in his Ecclesiastical History; he wrote likewise two Books of the Art of Poetry, which are not now extant; a Book of Hymns, and another of Epigrams. Thus this studious and venerable Man employ'd all that little Time he could save from the Call of his Duty, in improving the Souls and Understandings of Men; which he did not only to Mankind in general, but more particularly to those Pupils immediately under his Care; which were no less than 600, the Number of the Brothers of that Convent. Of these, several by the Influence of his Teaching, came to make considerable Figures in the World, as Eusebius or Hu- cthbert to whom he wrote his Book De ratione temporum, and his Interpretation on the Apoc- calypse, who was afterwards Abbat of Werve- mouth. Cuthbert, call'd likewise Antonius, to whom
Venerable Bede:

whom he wrote his Book, De Arte Metrica, who succeeded Huæthbert, and was afterwards Abbat of Jarrow: This Man wrote of his Master's Death, of which hereafter. Constantine, to whom he wrote his Book De divisióne numerorum, and Nothelmus, then Priest at London, and afterwards Archbishop of Canterbury, to whom he wrote, Lib. xxx Questionum in Libros Regum, to which we may add several in other Monasteries, and some have join'd Alcuinus, afterwards Preceptor to Charles the Great.

Thus was the Time of that excellent Man employ'd in doing good to Mankind, seldom or never moving beyond the Limits of his own Monastery, and yet in the dark Cloyster of it surveying the whole World, and dispensing to it the Gifts intrusted to him; it seems not a little surprizing, that one who had scarce mov'd farther than the Place of his Nativity, should so accurately describe those at Distance, and describe them so particularly, no less familiarly then if he had resided upon the Spot, and been a Spectator of the Affairs there acted, But this Wonder will cease when we consider the great Esteem in which he was held, which occasion'd curious and learned Men to flock from all Parts to visit him; and the Exactness of oral Accounts receiv'd from them. Nor need we wonder at this Esteem shown him by our own Nation, since Foreigners, and those the greatest of that Age, courted his Acquaintance, particularly Pope Sergius sent him an earnest Invitation to come to Rome, as appears by a Letter which Mahumbsbury has given us. The learned Spelman tell us he was actually there, and seeing this Inscription which none could un-
The LIFE of

derstand, P P P. S S S. R R R. F F F. he thus interpreted it, Pater Patriae Perditus est, Salus Secum Sublata est, Ruit Regnum Roma, Ferrum Flamma Fame; whereupon the Senate decreed him venerable. But this Account of that Title is as trifling and ridiculous, as that of the Angels writing it in his Epitaph. I shall therefore pass it over as a direct Fable; since it is certain that Bede was not at Rome, himself telling us, that he never shir'd out of his Monastery, that is, not upon any remarkable Journey; and as Baronius observes, if he had been at Rome himself, there had been no Necessity for Neothelmius undertaking a Journey to search the Archives there. Some I know have doubted the Authority of the Invitation, and question whether Bede was in Priest's Orders at the Time of Sergius's Death, and if not, consequently could have writ nothing to deserve that notice; but whether true or no, is not worth while to enquire. However, Bede may be said to be no Traveller, and his own Account allow'd as to his secluded Life; yet it is certain, he sometimes made Excursions and Visits to other Places; and particularly to the Monastery at York, where he went and staid some Weeks with Egbert, a young Nobleman, Nephew to Ceolulph the King, who was there a Student, and afterwards Archbishop of York; but those Visits, as himself says, in a Letter to him, were employ'd in learned Converse and Instruction. It is not improbable that he might sometimes likewise pay Visits to the Court; for Ceolulph, King of the Northumbrians, in one of whose Provinces, i.e. Bernicia, Bede lik'd, was himself a Man of singular
Venerable Bede.

singular Learning, and a very great Encourager of it in others; and for our Bede, had, doubtless, an extraordinary Respect, as appears by his Request to him to write the Ecclesiastical History, and the other, submitting the Papers to his Perusal. That Prince was not only a Lover of Learned Men in general, but especially of that Part of them, who led a Monastical Life, insomuch that about three Years after Bede’s Death, he resign’d his Crown, and became a Monk at Lindisfarne.

It was at the Request of this Prince that he began his Ecclesiastical History of this Nation, as he had found it set down by others, or receiv’d it from the Traditions of his Contemporaries. Bishop Nicholjou believes, from some Passages in Bede, that other Persons had before his Time treated of the Ecclesiastical Affairs of this Nation, and whom he had follow’d, of which there seems no room to doubt, and I believe we may reckon among them, the old Book of St. Alban’s, Life of St. German, Epistles of Pope Gregory, Florus, the Martyrology, &c. As to civil Transactions, he has follow’d Gildas and Marcellinus; and in Geographical and Natural Accounts, Pliny and Orosius, the latter of which he has transcribed in some whole Chapters. As to the Affairs of his own Time, he has told us to whom he was indebted for them. Bede seems by his manner of Writing, to have been a Man of a simple and unaffected Piety, of great Probity of Manners, of singular Modesty and Humility, as appears by some of his Letters, of indefatigable Industry in doing good, and strict Enquiry into the Matter he has related. As his Life was a retir’d Confinement
The LIFE of

finement, much Action cannot be expected from one who seldom or never mov'd out of his Cloyster; but his being Exemplary, and of a Piece with his Practice and Character, take from one of his Scholars, who was an Eyewitness of it.

"To his most beloved in Christ, Fellow Reader Cuthwin, Cuthbert his Schoolfellow, eternal greeting in our Lord. I very willingly receiv'd the small Present you sent me, and with much Satisfaction read the Letters of your devout Erudition; wherein I found that Masles and Holy Prayers are diligently celebrated by you for the beloved of God, our Father and Master, Bede, wherefore it is more pleasing, for the Love of him, (according to my Capacity) in a few Words to relate, in what manner he departed this World, understanding that you also desire and ask the same. He was much troubled with a Distemper of Short Breathing, yet without Pain, before the Day of our Lord's Resurrection, that is, about two Weeks; and thus afterwards led his Life cheerful and rejoicing, giving Thanks to Almighty God every Day and Night, nay, every Hour, till the Day of our Lord's Ascension, that is, the seventh of the Kalends of June, and daily read Lessons to us his Disciples, and whatsoever remain'd of the Day, he spent in singing of Psalms; he also pass'd all the Night waking in Joy and Thanksgiving, unless a short Sleep prevented it; but awaking he presently repeated his wonted Exercises, and ceas'd not to give Thanks to God with Hands expanded.

"O truly happy Man! He sung the Sentence of
Venerable Bede.

"of St. Paul, the Apostle, It is dreadful to fall
"into the Hands of the living God, and much
"more of Holy Writ; and being learned
"in our Verses, he said some Things also in
"our Tongue, that is, the English, for then
"likewise putting the fame into English, he
"said, No Man is wiser than is requisite, to con-
"sider before the necessary Departure; that is,
"before the Soul departs from hence, what
"Good or Evil it has done, and how to be
"judg'd after the Departure. He also sang
"Antiphons according to ours and his Custom,
"one of which is, O glorious King, Lord of
"Powers, who triumphant this Day, didst ascend
"above all the Heavens; do not forsake us
"Orphans; but send down the promis'd Fa-
"ther's Spirit of Truth upon us. Hallelujah.
"And when he came to that Word, do not for-
"sake us, he burst out into Tears, and wept
"much, and an Hour after he began to repeat
"what he had commenc'd, and we hearing it,
"griev'd with him. By turns we read, and by
"turns we wept, nay, we always read with
"Tears. In such Joy we led the Days of Lent,
"till the aforesaid Day; and he rejoiced much,
"and gave God Thanks, because he had de-
"served to be so infirm. He often said and
"repeated, That God scourges every Son he re-
"ceives; and much more out of the Scripture;
"as also the Sentence of St. Ambrose, I have
"not liv'd so as to be ashamed to live among you;
"nor do I fear to dye, because we have a good
"God. During these Days he labour'd to com-
"pose two Works well worthy to be remem-
"ber'd, besides the Lessons we had from him,
"and Singing of Psalms; viz. he translated
"the
The LIFE of

"the Gospel of St. John into our own Tongue,
"for the Benefit of the Church, and some Col-
"lections out of the Book of Notes of Bishop
"Isidorus, saying, I will not have my Lads read
"a Falshood, and to labour herein after my Death,
"without any Advantage. When the Tuesday
"before the Ascension of our Lord came, he
"began to be more vehemently distemper'd in
"his Breath, and a small Swelling appear'd in
"his Feet; but he pass'd all that Day plea-
santly, and dictated, and now and then a-
mong other Things, said, Go on quickly, I
know not how long I shall hold out, and whether
"my Maker will soon take me away. But to us
"he seem'd very well to know the Time of
"his Departure; and so he spent the Night
"waking in Thanksgiving; and the Morning
"appearing, that is, Wednesday, he order'd we
"should speedily write what we had begun;
"and this done we walk'd till the third Hour
"with the Relicks of Saints, according to the
"Custom of that Day. There was one of us
"with him, who said to him, Most dear Ma-
"ster, there is still one Chapter wanting: do you
"think it troublesome to be ask'd any more Questi-
os? He answer'd, It is no Trouble. Take
"your Pen, and make ready, and write
"fast. Which he did, but at the ninth Hour
"he said to me, Run quickly and bring the Priests
"of our Monastery to me. He spoke to every
"one of them, admonishing and intreating
"that they would carefully say Masses and
"Prayers for him, which they readily promis'd;
"but they all mourn'd and wept, especially
"because he said, They should no more see his
"Face in this World. They rejoic'd for that
"he
he said, “It is Time that I return to him who
form'd me out of nothing: I have liv'd long;
my merciful Judge well foresaw my Life for me,
the Time of my Dissolution draws near; for I
desire to be dissolv'd and be with Christ.
Having said much more, he pafs the
Day joyfully till the Evening; and the a-
bovemention'd Boy said, Dear Master, there
is one Sentence not yet written. He answer'd,
Write quickly. Soon after the Boy said, The
Sentence is now written. He reply'd, Well,
you have saíd the Truth. It is ended. Receive
my Head into your Hands, for it is a great
Satisfaction to me to sit facing my holy Place,
where I was wont to pray, that I may also sit-
ting call upon my Father, and on the Pavement
of his little Place seating, Glory be to the Fa-
ther, and to the Son, and to the Holy Ghost.
When he had nam'd the Holy Ghost, he
breath'd his last, and so departed to the
Heavenly Kingdom. All that beheld the
Blessed Father's Death, said, they had never
seen any other expire in so much Devotion and
Tranquility. For as you have heard,
as long as his Soul continu'd in his Body,
he never ceas'd with his Hands to give
Thanks to the true and living God, saying,
Glory be to the Father, and other Spiritual
Expressions, with his Hands expanded.
Know this, most dear Brother, that I could
say much of him, but the Want of Endu-
dition in my Tongue shortens my Dis-
course.

How
The LIFE of

However I think, God willing, shortly to write more of him, which I saw with my Eyes, and heard with my Ears.

Crystalis patria, gregis astrum, lumen avorum,
Laus juris, bajulus legis, honorque jacet.
Beda datus sacris, gravitate senex, puer annis,
Devota mentis aeterna chorus replet.
Discit, scrutatur divina, docet, meditatur
Hujus cura Deo reddere vota fuit.
Justitia sedes, virtutum regia, cæsae
Illeæra, gladius turbica carnis erant.
Ense pio verbi contraxit castra tuerit,
Ne Christi miles hoste ruentis ruat.
Non invasit eo professione penuria mentes:
Esuriæ levis pastura lata fuit.
Hujus in Ecclesia nardus respirat odorem,
Et circumfusos mulcit odore bono.
Hic dum subtrabitur caco carboeusulus orbis,
Orbis damna ferens munere lucis igit.
Vellere deposito superum cometatur ovile,
Cui merces operis vita beata Deus.

(Light,

His Country’s Gem, Flock’s Guide, our Fathers
Laws Friend, and Honour, the renown of Right.
Bede, sent for pious Ends, who, while a Child,
Was grave, and Heaven with pious incense fill’d.
Whole earliest Vow to God, whose constant Care
Was Learning, reading Scripture, Preaching,

(Pray’r,

The place of Justice, Virtue’s Realm, the Seat
Of sweet attraction, treach’rous Lusts defeat,
By Gospel Arms, long practisd to defend
His Chastity against the dangerous Fiend;

Who
The LIFE of

Who ne'er upon his Abstinence could steal:
With Hunger spent, he made his joyful Meal.

(breaths, Here, in this Church, this pleasing Spikenard
And all around refreshing Scents bequeath.
But now from the benighted World he's gone,
The World benighted does its Light bemoan:

(Herd, While he, new cloth'd, joins with the heavenly
And leads a Life of Bliss for his Reward.

Bede as is before mention'd, dy'd on the
Wednesday, being the Day of the Ascension,
which happen'd in the 7th Year of the Reign
of Ceolwold, and of our Lord 735, in the 62d
Year of his Age, according to Mabillon, but
according to the common Computation, in
the 59th, he was buried by the Brothers of
his House in the South Porch of the Church
of Jarrow, which was dedicated to him, upon
whose Grave some ancient Writing gives us
this Epitaph, unworthy of him.

Presbyter hic Beda requiescit carne Sepultus
Dona Christi animam in caelis gaudere per acuum,
Digne illi Sophia debriari fonte cui jam
Suspiravit ovans intento semper amore.

In English thus:

Of Bede the mortal Part here buried lies,
But his Immortal's blest amidst the Skies:
He well deserv'd to drink of Wisdom's Spring,
Who glow'd with Praisef of his heavenly King.

b    Soon
The Life of

Soon after his Death his Name began to spread, and grew sacred all over the Christian Church, Boniface the Pope, calls him in one of his Epistles, The Candle of the English Church, Lucius his Successor calls him, Bede of blessed Memory, and blessed Father, and sent a Veit of Silk (Holofericæ) to his Reliques, which Vesturements, however common now, were then Presents for Princes, and their Dress as appears by some Orders of Senate for regulating the Use of that Habit. He was likewise esteem'd a Saint, and had that Title given him, and an Altar erected to his Honour, in the Monastery of in the 9th Century. And in the Mifial done into Meter by Hartiman in the same Century, his Memory is thus jointly celebrated.

Pachomius, Beda, Attala, Passianus.

While he rested at Jarrow, great Resort was made to his Grave, and particularly one Elfred a Priest of Durham in the beginning of the eleventh Century, came yearly on the Day of his Death, and spent it in watching and Prayer at his Tomb; and such a Veneration had he for him, that he took away privately his Bones, and carried them with him to Durham, and being ask'd by his Friends, where they lay, he reply'd, no one knows so well as myself; and after being pres't'd by them, gave this Answer, Believe me, my beloved Brother, and be assur'd, that the same Chest that contains the most Holy Body of St. Cuthbert, our Father, holds likewise that of the venerable Doctor and Monk Bede.
Venerable Bede.

In the Year 1054, when St. Cuthbert was remov’d, the Bones of Bede were found in the same Chest, ty’d in a little linen Bag, as appears by the History of the Traduction of Cuthbert, the Bishop; and afterwards Bede’s Bones were put by themselves in a wooden Box.

In the Year 1154, Hugh, Bishop of Durham, built a Shrine of pure Gold, and the finest Silver richly enchaft with Jewels, in which he placed the Bones of Bede, with the Relicks of other Saints, as Turgot tells us in his Appendix; but this Shrine was demolish’d by Order of Hen. VIII. However Spee tells us, that in his Time there was a Tomb of Marble in the West Part of the Church, of which Part then remain’d, notwithstanding which, the Monasticon says, his Bones were at Glastonbury, with those of Bishop St. Edfereinus, Sigfrid and Herbert, Abbots of Weremuth. Among other Reliques they shew’d, at Durham, the Coat of Bede.
The LIFE of

The Inscription over Bede's Tomb in the Chapel of the Virgin Mary, hanging there in a Table.

BEDA
Dei famulus & Presbyter
Vir non minus sanitate quam Scientia
Venerabilis
hic jacet,
qui natus in territorio Monasterii
Girwyncensis quod nunc Jarrow dicitur
Cum esset annorum septem datus est Abbati Beneficio, & deinde Cœolfrido ibidem educandus,
cum tuncque ex eo vitæ tempus in ejusdem Monasterii habitacione peragens, omne meditandis,
Scripturis operam dedit atque inter observantiam
Disciplinae regularis & quotidianam cantandi
in Ecclesia curam.

Semper
aut discere, aut docere, aut scribere
solebat.

Decimo nono autem vitæ suæ anno Diaconatum,
& tricesimo Presbyteratum, susurroque a Johanne Beverlaco Archiepiscopo Eborum
suscepit.

VIR OMNI LAUDE MAJOR
De quo docetissimi illorum temporum hominum
hoc Elogium protulere
Anglam in extremo orbis angulo natum
Ingenio suo universum orbem superasse,
Quippe qui omnium pene scientiarum & universæ
Theologiae Arcana penetravit, scut opera ejus
& columnae multa orbi Christiano notissima
abunde testantur

Q.v.2
Venerable Bede.

Quæ etiam illo adhuc vivente tantæ nominis orant & Autoritatis ut ex ejus Humilitis multa sacræ lectionibus sume addita, ubique in Ecclesiae Officio publice & solenniter recitata.

Constat eum aliquando Discipulos habitisse celebratissimos praeclara paulo p许 Ecclesiae lumen a Alcuinum Caroli magno Regis Præceptorem, & Claudium auge Clementem qui primi Lutetiae decernunt & Galliam bonis Artibus illustrarunt.

Obiit in Monasterio Girwicensi, A.D. DCCXXXIII; Æt. LIX. Die quo Ascensionis Domini memoria celebratur,

& ibidem sepultus suis:

Sed postea huc Dunelmnum primo eum capite Regis Oswaldi & Corporæ S. Cuthberti,

Deinde in ilia Galilea & fere per Hugonem Episcopum constructo Ossa ejus sunt translata.

Epitaphium de eodem istud circumferunt.

Hic jacent in fossa Bedæ Venerabilis Ossa.

In English, thus:

B E D E
A Servant of God and Priest,
A Man for his Piety and Learning equally Venerable
lies here,

Who was born in the Territories of the Monastery of Girwy, which is now call’d Farrow.

When he was of the Age of seven, he was deliver’d to the Care of the Abbat Benedict, and afterwards to Ceolfrid, there to be educated, and all the Time of his Life after, dwelling in the same Monastery, his whole Study he bent to meditate on the Scriptures,
The LIFE of

and the Time between the Observance of his regular Discipline, and the Care of daily singing in the Church, he was wont always either to learn or to teach, or to write. The nineteenth Year of his Life he took the Order of Deacon, and the thirtieth, that of Priest, both from the Hands of St. John of Beverley, Archbishop of York, a Man superior to all Enochium, of whom the learned Men of these Times publish'd this Elogium. An Englishman born in an obscure Corner of the World, by his Knowledge enlighten'd the whole Universe, for he search'd the Treasuries of all Divine and Humane Learning, as those voluminous Works of his so well known to the greatest Part of the Christian World, abundantly testify; which all the same Character in his Life-time, that out of his Homilies many sacred Readings are added, and every where publickly and solemnly used in the Offices of the Church: He had several Scholars of celebrated Characters, and who shortly after became bright Luminaries of the Church. Alcuins Preceptor to the Emperor Charles the Great, and Claudius, and Clemens, who first taught at Paris, and enlighten'd France with the Knowledge of useful Literature. He died in the Monastery of Girwy, An. Dom. DCCCXXXIII, in the LIX Year of his Age, on the Day in which our Lord's Ascension is celebrated, and was there buried; but after some Time his Bones were brought here to Durham, first with the Head of Oswwald the King, and the Body of St. Cuth-
Venerable Bede.

Cuthbert, and then plac'd in a Shrine by Hugh the Bishop. His Epitaph is said to be thus:

Hic jacent in fossa Bedæ venerabilis ossa.

Here lie ingra'd the Bones of Reverend Bede.
THE

CONTENTS

OF THE

CHAPTERS.

BOOK I.

Chap. 1. Of the Situation of Britain and Ireland, and of their Inhabitants. Page 7

Chap. 2. Caius Julius Cæsar, the first Roman that came into Britain. p. 15

Chap. 3. Claudius, the Second of the Romans, coming into Britain, brought the Islands Orcades into Subjection to the Roman Empire; and Vespasian sent by him, reduced the Isle of Wight under their Dominion. p. 18

Chap. 4. That Lucius, King of Britain, writing to Pope Eleutherius, desired to be made a Christian. p. 20

Chap.
The Contents.

Chap. 5. How the Emperor Severus divided that part of Britain which he subdued, from the rest by a Trench. p. 21

Chap. 6. The Reign of Dioclesian, and how he persecuted the Christians. p. 22

Chap. 7. The Passion of St. Alban and his Companions, who at that Time shed their Blood for our Lord. p. 24

Chap. 8. That the aforesaid Persecution ceasing, the Church in Britain enjoyed some Peace, till the Time of the Arian Heresy. p. 30

Chap. 9. How during the Reign of Gratian, Maximus being created Emperor in Britain, return'd into Gaul with a mighty Army. p. 31


Chap. 11. How during the Reign of Honorius, Gratian and Constantine were created Tyrants in Britain, and soon after the former was slain in Britain, and the latter in Gaul. p. 34

Chap. 12. That the Britons being ravag'd by the Scots and Picts, sought for Succours from the Romans, who coming a second Time, built a Wall across the Island; but the Britons being again invaded by the aforesaid Enemies, were reduc'd to greater Distress than before. p. 35

Chap.
The Contents.

Chap. 13. That during the Reign of Theodosius, the Younger, in whose Time Palladius was sent to the Scots that believed in Christ, the Britons begging Assistance of Ætius, the Consul, could not obtain it. p. 40

Chap. 14. How the Britons being compell’d by Famine, drove the Barbarians out of their Territories; and soon after there ensued Plenty of Corn, Luxyry, Plague, and the Subversion of the Nation. p. 42

Chap. 15. How the Nation of the Angles being invited into Britain, at first oblig’d the Enemy to retire at a Distance; but not long after, joining in League with them, turn’d their Weapons upon their Confederates. p. 44

Chap. 16. That the Britons obtain’d their first Victory over the Nation of the Angles, under the Conduet of Ambrofius, a Roman. p. 48

Chap. 17. How German, the Bishop, sailing into Britain with Lupus, first quell’d the Tempest of the Sea, and afterwards that of the Pelagians, by divine Power. p. 50

Chap. 18. The same Holy Man gave Sight to a blind Daughter of a Tribune, and then coming to St. Albans, there receiv’d some Relicks of his, and left others of the Blessed Apostles, and other Martyrs. p. 53

Chap.
The Contents:

Chap. 19. How the same Holy Man being detain'd there by an Indisposition, by his Prayers quench'd a Fire that had broke out among the Houses, and was himself cur'd of his Distemper by a Vision. p. 55

Chap. 20. How the same Bishops procu'd the Britons Assistance from Heaven in a Battle, and then return'd home. p. 57

Chap. 21. The Pelagian Hereby again reviving, German returning into Britain with Severus, first heal'd a lame Youth, then having condemn'd, or converted the Hereticks, they restor'd Spiritual Health to the People of God. p. 59

Chap. 22. The Britons being for a Time deliver'd from foreign Invasions, wasted themselves by Civil Wars, and then gave themselves up to more heinous Crimes. p. 62

Chap. 23. How the Holy Pope Gregory sending Augustin, with other Monks, to preach to the English Nation, encourag'd them by his Exhortatory Epistle, not to cease from their Labour. p. 63

Chap. 24. How he writ to the Bishop of Arles to entertain them. p. 65

Chap. 25. Augustin coming into Britain, first preach'd in the Isle of Thanet to the King of Kent, and having obtain'd his License, proceeded to preach in that Country. p. 66

Chap.
The Contents.

Chap. 26. St. Augustin in Kent, follow'd the Doctrine and manner of living of the Primitive Church, and settled his Episcopal See in the Royal City. p. 69

Chap. 27. Sr. Augustin being made Bishop, sent to acquaint Pope Gregory with what had been done, and received his Answer to the Doubts he had propos'd to him. p. 71

Chap. 28. Pope Gregory writes to the Bishop of Arles to assist Augustin in the Work of God. p. 90

Chap. 29. The same Pope sends Augustin the Pall, an Epistle, and several Ministers of the Word. p. 91

Chap. 30. A Copy of the Letter, which he (Pope Gregory) sent to the Abbat Melilitus then going into Britain. p. 94

Chap. 31. Pope Gregory, by Letter, exhorts Augustin not to glory in his Miracles. p. 96

Chap. 32. That Pope Gregory sent Letters and Presents to King Ethelbert. p. 98

Chap. 33. That Augustin repair'd the Church of our Saviour, and built the Monastery of St. Peter, the Apostle, and of Peter the first Abbat of the same. p. 101

Chap. 34. How Ethelfrid, King of the Northumbrians, having vanquis'd the Nations of the Scots, expell'd them the Borders of the English. p. 102

BOOK
BOOK II.

Chap. 1. Of the Death of the blessed Pope Gregory

Chap. 2. How Augustin admonished the Bishops of the Britons, for Catholick Peace and Unity, and to that Effect wrought an Heavenly Miracle in their Presence, and the Vengeance that pursu'd them for their Contempt.

Chap. 3. How St. Augustin made Mellitus and Justus, Bishops; and of his Death.

Chap. 4. How Laurence and his Bishops admonish'd the Scots, to observe the Unity of the Holy Church, and particularly in keeping of Easter; and how Mellitus went to Rome.

Chap. 5. How, after the Death of the Kings Ethelbert and Seberht, their Successors restored Idolatry; for which reason both Mellitus and Justus departed out of Britain.

Chap. 6. How Laurence being reprov'd by the Apostle, converted King Eadbald to Christ, and he then recall'd Mellitus and Justus to preach.

Chap. 7. How Bishop Mellitus by Prayer quench'd a Fire in his City.
The Contents.

Chap. 8. How Pope Boniface sent the Pall and an Epistle to Justus, Successor to Mellitus. p. 135

Chap. 9. The Reign of King Edwin, and how Paulinus, coming to preach the Gospel, first converted his Daughter and others to the Faith of Christ. p. 137

Chap. 10. How Pope Boniface, by his Letters, exhorted the same King to embrace the Faith. p. 142

Chap. 11. Pope Boniface advises Queen Edelburg to use her best Endeavours for the Salvation of her Consort, King Edwin. p. 146.

Chap. 12. How King Edwin was persuaded to believe, by a Vision he had seen when he was once a banished Man. p. 149

Chap. 13. Of the Council be held with his prime Men about embracing the Faith of Christ, and how his High Priest profaned his Altars. p. 154


Chap. 15. How the Province of the East-Angles received the Faith of Christ. p. 161

The Contents.

Chap. 17. How Edwin receiv'd Letters of Exhortation from Pope Honorius, who also sent Paulinus the Pall. p. 165


Chap. 19. How the aforesaid Honorius first, and afterwards John, writ Letters to the Nation of the Scots, concerning the Observation of Easter, and the Pelagian Heresy. p. 170

Chap. 20. How Edwin being slain, Paulinus returning into Kent, had the Bishoprick of Rochester confer'd on him. p. 172

BOOK III.

Chap. 1. How King Edwin's next Successors lost both the Faith of their Nation and the Kingdom; but the most Christian King Oswald retriev'd both. p. 176

Chap. 2. How among innumerable other miraculous Cures wrought by the Cross, which King Oswald, being ready to engage against the Barbarians, erected, a certain Touch had his lame Arm heal'd. p. 179

Chap.
The Contents:

Chap. 3. How the same King Oswald, asking a Bishop of the Scotish Nation, had Aidan sent him, and granted him an Episcopal See in the Isle of Lindisfarn. p. 182

Chap. 4. When the Nation of the Picts receiv'd the Faith. p. 184

Chap. 5. Of the Life of Bishop Aidan. p. 188.

Chap. 6. Of King Oswald's wonderful Religiousness and Piety. p. 191

Chap. 7. How the Province of the West-Saxons receiv'd the Word of God by the preaching of Birinus; and of his Successors Agilbercht and Leutharius. p. 193

Chap. 8. How Earconbert, King of Kent, order'd the Idols to be destroy'd; and of his Daughter, Earcongota, and his Kinswoman Ethilberga, Virgins consecrated to God. p. 197

Chap. 9. That miraculous Cures have been frequently done in the Place where King Oswald was kill'd; and that first, the Beast of a Traveller, and afterwards a young Girl was cur'd of a Palsy. p. 201

Chap. 10. The Power of the Earth of that Place against Fire. p. 203

Chap. 11. Of the heavenly Light that appeard all the Night over the Relicks of King Oswald, and that Persons posses'd were deliver'd by them. p. 205

Chap.
The Contents.

Chap. 12. Of a Boy cur'd of an Ague at St. Oswald's Tomb. p. 208

Chap. 13. Of a certain Person in Ireland that was recover'd when at the Point of Death, by some Relicks of King Oswald. p. 210

Chap. 14. How Paulinus dying, Ithamar was made Bishop of Rochester in his stead; and of the wonderful Humility of King Olwin, who was cruelly slain by Oswy. p. 212

Chap. 15. How Bishop Aidan foretold to certain Seamen a Storm that would happen, and gave them some Holy Oil to lay it. p. 217

Chap. 16. How the same Aidan by his Prayers sav'd the Royal City, when fir'd by the Enemy. p. 218

Chap. 17. That the Shore of the Church next to which Bishop Aidan was when he dy'd, could not be burnt, when the rest of the said Church was consum'd by Fire; and of his inward Life. p. 220

Chap. 18. Of the Life and Death of the Religious King Sigbercht. p. 223

Chap. 19. How Furhius built a Monastery among the East-Angles, and of his Visions and Sanctity, of which, his Flesh remaining uncorrupted after Death, bore Testimony. p. 225

Chap.
The Contents.

Chap. 20. Honorius dying, Deusdedit is chosen Archbishop of Canterbury, and who were at that Time Bishops of the East Angles, and of the Church of Rochester. p. 232

Chap. 21. How the Province of the Midland Angles, became Christian under King Peada. p. 233

Chap. 22. How the East-Saxons again receiv'd the Faith, which they had before cast off, under King Sigbercht, through the preaching of Cedd. p. 235

Chap. 23. The aforesaid Bishop Cedd, having a Place given him by King Ethelwald, consecrated the same to our Lord with Prayer and Fasting, and of his Death. p. 240

Chap. 24. How that King Penda being slain, the Province of the Mercians receiv'd the Faith of Christ, and Offwy gave Possessions and Territories to God, for building of Monasteries in acknowledgment for the Victory obtain'd. p. 243

Chap. 25. The Controversy started about the due Time of keeping Easter, with those that came out of Scotland. p. 248

Chap. 26. That Colman being worsted return'd home, and Tuda succeeded him in the Bishopruck, and what the state of the Church was under those Teachers. p. 253
The Contents.

Chap. 27. *That Egbercht, an Holy Man, of the English Nation, led a Monasitical Life in Ireland.* p. 261

Chap. 28. *How Tuda being dead, Wilfrid was ordain'd Bishop of the Northumbrians in France, and Ceadd in the Province of the West-Saxons.* p. 264

Chap. 29. *How the Priest Wighard was sent from Britain to Rome, to be consecrated Archbishop, of whose Death there the Letters of the Apostolical Pope soon gave an Account.* p. 266

Chap. 30. *How the East-Saxons at the Time of a Mortality returning to Idoltry, were immediately brought back from their Error, by means of the Bishop Jaruman.* p. 270

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BOOK IV.

Chap. 1. *How Deusdedit, Archbishop of Canterbury, dying, Wighard was sent to Rome to succeed him in that Dignity; but he dying there, Theodore was ordain'd Archbishop, and sent into Britain with the Abbat Adrian.* p. 272

Chap. 2. *How Theodore visiting all Places, the Churches of the English began to be instracted in Holy Literature, together with the Catholick Truth; and how*
The Contents.

Putta was made Bishop of the Church of Rochester in the Room of Damianus. p. 276

Chap. 3. How Ceadd, above spoken of, was made Bishop of the Province of the Mercians, and of his Life, Death and Burial. p. 279

Chap. 4. How Bishop Colman departing Britain, built two Monasteries in Scotland; the one for the Scots, and the other for the English he had taken along with him. p. 287

Chap. 5. Of the Death of the Kings Oswy and Ecgberht, and of the Synod held at the Place call'd Heorutford, in which Archbishop Theodore presided. p. 289

Chap. 6. How Winfrid being depos'd, Sexulf was put into his See, and made Bishop of the East Saxons. 294

Chap. 7. That an Heavenly Light shew'd where the Bodies of the Nuns should be bury'd in the Monastery of Berking. 297

Chap. 8. That a little Boy dying in the same Monastery, call'd upon a Virgin that was to follow him; and how another at the Point of leaving her Body, saw some small Part of the future Glory. p. 299

Chap. 9. Of the Signs shewn from Heaven, when the Mother of that Congregation departed this World. p. 300

Chap.
The Contents.

Chap. 10. How a blind Woman praying in the Burial Place of that Monastery, was restor'd to her Sight. p. 303

Chap. 11. How Sebbi King of that same Province ended his Life in Monastical Conversation. p. 305

Chap. 12. Haeddai succeeds Lutherius in the Bisboprick of the West-Saxons; Quinchelm succeeds Putta in that of the Church of Rochester, and is himself succeeded by Gebmund; and who were then Bishops of the Northumbrians p. 308

Chap. 13. How Bishop Wilfrid converted the Province of the South-Saxons to Christ. p. 311

Chap. 14. How a Pestilential Mortality ceas'd through the Intercession of King Oswald. p. 315

Chap. 15. How King Ceadwal having slain Edilwalch, King of the West-Saxons, wasted that Province with much Slaughter and Ravaging. p. 318

Chap. 16. How the Isle of Wight receiv'd Christian Inhabitants, two Royal Youth of which Place were kill'd immediately after having been baptiz'd. p. 319

Chap. 17. Of the Synod held in the Plain call'd Haethfeld, where Archbispoh Theodore presid'd. p. 322
The Contents

Chap. 18. Of John the Singer of the Apostolick See, who came into Britain to teach. p. 325

Chap. 19. How Queen Etheldrith always preserved her Virginity; whose Body suffered no Corruption in the Grave. p. 328

Chap. 20. An Hymn on the aforesaid Holy Virgin. p. 333


Chap. 22. How a certain Captive’s Chains fell off when Masses were sung for him. p. 338

Chap. 23. Of the Life and Death of the Abbess Hilda. p. 341

Chap. 24. That there was in the said Abbess’s Monastery a Brother, on whom the Gift of writing Verses was bestowed by Heaven. p. 348

Chap. 25. Of the Vision that appeared to a certain Man of God before the Monastery of the City Coludi was burnt down. p. 353

Chap. 26. Of the Death of the Kings Ecgfrid and Lothere. p. 357

Chap. 27. How the Man of God, Cuthbert, was made Bishop; and how he lived and taught whilst still in a Monastical Life. p. 360

Chap.
The Contents.

Chap. 28. How the same St. Cuthbert, being an Anchorite, by his Prayers obtain'd a Spring in a dry Soil, and had a Crop of Seed sown by himself out of Season. p. 363

Chap. 29. How St. Cuthbert, foretold to the Anchorite, Hereberht, that his Death was at hand. p. 367

Chap. 30. How St. Cuthbert's Body was found altogether uncorrupted after it had been bury'd eleven Years; and how his Successor in the Bishoprick departed this World not long after. p. 370

Chap. 31. Of one that was cur'd of a Palsey at the Tomb of St. Cuthbert. p. 372

Chap. 32. Of one cur'd of a Distemper in his Eye at the Relicks of St. Cuthbert. p. 374

BOOK V.

Chap. 1. How Oidilwald, Successor to Cuthbert, leading an Eremitical Life, quell'd a Tempest, the Brethren being in Danger at Sea. p. 376

Chap. 2. How the Bishop John cur'd a Dumb Man by Blessing him. p. 378

Chap. 3. How the same Bishop John by his Prayers, heal'd a sick Maiden. p. 380

Chap.
The Contents

Chap. 4. How the same heal'd an Earl's Wife that was sick, with Holy Water. p. 383

Chap. 5. How the same Bishop recover'd one of the Earl's Servants from Death. p. 385

Chap. 6. How the same Bishop by his Prayers and Blessing deliver'd one of his Clerks from Death, who had bruiz'd himself by a Fall. p. 386

Chap. 7. How Cedwal King of the West-Saxons, went to Rome to be baptiz'd; and how his Successor devoutly repair'd to the same Church of the Holy Apostles. p. 391

Chap. 8. Of the Death of Archbishop Theodore. p. 395

Chap. 9. How, after the Death of Theodore, Berthwal was made Archbishop, and among many others he Ordain'd, made Tobias, a most learned Man, Bishop of the Church of Rochester. p. 396

Chap. 10. How the Holy Man Eggeberht would have gone into Germany to preach, but could not; how Widbercht went, but meeting with no Success, return'd into Ireland from whence he came. p. 397

Chap. 11. How Wilbrod preaching in Friseland, couverted many to Christ; and how his two Companions, the Hewalds suffer'd Martyrdom. p. 400

Chap.
The Contents:

Chap. 12. How the venerable Men Suitbercht in Britain, and Wilbrod at Rome were ordained Bishops for Friseland. p. 404

Chap. 13. Of one in the Province of the Northumbrians, who rising from the Dead, related Things dreadful, and others to be wished for, which he had seen. p. 406

Chap. 14. Of another, who before his Death saw a Book containing all his Sins, which was shewed him by Devils. p. 415

Chap. 15. Of another, who being at the Point of Death, saw the Place of Punishment appointed for him in Hell. p. 418

Chap. 16. How several Churches of the Scots, at the Instance of Adamnan conformed to the Catholick Easter; and how the same Person writ a Book of the Holy Places. p. 420

Chap. 17. The Account given by the aforesaid Book of the Place of our Lord's Nativity, Passion and Resurrection. p. 422

Chap. 18. Of the Place of our Lord's Ascension, and the Tombs of the Patriarchs. p. 425

Chap. 19. How the South-Saxons received Eadberc and Egilla; and the West-Saxons, Daniel and Aldhelm, for their Bishops, and of the Writings of the same Aldhelm. p. 427

Chap.
The Contents.

Chap. 20. How Coinred, King of the Mercians, and Offa, of the East-Saxons, ended their Days at Rome in the Habit of the Monks; and of the Life or Death of Bishop Wilfrid. p. 429

Chap. 21. How Albinus succeeded the religious Abbat Adrian, and Acca, Bishop Wilfrid. p. 440

Chap. 22. How the Abbat Ceolfrid sent the King of the Picts, Archbishops to build a Church, and with them an Epistle concerning the Catholick Easter and tonsure. p. 442

Chap. 23. How the Monks of Hii, and the Monasteries that were subject to them, began to celebrate the Canonical Easter, at the Preaching of Ecgbercht. p. 461

Chap. 24. Of the present State of the English Nation, or of all Britain, with an Historical Recapitulation of the whole Work, and something concerning the Person of the Author. p. 464

A Summary of all the foregoing History of the English, by the same venerable English Saxon Bede, with a short Continuation by another Hand, as there noted; and then Bede's Account of himself. p. 468

Bede's Prayer to Christ. p. 479

The
The Saxon Heptarchy.

Kingdom of Saxons

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- Cornwall, Devonshire, Dorsetshire, Somersetshire, Wiltshire, Hampshire, and Berkshire.
- Norfolk, Suffolk, Cambridgeshire, and Isle of Ely.
- Sussex and Surrey.
- Gloucestershire, Herefordshire, Worcestershire, Warwickshire, Leicestershire, Rutlandshire, Northamptonshire, Lincolnshire, Huntingdonshire, Bedfordshire, Buckinghamshire, Oxfordshire, Staffordshire, Derbyshire, Shropshire, Nottinghamshire, Chester, and the other part of Hertfordshire.

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Most Glorious King

CEOLWULPH,
Bede
The Servant of Christ, and Priest.

FORMERLY, at your Request, most readily transmitted to you the Ecclesiastical History of the English Nation, which I had newly publish'd, for you to read, and give it your Approbation; and do now send it again to be Transcrib'd, and more fully consider'd at Leisure. And I sufficiently commend your

a Ceolwulph or Ceolulphe, King of the Northumbrians, a Prince of no small Learning, and an encourager of learned Men, he resign'd his Kingdom to his Son three Years after Bede's Death, and became Monk at Lindisfarn, where he died in the Year 740. There were two others of this Name, one King of the East-Saxons; the other of the Mercians.
your Studiousnes, through which you not only diligently give ear to bear the Words of the Holy Scripture, but also industriously take care to become acquainted with the Actions and Sayings of former Men of Renown, especially of our own Nation. For if History relates good Things of good Men, the attentive Hearer is excited to imitate that which is good; or if it mentions ill Things of wicked Persons, nevertheless the religious and pious Hearer or Reader, knowing that which is hurtful and perverse, is the more earnestly excited to perform those Things which he knows to be good, and worthy of God. The which you also being deeply sensible of, are desirous that the said History should be more fully made familiar to yourself and to those over whom the Divine Authority has appointed you Governor, through your general care of their good. But to the end that I may remove all occasion of doubting of what I have written, from you, magnanimous King, or other Readers or Hearers of this History, I will take care briefly to intimate from which Authors I chiefly learnt the same.

The most Reverend Abbat b Albinus, a Man in all respects most Learned, was the first Promoter and Assistant in this small Work; He having been

---

b Albinus, an Englishman, and the first of that Country, that was Abbat of St. Austin's near Canterbury, he was Disciple to Adrian, the Abbat, and Theodore the Archbishop; was famous for his Knowledge in Greek and Latin, and dy'd Ann. 723. He has been confounded with Flaccus Albinus or Albinus by Baronius, Leoland, and others; whereas he liv'd the Age after the other, and dy'd Abbat of Tours in the Year 804. Bede wrote to this Albinus an Epistle, De auxiliis accepti Beneficiis.
The Epistle Dedicatory.

Instructed in the Church of Canterbury by Archbishop Theodore of blessed Memory, and the Abbot Adrian, Men venerable and most Learned, transmitted to me by Nothelmus, the Religious Priest of the Church of London, either in Writing, or by word of Mouth of the same Nothelmus, all that he thought worthy of Memory, that had been done in the Province of Kent, or the Parts adjoining to it by the Disciples of the blessed Pope Gregory, as he had learnt the same either from written Records, or the Tradition of his Ancestors. The same Nothelmus afterwards going to Rome, having, with leave of the present Pope Gregory, search'd into the Archives of the Holy Roman Church, found there some Epistles of the Holy Pope Gregory, and other Popes; and returning home, by the Advice of the aforesaid most Reverend Father Albinus, brought them to me, to be inserted into our History. Thus we learnt what we were to make publick from the beginning of this Volume, till the Time when the English Nation received the Faith of Christ, from the Writings of our

Theodore, a Greek, sent over by Pope Vitalian, was Archbishop of Canterbury. Of him Bede has treated in his fourth and fifth Books.

Adrian, Colleague with Theodore, was Abbot of St. Austin's, dy'd there, 723, and was afterwards canoniz'd.

Nothelmus was born at London, he was Priest of St. Paul's, afterwards Monk of Canterbury, and Archbishop thereof two Years after Bede's Death. He wrote (according to Pits p. 141.) one Book of the Life of St. Austin, one Book of his Miracles, one of his Translation, which he undertook at the Instance of Bede and Albinus his Scholar; he likewise wrote one Book of Epistles to Bede, and dy'd Ann. 739.
our Predecessors, collected here and there; but from that Time till this present, we learnt what was transacted in the Church of Canterbury, by the Disciples of St. Gregory, or their Successors, or under what Kings the same hapned, through the Industry of the aforesaid Abbat Albinus: Notethimus handling the same as has been said; who also partly acquainted me with some things relating to the Prelates, from whom, or under what Kings the Province of East-Saxons, and of the West, as also of the East-Angles, and of the Northumbrians, receiv'd the Grace of the Gospel. In short, I was chiefly encourag'd to make bold to undertake this Work by the same Albinus's Persuasions. In like manner, Daniel, the most Reverend Bishop of the West-Saxons, who is still living, communicated to me in writing some Things relating to the Ecclesiastical History of that Province, and the next adjoining to it of the South-Saxons, as also of the Isle of Wight. How the Province of the Mercians was brought to the Faith of CHRIST, which they knew not before, and how that of the East-Saxons recover'd the same, after having expell'd it, by the Ministry of Cedd and Ceadda, the Religious Priests of CHRIST, and how those Fathers liv'd and dy'd, we diligently learnt from the Brethren of the Monastery, which was built by them, and is call'd L Essenae. What the Ecclesiastical Transactions were in the Province of the East-Angles, was partly made known to us from the Writings and Tradition of our Ancestors, and partly by Relation of the most Reverend Abbat Elias. What was done towards promoting the Faith of CHRIST, and the Sacerdotal Succession in the Province of Lunden, we had either from the Letters of the most Reverend Prelate.
The Epistle Dedicatory.

Prelate & Cynebert, or by word of Mouth from other faithful Persons. But what was acted throughout the several Parts of the Church in the Province of the Northumbrians, from the Time when they receiv'd the Faith of Christ till this present, I receiv'd not from any any one indifferent Author, but by the faithful Testimony of innumerable Witnesses, who might know or remember the same; besides what I had of my own Knowledge. Wherein it is to be observ'd, that what I have written, either in this Volume, or in the little Book of his Actions, concerning our most Holy Father, and Bishop & Cuthbert, I partly took from those Things I found written of him, by the Brethren of the Church of Lindisfarne, implicitly giving faith to the History I read; but diligently took care to add such things as I could myself have Knowledge of by the most certain Attestation of faithful Men. And I humbly intreat the Reader, that if he shall in this that we have written

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f Cynebert or Cimbert, was first Monk, and afterwards Bishop of Lincoln, he is said by Bale and Pits to have written Annals; but I suppose they had no Authority for it but this mention Bede makes of him, which was enough for them.

a Cuthbert, Bishop of Hagulfad and Lindisfarne, his Life Bede wrote first in Heroick Verse, and afterwards in Prose, as it is now among his Works.

h Lindisfarne is a small Island in Northumberland, call'd Hkewise by the Saxons, Lindisfarne, from the River Linde which surrounds it; it is now call'd Holy Island. Here stood a Monastery in Bede's Time, which was afterwards destroy'd by the Danes.
written find any thing not deliver'd according to the Truth, he will not impute the same to me, who, as the true Rule of History requires, have labour'd sincerely to commit to writing those Things that I collected from the Authority of publick Fame, for the Instruction of Posterity.
THE Ecclesiastical History OF THE English Nation.

BOOK I.

CHAP. I.
† Of the Situation of Britain and Ireland, and of their ancient Inhabitants.

Britain, a noted Island in the Ocean, formerly call'd Albion; lies at a considerable Distance to the North and West from Germany, France and Spain. Being 800 Miles in length towards the North, it is 200 Miles in Breadth, excepting only the greater Distances of

† Pits very confidently affirms, that Bede wrote a Book, De situ & mirabilibus Britanniae, which, he says, was in the Library of Bennet College in Cambridge; If such a Book was ever written, it is no where now to be found; and therefore Bishop Nicholson supposes he misreckoned it for this first Chapter, or at least the paraphrastical Transliteration of it by King Ælfric into the Saxon Tongue, which he says is in Bennet Library, and which that Writer takes to be a different Piece. Bede in this Description of Britain, follows chiefly Pliny, Solinus, Orosius and Gildas, (or as others say) Dion Cassius, &c.
of several Promontories; by which its Com-
pas is made to be 3600 Miles. On the
South it has the Belgick Gaul, passing along,
whose nearest Shore there appears the City,
call'd, * Rutubi Portus, the which Port is now
by the English Nation corruptly call'd Repta-
cestir, the Passage of the Sea from † Gefforia-
cum, the nearest Shore of the Nation of the
Morini being fifty Miles, or as some write
450 Furlongs. On the back, where it opens
to the immense Ocean, it has the Islands Ocr-
cades. The Island excels for Grain and Trees,
and is fit for feeding of Beasts of Burden and
Cattle. It also produces Vines in some Places,
and has Plenty of Land and Water Fowls of
several sorts: and is remarkable for Rivers a-
bounding in Fish, and plentiful Springs. It has
the greatest Plenty of Salmon and Eels. d Sea-
Calves are also frequently taken, and Dolphins,
as also Whales; besides many sorts of Shell-
Fishes, among which are Mufcles, in which
are often found excellent e Pearls of all Colours,
that

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d Sea-Calves, or Sea-veals, now contractedly call'd Seals.

e It appears by several Writers that the British Pearls
were known and esteem'd even before the Roman Conquest,
and one Reason Suetonius gives for Cæsar's Expedition, was
in quest of them: which Pliny seems to confirm, when, (in
Nat. Hill. 1. 9. c. 35.) he says, that Julius Cæsar gave a
Breastplate cover'd with British Pearl to Venus Genetrix,
and hung it in her Temple at Rome. These Pliny calls
small and ill colour'd; and Tacitus, Sulpicius ac lventia; but
Origen seems to agree with our Bede as to their Colours.
They are found in a large black Mufcle, describ'd by Dr.
Liller, and are common in the River Jui in Cumberland,
where not many Years since a Patent was granted to fish for
them, vid. Camb. Brit. and Gibbon's Ann. It is plain never-
theless that these Pearls were ill colour'd, and of little or no
Value, and we see they are not now worth looking after.
Chap. I. of the English Nation.

that is, reddish, pale, violet and green, but most white. There is also great Store of Shell-fish, of which the scarlet Dye is made; the which most beautiful Colour never fades with the Heat of the Sun, or the Washing of Rain; but the older it is, the more beautiful it commonly is. It has Salt Springs, and hot Springs, and from them Rivers of hot Baths, proper for all Ages and Sexes, in several Places, as is requisite for every one. For Water, as St. Basil lays, receives the healing Quality, when it runs along certain Metals, and becomes not only hot, but scalding. Being also Productive of Veins of Metals, as Copper, Iron, Lead and Silver; it has likewise much and excellent Jet, it is black and sparkling; glittering at the Fire, and being heared, drives away Serpents; being warm'd with rubbing, it holds fast Things apply'd to it like Amber. The Island was formerly embellish'd with twenty eight most noble Cities, besides innumerable Castles, all the which were also strongly secur'd with Walls, Towers, Gates, and Locks. And, in regard that it lies almost under the North Pole of the World, the Nights are

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f This is not the Gagates so valuable among the Ancients, but, on the contrary, some, tho' fallly have taken it for our Pit-Coal. It grows in Rocks, and is first reddish, but after polishing, is black and shining. With this Description of Bede, agrees the Poet.

**Nactus in Lucia lapis & prope gemma gagates**

**Sed genus eximium fæcundia Britannia missit**;

**Lucidus et niger est, levis & levissimus idem,**

**Vicinas palcas trahit attitu calida**.

Marbodatus of Jewels.
are light in Summer, so that at Midnight the Beholders are often in doubt, whether the Evening Twilight still continues, or that of the Morning is come on; the Night Sun, which is not long under the Earth, returning to the East by the Northern Regions. For which Reason the Days are of a great length in Summer, as on the contrary, the Nights are in Winter, the Sun then withdrawing into the Southern Parts, so that they are eighteen Hours long. Thus the Nights are extraordinary short in Summer, and the Days in Winter, that is, of only six Equinoctial Hours. Whereas, in Armenia, Macedon, Italy, and other Countries of the same Latitude, the longest Day, or Night extends but to fifteen Hours, and the shortest to nine.

Language.

This Island at present, according to the Number of the Books in which the Divine Law was written in the Languages of five Nations, seeks after and professes one and the same Science of the supreme Truth and true Sublimity; viz. of the English, the Britons, the Scots, the Picts, and the Latins; which last is, by the Study of the Scriptures, become common to all the rest. At first this Island had no other Inhabitants but the Britons, from whom it deriv'd its Name; who coming over into

The beginning of the Saxon Annals seems to be almost the same with this Place, but more concise; and whoever of these Writers was first, there is no doubt but the other followed him; they differ only in this, the Saxon Annals has it Armenia for Armenia, a Fault, I suppose made by some of the late Translators, mistaking of the Saxons for the Bishop of Chartres imagines the first Part of the Annals earlier, but Bishop Gibson takes it to be copied from Bede.
into Britain, as is reported, from the Parts of Armorica, (now Brittany in France,) possessed themselves of the Southern Parts thereof. When they, beginning at the South, had made themselves Masters of the greatest Part of the Island, it hapned, that the Nation of the Piets coming into the Ocean from Scythia, as is reported in a few tall Ships, the Winds driving them about beyond all the Borders of Britain, arriv'd in Ireland, and put into the Northern Coasts thereof, and finding the Nation of the Scots there, requested to be allow'd to settle among them, but could not obtain it. Ireland is the greatest Island next to Britain, and seate to the Westward of it; but as it is shorter than Britain to the Northward, so running out far beyond the Bounds thereof to the Southward, it is opposite to the Northern Parts of Spain, tho' a spacious Sea lies between them. The Piets, as has been said, arriving in

Bede's bringing the Britains from Armorica in Britain, was (I suppose,) grounded upon Tacitus and Caesar's Conjecture, from the Similitude of their Language and Customs; for our British Historians could afford him no Information; of whose Ignorance Gildas and Nennius complain; their Miseries, neither giving them time for Learning, nor Leisure to convey their History down; but however obscure their Original may be, it is evident, that neither Gildas, Nennius, Bede, nor Malmesbury, so much as dreamt of the fabulous Story of Brut.

The Original of the Piets has caus'd various Opinions, Helor Boethius derives them from the Agathyris, others from the Germans, Bede from Scythia, and the Author of the Saxon Annals, from the Southern Parts of Scythia; Mr. Camden is of Opinion, that they were originally Britons, who fled into the Northern Parts of the Island from the Roman Invasions, as the Welch into the Western. But this he oppos'd by Bishop Stillingfleet Orig. Brit. c. 5.
in this Island by Sea, defir'd they might have a Place to settle and inhabit granted them. The Scots answer'd, that Island could not contain them both; but we can give you good Advice, said they, what to do, we know there is another Island, not far from ours, to the Eastward, which we often see at a Distance, when the Days are clear. If you will repair thither, you may be able to get Habitations there; or if they should oppose you, make use of us as Auxiliaries. The Picts accordingly sailing over into Britain, began to inhabit the Northern Parts thereof, for the Britons were possess'd of the Southern. Now the Picts having no Wives, and asking them of the Scots, they would not consent to grant them upon any other Terms, than that when any Difficulty should arise, they should rather choose themselves a King from the Female Royal Race than from the Male: The which it is evident, has been obsery'd among the Picts to this Day. In Process of Time, Britain, after the Britons and the Picts receiv'd the third Nation of the Scots in that Part which was possess'd by the Picts, they departing out of Ireland under their Leader Reuda, either by fair means, or by force of

2 To this Account of the Picts, Marriage and Landing agrees the Saxon Chronicle, but with this Difference, there is no mention made of any Difficulty arising; and whereas Bede tells us, they retain'd that Custom to his Time; the other says only, they continu'd it a long time after; which seems to intimate, that even that early Part of the Chron. was after Bede, or else touch'd up and altered by some later Hand.

1 This Reuda is thought to be chief of the Sons of the King of Usher, who, as Giral., Camb. says, came into the Northern Part of Britain with a large Fleet, and there settled
of Arms, secure'd to themselves the Settlements they still have among them. From which Commander, they are to this Day call'd in Dalreudius; for in their Language Dal signifies a Part.

Ireland, in breadth, and for wholsomeness and serene Air, far surpasses Britain; so that the Snow scarce ever lies there above three Days: no Man makes Hay in the Summer for a Winter's Provision, or builds Stables for Beasts of Burden. No creeping Vermin is seen there, and no Snake can live, for Snakes often carried thither out of Britain, as soon as the Ship comes near the Shore, that the Scent of the Air reaches them, they die. On the contrary, most Things in that Island are good against Poison. In short, we have seen that when some Persons have been bit by Serpents, the Scrapings of Leaves of Books that were brought out of Ireland, being put into Water, and given them to drink, the same immediately

m Roeda in the Saxon Chron. and Dalreudii from Dal a Part or Cohort, and Roeda, call'd by Forden, Rether. See Gibson Sax. Chron. p. 2. Mr. Camden confesses he could find no remains of the Name Dalreudin, except a People call'd Dalreitia by Pidhland, which appears by an old Historical Writing of Kennet, which says Kinneodius biennium antequam pervenit in piddaviam Dalriota Regnum instant. Numius says, they came in Brutus Cyst. with Caiirbe Rieda, the third Son of Conar. There was a Place in Scotland call'd Dalrea, or Dalurea in Argyle, where R. Bruce fought a Battle. Dalrieda is now the County of Antrim, and call'd Rout, Dalreede or Dalreth, which with the Island Rachlyn or Rachilin, King John granted to Alanus de Galiven.
ly expell’d the spreading Poison, and astwag’d the Swelling. The Island abounds in Milk and Honey, nor is there any want of Vines, Fish, or Fowl; and it is remarkable for Deer. This is properly the Country of the n Scots. Coming out from thence, as has been said, they added a third Nation in Britain to the Britons and Picts. There is a very large Gulf of the Sea, which formerly divided the Nation of the Picts from the Britons; the which Gulf runs in very far from the West into the Land, where, to this Day, stands the very strong City of the Britons, call’d Alcuith, (or as in other Manuscripts, o Alcuith, or Alduick.) The Scots arriving on the North side of this Bay, settled themselves there.

n To this Authority of Bede we may produce many others, Buchanan says, Dalre aeger Regius, Claudian makes the Scots Issue from Ireland, to which Orosius, and other Writers agree, as likewise King Alfred’s Paraphrase upon Orosius, he calls Ireland, Scotland, Igbenna that pe recolans hatat. 

o Or Alcuith, call’d by Ænnius, Pen-Alcloit. a Town near the River Cluid in Sterlingshire, now call’d Dunbar. Forden describes this Wall, as beginning at a Village, call’d Karedin, Kær-Eden; or Edenborough, the ending at Kirk Patrick.
C H A P. II.

Caius Julius Cæsar, the first Roman that came into Britain.

This Island of Britain was neither resorted to, nor known to the Romans till the Time of Caius Julius Cæsar, who, in the Year 693, after the Building of Rome, but the 62th Year before the Incarnation of our Lord, being Consul with Lucius Bibulus, whilst he made War upon the Nations of the Germans and the Gauls, which were divided only by the River Rhine, came into the Province of the Morini, (Part of Picardy, &c. as above) from whence is the next and shortest Passage into Britain, and having provided about eighty Ships of Burden, and Vessels with Oars, sail'd over into Britain, where being first roughly handled in a Battle, and then meeting with a violent Storm, he lost a considerable Part of his Fleet, no small Number of Soldiers, and almost all his Horse. Returning into Gaul, he put his Legions into Winter Quarters, and gave Orders for building six Hundred Sail of both Sorts. Passing over with them early in the Spring into Britain, whilst he was marching with a mighty Army towards the Enemy, the Ships riding at Anchor, were by a Tempest either dash'd one against another, or drove upon the Sands, and flay'd. Forty of them perish'd, the rest were with much Difficulty repaired. Cæsar's Ca-
valry was at the first Charge defeated by the Britons, and there a Labienus, the Tribune was kill'd. In the second Engagement he, with great hazard of his Men, put the vanquish'd Britons to flight. Thence he proceeded to the River Thames, which is said to be fordable only in one Place. An immense Multitude of the Enemy had posted themselves on the farthest side of the River, under the Conduet of Caffibelan, and fenced the Bank of the River, and almost all the Ford under Water with very sharp Stakes; the Remains of which Stakes are to be there seen to this Day, and they appear to the Beholders to be about the thickness of a Man's Thigh, and being cas'd with Lead, remain immovable, fix'd in the bottom of the River. This being perceiv'd and avoided by the Romans, the Barbarians not able to stand the Shock of the Legions, hid themselves in the Woods, whence

a This, it is likely, is that Laberius of whom Caesar makes this mention, Es die Q. Laberius Durus Tribunus mit. interstitiur. De bell. Gall. l. s. Leland says this Laberius was kill'd at Cheilonwood near Roffan. There is a Place in Kent near Chilham, where they shew a green Barrow or a Monument, call'd to this Day Ful-Labier.

b Call'd by Caesar, Caffivelanus, and by the Britains, Caffibelan, King of the Caffii, he reign'd over the Catievelani, viz. Bucks, Bedfordshire and Hertfordshire.

c These Stakes, Bede says, were in his Time visible, and the Place is even now to be point'd out, it is above Bridge, near Oatlands, and call'd Cowey-Stakes, where the River (says Cambden,) is scarce six Foot deep, and answers exactly to Caesar's Distance of eighty Miles from the Sea. Dr. Smith has observ'd, that Bede, as well as Orofius, whom he copied, were mistaken in saying the River was fordable at no other Place, since Conjectures have been various, that he pass'd at Brentford, Kingston, Chertsey and Wallingford.
whence they grievously and frequently gaul'd the Romanus with their Sallies. In the mean time the strong City of the Trinobants, (Loudon) with its Commander d Androgius, surrender'd to Caesar, giving him forty Hostages. Many other Cities following their Example, confederated with the Romanus. By their Assistance, Caesar at length, with much Difficulty took Cassibelan's e Town, seated between two Marshes, fortify'd by the adjacent Woods, and plentifully furnish'd with all Necessaries. Then Caesar returning out of Britain into France, when he had put the Legions into Winter Quarters, was on all sides beset and perplex'd with sudden warlike Tumults.

a Call'd by Caesar, Mandubratius, Prince of the Trinobants, viz. Middlesex and Essex, Cassibellan having slain his Father Imanuentius, and seiz'd his City; this Prince fled into Gaul to Caesar for aid. Vid. de Bell. Gall. 1.5.

b In this part of his History, Bede follows Caesar, Step by Step; and particularly his Description of Cassibelas's Town, of the Situation of which he was (I suppose,) in the dark, even in his early time; but Mr. Camden has pointed out the Place to be Verolamium, or St. Alban's, and confirms his Opinion, likewise by this Conjecture, that the Hundred Caflho seems to retain something of the Name of the Cassii beforementioned.'
CHAP. III.

v. c.  Claudius, the Second of the Romans, coming into Britain, brought the Islands Orca-

des into Subjection to the Roman Empire; and Vespasian sent by him, reduc'd the Isle of Wight under their Dominion.

In the Year 798, (other Editions have it 797,) the Emperor Claudius, the fourth from Augustus, being desirous to approve himself a beneficial Prince to the Republick, fought after War and Victory from any Part, and accordingly undertook an Expedition into Britain, which seem'd to be stir'd up to mutiny, on Account of Deserters not restor'd. He pass'd over into the Island, which none had dar'd to come into, either before or after Julius Cæsar, and there, without any Fight or Bloodshed, within a very few Days he had the greatest Part of the Island surrender'd to him. He also subdu'd the Roman Empire the Islands Orcades, lying in the Ocean beyond Britain, and then returning to Rome the sixth Month after his Departure, from thence he gave his Son the Title of Britannicus. This War he concluded in the fourth Year of his

An. D. Empire, which is the 46th from the Incarnati-

Ch. 43. on of our Lord. In which Year there hapned a most grievous Famine in Syria, which, in the

Acts of the Apostles is recorded to have been for-
fortold by the Prophet Agabus. Vespasian, who came to be Emperor after Nero, being sent into Britain by the same Claudius, brought also under the Roman Dominion the Isle of Wight, which is next to Britain on the South, and is about thirty Miles in length from East to West, and twelve from North to South; being six Miles distant from the Southern Coast of Britain at the East End, and but three at West. Nero succeeding Claudius in the Empire, attempted nothing in martial Affairs; and therefore among almost innumerable other Detriments brought upon the Roman State, he almost lost Britain; for under him two most noble Towns were there taken and destroyed.

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Of this Revolt under Bonduca, Tacitus has given a long and curious Account. Camulodunum, now Maldon in Essex.
London and Verulamium, near St. Albans.
CHAP. IV.

That Lucius, King of Britain, writing to Pope Eleutherius, desired to be made a Christian.

An. 156. IN the Year from the Incarnation of our Lord 156, Marcus Antonius Verus, the fourteenth from Augustus, was made Emperor, together with Aurelius Commodus. In their Time, Eleutherius, an holy Man, presiding over the Roman Church, Lucius, King of the Britons, sent a Letter to him, intreating, that by his Command he might be made a Christian; and soon obtained the Effect of his pious Request, and the Britons preserved the Faith they had received uncorrupted and entire in Peace, till the Time of the Emperor Diocletian.

This Message to Eleutherius is by the Author of the Saxon Chronicle, placed in the Time of Baslianus, Son of Severus, in whose first Year he says Eleutherius was made Bishop of Rome, which Year Florent places 162. Mar. West 128. a Manuscript of the Saxon Chronicle of Archbishop Laud's, exlvii. supposed by Bishop Gibson to be transposed to exlvii. That latter Part of this Chapter is exactly the same with the Saxon Chronicle.
Chap. V. of the English Nation.

Chap. V.

How the Emperor Severus divided that Part of Britain which he subdu'd, from the rest by a Trench.

In the Year from the Incarnation of our A.D. 189. Lord, Severus, of African Race, a Second Tripoline of the Town of Lepti, the seventeenth that obtain'd the Empire from Augustus, held it seventeen Years. This Man being naturally stern, engag'd in many Wars, govern'd the Commonwealth most strenuously, but with much Trouble. Having been victorious in all the Civil Wars which hapned to be most grievous in his Time, he was drawn into Britain by the Revolt of almost all the Confederates, where, after many great and dangerous Battles, he thought fit to divide that Part of the Island, which he had recover'd from the other unconquer'd Nations, not with a Wall, as some imagine, but with a Rampart. For a Wall is made of Stones, but a Rampart, with which Camps are fortify'd to repel the Power of Enemies, is made of Sods, with the which, cut out of the Earth, something like a Wall is rais'd up above the Ground, in such a manner that

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1 This Wall, or Dyke of Thuds, agree with the Saxon Chronicle, it was call'd by Antoninus, Vallum; by the Britons, Gaul- Severus; it was afterwards built of Stone. Of which see more Chap. 17.
before it is the Ditch whence the Sods were
taken, on which strong Stakes of Wood are
fix'd, (now call'd Pallifades.) Thus Severus
drew a great Ditch and strong Rampart, for-
tify'd with several Towers, from Sea to Sea;
and dy'd of Sickness there at York, leaving two
Sons, Bassianus and Geta; of whom Geta dy'd,
adjudg'd a publick Enemy; but Bassianus ha-
vying taken the Surname of Antonius, obtain'd
the Empire.

C H A P. VI.

The Reign of Dioclesian, and how he per-
secuted the Christians.

Ann. 285. N the Year of the Incarnation of our Lord,
Dioclesian, the 33rd Emperor from
Augustus, chosen by the Army, reign'd twenty
Years, and created Maximianus Surnam'd Her-
culus, his Companion in the Empire. In their
Time one Carausius, of very mean Birth, but
an expert and able Soldier, being appointed to
guard the Sea-Coasts, then infested by the
Franks and Saxons, acted more to the Preju-
dice than to the Advantage of the Common-
wealth, not restoring the Booty taken from
the Robbers to the Owners, but keeping all
to himself, became suspected; that by his
Neglect he permitted the Enemy to infest the
Frontiers. Being therefore order'd by Maxi-
mian to be put to Death, he took upon him
the Imperial Robes, and posses'd himself of
Britain.
Chap. VI. of the English Nation.

Britain, which having most valiantly retain’d and asserted for the space of seven Years, he was at length put to Death by the Treachery of his Associate Albertus. He having thus got the Island from Carausius, held it three Years, and was suppress’d by Aselepiodotus, the Captain of the Pretorian Bands, who thus at the End of ten Years recover’d Britain. In the mean time Dioecletian in the East, and Maximianus Herculius in the West, the tenth Time from Nero, commanded the Churches to be destroy’d, and the Christians to be slain; the which Persecution was more lasting and bloody, Ann. 334., than all the others before it; for it was car-ried on the space of ten Years & incessantly, with burning of Churches, outlawing of innocent Persons, and Slaughter of Martyrs. At length, it also honoured Britain with much Glory of devoutly confessing God.

k Bede speaks of the length of the Persecution in general, for in the Western Parts it continued but two Years, as Eusebius observes. De Martyriol. Pal. c. 13.
CHAP. VII.

The Passion of St. Alban and his Companions, who at that Time shed their Blood for our Lord.

At that Time suffer'd St. Alban, of whom the Priest Fortunatus, in the Praise of Virgins, when he made mention of the blessed Martyrs that came to the Lord from all Parts of the World, says,

Albanum egregium secunda Britannia profert.
That is,
Fruitful Britain Holy Alban yields.

This Alban being yet a Pagan, at the Time when the Commands of perfidious Princes raged against Christians, gave Entertainment in his House to a certain Clergyman, flying from the Persecutors, observing him wholly addicted to continual Prayer, and watching Day and Night; on a sudden the Divine Grace shining on him, he began to admire his Example of Faith and Piety, and being leisurely influenced by his wholesome Admonitions, casting off the Darkness of Idolatry, he became a Christian in all Sincerity of Heart. The aforesaid Clergyman having been some Days entertained by him, it came to the Ears of the wicked Prince, that the Confessor of Christ, to whom the Price of Martyrdom had not been
been yet appointed, was conceal'd at Albin's House. Whereupon he presently order'd Soldiers to make a strict Search after him. When they came to the Martyr's House, St. Albin immediately presented himself to the Soldiers, instead of his Guest and Master, in his Habit, or the long Coat he wore, and was led bound before the Judge. It hapned that the Judge, at the Time when Albin was carried before him, was standing at the Altar, and offering Sacrifice to Devils. When he saw Albin, being much inrag'd for that he had presum'd of his own accord, to put himself into the Hands of the Soldiers, and run that Danger for his Guest; he commanded him to be dragg'd to the Images of Devils, before which he stood, saying, Because you have chosen to conceal a rebellious and sacrilegious Person, rather than to deliver him up to the Soldiers, that the Conquerer of the Gods might suffer the Penalty due to his Blasphemy, you shall undergo all the Punishment that was due to him, if you depart from the Worship of our Religion. But St. Albin, who had voluntary declar'd himself a Christian to the Persecutors of the Faith, was not at all daunted at the Prince's Threats, but being arm'd with the Armour of the Spiritual Warfare, publickly declar'd, that he would not obey his Commands. Then said the Judge, Of what Family or Race are you? What does it concern you, answer'd Albin, of what Stock I am? But if you desire to hear the Truth of my Religion, be it known to you, that I am now a Christian, and addicted to Christian Duties. I ask you, Namz, said the Judge, which tel
me immediately. I am call'd Alban by my Parents, reply'd he, and ever worship and adore the True and Living God, who created all Things. Then the Judge inham'd with Anger said, If you will enjoy the happiness of eternal Life, do not delay to offer Sacrifice to the great Gods. Alban rejoin'd, These Sacrifices which by you are offer'd to Deiun., neither can they avail the Subjects, nor answer the Wishes or Desires of those that offer up their Supplications to them. On the contrary, who-soever shall offer Sacrifice to these Images, shall receive the everlasting Pains of Hell for his Reward. The Judge hearing these Words, and being much incens'd, order'd the holy Conessor of God to be scourg'd by the Executioners, believing he might by Stripes shake that Constancy of his Heart, on which he could not prevail by Words. He being most cruelly tortured, bore the same patiently, or rather joyfully, for our Lord. When the Judge perceiv'd that he was not to be overcome by Tortures, or withdrawn from the Worship of the Christian Religion, he order'd him to be put to Death. Being led to Execution, he came to the River, which was divided, at the Place where the Stroke was to be given him, with a Wall and Sand, the Stream being most rapid. He there saw a multitude of Persons of both Sexes, and of several Ages and Conditions, which was doubtless assembled by divine Instinct, to attend the most blessed Confessor and Martyr, and had so taken up the Bridge on the River, that he could scarce pass over that Evening. At length, almost all being gone out, the Judge remain'd in the City without Attendance. St. Alban therefore, whose Mind
was possess'd with an ardent Devotion to arrive quickly at Martyrdom, drew near to the Stream, and lifting up his Eyes to Heaven, the Channel being immediately dry'd up, he perceived that the Water had departed and given way for him to pass. The Executioner who was to have put him to Death, observing this among the rest, hastened to meet him at the Place of Execution, being mov'd by divine Inspiration, and casting down the Sword which he had carried, ready drawn, fell down at his Feet, earnestly praying, that he might rather suffer with, or for the Martyr, whom he was order'd to execute. Whilst he of a Persecutor was become a Companion in the Truth and Faith, and the Sword being laid down, there was some Hesitation among the Executioners, the most reverend Confessor of God ascended the Hill with the Throng, the which decently pleasant agreeable Place is almost 500 Paces from the River, embellish'd with several sorts of Flowers, or

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1 The Passage of drying up the River is mention'd by Gildas, but the other two are not, the latter indeed of the Executioner losing his Sight, Hiericus, a French Writer, about the 9th Century, mentions; but it is likely Bede had the same by Tradition, or some ancient Book of St. Alban's, for Harpsfield says, there was one in the British Language written before his Time; but then if that had the Relation of the Clergyman's Martyrdom, Alban's Instrutor, I wonder Bede should be silent, both as to his Death and Name. The latter of which Geoffrey of Monmouth gives us, and calls him Amphibalus, he is said to suffer at Rudburn, three Miles from St. Alban's, and Thomas of Rudburn in the 25th Century, says, they had two large Knives in that Place, which were us'd upon that Occasion.

2 This Officer Capgrave calls Heraclius, others Araclius and Aracle.
or rather quite cover'd with them; wherein there is no Part upright, or steep, nor any thing craggy, but the sides stretching out far about is level'd by Nature like the Sea, which of old it had render'd worthy to be enrich'd with the Martyr's Blood for its beautiful Appearance. On the Top of this Hill, St. Alban pray'd that God would give him Water, and immediately a living Spring broke out before his Feet, the Course being confin'd, so that all Men perceiv'd, that even the Stream had been subservient to the Martyr. Nor could it be that the Martyr should ask Water, which he had not left in the River, on the high top of the Hill, had he not been sensible that it was convenient. That River having perform'd the Service, and fulfill'd the Devotion, return'd to its natural Course, leaving a Testimony of its Obedience. The most courageous Martyr having his Head struck off, receiv'd there the Crown of Life, which God has promis'd to those that love him. But he who gave the wicked Stroke, was not permitted to rejoice over the Deceased; for his Eyes dropp'd upon the Ground together with the blessed Martyr's Head. At the same Time was also beheaded there the Soldier, who before, through the Divine Admonition, refus'd to give the Stroke to the Holy Confessor of God. Of whom it is apparent, that tho' he was not regenerated by Baptism, yet he was cleans'd by the washing of his own Blood, and render'd worthy to enter the Kingdom of Heaven. The Judge, then astonish'd at the Novelties of so many Heavenly Miracles, order'd the Persecution to cease immediately, beginning to honour the

Dear
Chap. VII. of the English Nation.

Death of the Saints, by which he before thought they might have been diverted from the Devotion of the Christian Faith. The blessed Alban suffer'd on the 10th Day of the Kalends of July, near the City of Verolam, which is now by the English Nation call'd Uxemamacestir, or Uvarlingacester, where afterwards when peaceable Christian Times were restor'd, a Church of wonderful Workmanship, and suitable to his Martyrdom, was erected. In which Place, there ceases not to this Day the Cure of sick Persons, and the frequent working of Wonders. At the same Time suffer'd Aaron and Julius, Citizens of Chester, and many more of both Sexes in several Places; who having endur'd sundry Torments, and their Limbs torn after an unheard of manner, sent their Souls by perfect Combat to the Joys of the Heavenly City.

*The Place where St. Alban suffer'd, was call'd Holm-hurt, in the Saxon, signifying a woody Place, near the City of Verolamium or Verolam, where Bede says there was a beautiful Church in his Time; since when, Offa, King of the Mercians, Anno 793, founded in this Place the Slatery Monastery of St. Alban, and procur'd and granted it extraordinary Privileges upon which arose the Town of St. Alban's in Hertfordshire. As the Saint of this Church was the first Martyr in England, Pope Honorius granted the Abbate a Superiority over all others. In the Time of Henry VIII. it fell with the rest, but the Townsmen prefer'd the Church from Ruin, by a Purchase of 400 l. The Ruins of the ancient Verolam are even now to be seen; and the Church is built out of them, being, as Bishop Gibson observeth, of British Bricks.*
C H A P. VIII.

That the aforesaid Persecution ceasing, the Church in Britain enjoy'd some Peace, till the Time of the Arian Heresy.

Ann. 313. WHEN the Storm of Persecution had ceas'd, the faithful Christians, who, during the Time of Danger, had hid themselves in Woods and Deserts, and hidden Caves, appearing in Publick, rebuilt the Churches laid level with the Ground, founded, erected and finish'd the Temples of the Holy Martyrs, and as it were display'd their conquering Ensigns in all Places; celebrated Festivals, and perform'd the sacred Rites with clean Hearts and Mouths. This Peace continu'd in the Churches of Christ, that were in Britain, till the Time of the Arian Distraction, which having corrupted the whole World, infected this Island also, so far remov'd from the rest of the Globe, with the Poison of its Errors; and this Passage of the Plague being made across the Sea, all the Venom of every Heresy immediately rush'd into the Island, ever fond of something new, and never holding firm to any thing. At this time Constantius, who, whilst Dioclesian was alive, govern'd Gaul and Spain, a Man of extraordinary Meekness and Courtesy, dy'd in Britain. This Man left his Son Constantine, begotten on Helen his Concubine,
bine, Emperor of the Gauls. Eutropius writes; that Constantine being created Emperor in Britain, succeeded his Father in the Monarchy. In whose Time the Arian Heresy broke out, and was detected and condemn'd in the Council of Nice, yet, nevertheless spread the pestiferous Venom of its Perfidiousness not only throughout all Churches of the Continent, but even to those of the Islands.

CHAP. IX.

How during the Reign of Gratian, Maximus being created Emperor in Britain, return'd into Gaul with a mighty Army.

In the Year from the Incarnation of our Lord, 377. Gratian, the 40th from Augustus, held the Empire six Years after the Death of Valens; tho' he had long before reign'd with his Uncle Valens, and his Brother Valentinian. He finding the State of the Commonwealth much impair'd, and almost gone to Ruin, gave the Imperial Robes at Sirmium (in Hungary) to Theodosius, a Spaniard, a Man fit to retrieve the Commonweal in that Distress, and made him Emperor of the East, and Thrace. At which Time, Maximus, a Man indeed brave, and of Probity, and worthy to be an Emperor, had he not, contrary to the Oath he had taken, started up in a tyrannical Manner in Britain, where being almost against his Will created Emperor by the Army,
Army, he pass'd over into Gaul, and there flew the Emperor Gratian, then in a Confer-
nation at his sudden Invasion, and designing to go away into Italy, having fraudulently cir-
cumvented him. Valentinian flying back into the East, was entertain'd by Theodosius with
fatherly Affection, and soon restor'd to the Empire, Maximus the Tyrant being then en-
clos'd within the Walls of Aquileia, and there taken and put to Death.

CHAP. X.

How in the Reign of Arcadius, Pelagius,
a Briton, insolently impugn'd God’s Grace.

In the Year from the Incarnation of our Lord, 394. Arcadius, the Son of Theodosi-
us, the 43d from Augustus, taking the Empire upon him, with his Brother Honorius, held it
thirteen Years. In his Time, Pelagius a Briton, spread far and near the Infection of his
perfidious Doctrine against the Assistance of the Divine Grace, being seconded therein by
his

\[\text{a Bede here calls Pelagius a Briton only; he was born in Wales, and his British Name was Morgan; he is said by most of our Writers since Bede, to have been a Monk and Abbat of Bangor, he was a Man of Learning, and wrote several valuable Books before his Death. His Tenets are to be seen in St. August, de gest. Palatilin. c. ii. & de peccat. orig. c. ii.}\]
his Associate Julianus of Campania, who had long been incens'd with Ambition, being dis-appointed of a Bishoprick. St. Augustin, and the other Orthodox Fathers answer'd them with many Thousands of Catholick Sentences: yet could they not correct their great Madness; but, on the contrary, their Folly being reprov'd, chose rather to increase by Contradiction, than to stand corrected by embracing the Truth; which Prosper, the Rhetorician, beautifully express'd in Heroick Verse; thus,

Contra Augustinum narratur serpere quidam Scriptor, quem livor adurit edax.
Qui caput obscuris continent uitacincum cavernis
Tolle re humo miserum protulit angriculum.
Aut hunc fruge sua aquorei passaret Britanni,
Aut huc Campano gramine corda tument.

An insect Scribler durst 'gainst Austin write,
Whose very heart was scorcht with hellish Spite;
Presumptuous Serpent from what midnight Den,
Durft thou to crawl on Earth and look at Men?
Sure thou at first wast fed on Britain's Plains,
Or in thy Breast Vesuvian Sulphur reigns.
CHAP. XI.

How during the Reign of Honorius, Gratian and Constantine were created Tyrants in Britain, and soon after the former was slain in Britain, and the latter in Gaul.

In the Year from the Incarnation of our Lord, 407. Honorius, the Son of Theodosius the Younger, the 44th from Augustus, being Emperor two Years before the Roman Irruption made by Alaric, King of the Goths, when the Nations of the Alans, Suevians, Vandals, and many others with them, having run down the Franks, and pass'd the Rhine, ravag'd all Gaul, Gratian, one born in a Roman Colony, was set up a Tyrant and kill'd. In his Place, Constantine, one of the meanest Soldiers, only for his Name's sake, was chosen Emperor, without any worth to recommend him, who, as soon as he had taken upon him the Command, pass'd over into France, where being often impos'd upon by the Barbarians with faithless Treaties, he did the Publick the more harm. Whereupon Earl Constantius, by the Command of Honorius, marching into Gaul with an Army, enclos'd, took and put him to Death at the City of Arles; and his Count Gerontius slew his Son Constans, whom of a Monk he had created Caesar at Vienne. Rome was taken by the Goths, in the Year from its Foundation,
1164. Then the Romans ceas'd to rule in Britain, almost 470 Years after that Caius Julius Caesar enter'd that Island. They resided within the Rampart, which we have mention'd Severus made across the Island, on the South side of it, as the Cities, Temples; Bridges, and pav'd Ways there made, do testify to this Day; but they had a Right of Dominion over the farther Parts of Britain, as also over the Islands that are beyond Britain.

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CHAP. XII.

That the Britons being ravag'd by the Scots and Picts, sought for Succour from the Romans, who coming a second Time, built a Wall across the Island; but the Britons being again invaded by the aforesaid Enemies, were reduc'd to greater Distress than before.

FROM that Time the South Part of Britain, being left destitute of arm'd Soldiers, of all sorts of Martial Stores, and of all its active Youth, which being led away by the Rashness of the Tyrants, never return'd home, was wholly expos'd to Rapine, as being totally ignorant of the Use of Weapons. At length, on a sudden it groan'd and languish'd many Years under two very savage foreign Nations; the Scots from the West, and the Picts from the North. We call these foreign Nations;
ons, not for their being seat'd out of Britain, but because remote from that Part of it, which was posses'd by the Britons; two Inlets of the Sea lying betwixt them, one of which runs in far and broad into the Lands of Britain, from the Eastern Ocean, and the other from the Western, tho' they do not reach to touch one another. The Eastern has in the midst of it the City Guidi. The Western has on it, that is, on the Right Hand thereof, the City Alcuith, which in their Language signifies the Rock Chuith, for it is close by the River of that Name. On account of the Irruptions of these Nations, the Britons sending Messengers to Rome with Letters in mournful manner, pray'd for Succours, and promis'd perpetual Subjection, provided, that the impending Enemy might be drove farther off. An arm'd Legion was immediately sent them, which arriving in the Island, and engaging the Enemy, slew a great Multitude of them, drove the rest out of the Territories of their Allies, and having deliver'd them from most cruel Oppression, advis'd to build a Wall between the two Seas, across the Island, that it might secure them, and keep off the Enemy; and thus return'd home with great Triumph. The Islanders, raising the Wall they had been directed, not of Stone, but Sods, as having no Artist capable of such a Work, made it of no use. However they drew it for many Miles between the two Bays or Inlets of the Seas, we have spoken

4 This Wall which runs from Edinburgh-Frith to that of Dunbritton, was built by Adrian, and repair'd by Severus. It is now call'd Grahamshale. The Remains of it are still visible. See Camden's Britannia.
spoken of; to the end that where the Defence of the Water was wanting, they might defend their Borders from the Irruptions of the Enemies, by the Help of the Rampart. Of which Work there erected, that is, of a Rampart of an extraordinary breadth and height, there are evident Remains to be seen to this Day. It begins at almost two Miles Distance from the Monastery of \textit{Æbercurnig}, \textit{(Abercurnig)} on the West, at the Place in the Pictish Language, call'd \textit{Peanfakel}, but in the English Tongue, \textit{Peneloun}, and running to the Eastward, ends by the City \textit{Alcuith}. But the former Enemies, when they perceiv'd that the Roman Soldiers were gone, immediately coming by Sea, broke into the Borders, bearing all down before them, and as if it had been ripe Corn mow'd, trampled and over-run all Places. Hereupon Messengers are again sent to \textit{Rome}, imploring Aid in mournful Manner, left their wretched Country should be utterly extirpated, and the Name of a Roman Province so long renowned among them, being overthrown by the Wickedness of foreign Nations, might grow contemptible. A Legion is sent again, which arriving unexpected in Autumn, made great Slaughter of the Enemy, obliging all those that could escape, to fly beyond the Seas, whereas before, they were wont yearly to carry off their Booty without any opposition.

Then

\begin{footnotesize}
\footnote{\textit{Æbercurnig}, \textit{i.e.} Aber (offium) corronis fluvis, a Monastery, where is now Abercorncaile, near which the Wall is said to begin at a Place call'd Peneloun, from the Pictish Word, Penvael, the head of a Wall; it is now call'd Walltown.}
\footnote{Kirk \textit{St. Patrick}.}
\end{footnotesize}
Then the Romans declar'd to the Britons, that they could not for the future undertake such troublesome Expeditions for their sake, advising them rather to handle their Weapons, and undertake the Charge of engaging their Enemies, who would not prove more powerful than themselves, unless they were dejected with Cowardice; and in regard, that they thought it might be some Help to their Allies, whom they design'd to abandon, they built a strong Stone Wall from Sea to Sea in a strait Line between the Towns that had been there built for fear of the Enemy, and where Severus had cast up the Trench. The which Wall still famous, and to be seen, they built at the publick and private Expence, being assisted by a Number of Britons, eight Foot in breadth and twelve in height, in a strait Line from East to West, as is still visible to the Beholders. That being finish'd, they gave that dispirited People notable Advice, with Patterns to furnish them with Arms. Besides they built Towers on the Sea Coast to the Southward, at proper Distances, where their Ships were, be-

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4 This Wall of Severus, is by Buchanan confounded with that of Adrian. It was so near Bede's Place of Residence, and so firm, that he is not particular in its beginning or ending, which Camden has accurately trac'd. It begins at Bulnes upon the Irish Sea, and crossing the Counties comes to a small Village called Walls-end, near Tynemouth, it is visible for many Miles together, standing entire, except the Battlements, within side is a military Way mention'd by Bede. Bish p Gibson observes Bede's Description to be so full, that even now, for the generality, it is the height Bede mentions, and the Breadth is generally eight Feet, always more than seven.
because there also the Irruptions of the Barbarians were apprehended, and so took leave of their Friends as never to return again. They being gone home, the Scots and Picts, understanding that they had declar’d they would come no more, speedily return’d, and growing more confident than they had been before, secure’d to themselves all the Northern and farther Part of the Island, as far as the Wall. Hereupon a timorous Guard was plac’d upon the top of the Wall, where they pin’d away Day and Night with fearful Hearts. On the other side the Enemy ply’d them with hooked Weapons, by which the cowardly Defendants being miserably dragg’d off the Wall, were dash’d against the Ground. In short, forsaking their Cities and Wall, they fled, and were dispers’d. The Enemy pursues, the Slaughter increases, more cruel than all the former; for the wretched Natives were torn in pieces by their Enemies, as Lambs are by wild Beasts. Thus being expell’d their Dwellings and small Possessions, they supply’d their imminent Danger of famishing, by robbing and plundering one another, adding to their Calamities occasion’d by Foreigners, by their domestick Broils, till the whole Country was left destitute of all sorts of Food, except the Support of wild Beasts.

Of this miserable Estate of his Countrymen, Gildas seems very movingly to complain, but Bede not touch’d with the Feelings of the Britons, tho’ he has taken the Relation from him, has express’d it not with so much Tenderness, but in severer Terms.
That during the Reign of Theodosius, the Younger, in whose Time Palladius was sent to the Scots that believed in Christ, the Britons begging Assistance of Aetius, the Consul, could not obtain it.

In the Year of the Incarnation of our Lord 423, Theodosius, the younger, next to Honorius, being the 45th from Augustus, taking the Government upon him, held it twenty six Years. In the 8th Year of his Reign, Palladius was first sent by Celestin, Bishop of the Roman Church to the Scots that believed in Christ. In the 23d Year of his Reign, Aetius, a renowned Person, being also a Patritian, had his third Consulship with Symmachus. To him the wretched Remains of the Britons sent a Letter, which began thus. To a Aetius, thrice Consul, the Sighs of the Britons. And in the fe-

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a In some Copies of Gildas, whence Bede took this, it is Agitio tertio Consuli, in others the Numerals are omitted, and in one Aequirio Con. as Mr. Camden observes; in some Latin Copies it is, à Doctio Consule. Mr. Selden is of Opinion, that this Person was really no Consul, but called so only by our Historians, who complimented all great Romans profusely with that Title, but it was neither Egotius, nor Equitus, but Aetius, who was Consul with Symmachus, however, Bede here seems to be not, in saying he was engaged with Erlea and Attila, for Erlea, according to Prosper,
Chap. XIII. of the English Nation.

Sequel of the Letter they thus express'd their Calamities. The Barbarians drive us to the Sea; the Sea drives us back to the Barbarians; between them we are expos'd to two sorts of Deaths, we are either slain or drowned. Yet neither could all this procure any Assistance from him, he being then engag'd in most dangerous Wars with Bleda and Attila, Kings of the Huns.

And

Prosper, was kill'd by Attila two Years before Ælius and Synna were Consuls; and one, according to Marcellinus. Mr. Cambden seems to doubt the Veracity of Bede's History in this Place, for the third Consulship of Ælius fell in the 39th Year of Theodofius, according to the Kalendar; whereas, Bede makes it the 23d, and therefore the coming over of the Saxons was sooner, as will after appear, for German is said to assit the Britains against the Scots and Saxons, which could not be if they came not till after Ælius third Consul, in 446, whereas it is undoubtedly agreed that St. German dy'd Anno 435. And Nennius affirms, that St. German went over to his own Country after the Death of Vortigern, who was the Prince that invited the Saxons into Britain: So that he must needs be come over before the Year 435, the last of St. German. Cambden proceeds to prove from Nennius, that the Saxons came over in the fourth Year of Vortigern, when Theodofius and Valentinian were Cons. and so consequently must be here in the Year 429, long before this Epistle to Ælius. But Mr. Cambden supposes the Numerals in Bede transferib'd wrong: This Difficulty of History, some Writers seem to lose by making it Scotorum instead of Saxo-num. On the other hand, others have prov'd (as Archbishop Ullher,) the Saxons to have made inroads long before Vortigern's Invitation, which Claudian in his Paneg. to Stilicon intimates, and Mr. Cambden confesses: neither will some allow the Death of St. German so soon as Cambden places it, who thin, he says, he has the best Authorities, has not told us who they were; whereas Honoratus, his Contemnpy, says, he was at the Gallican Council in 444, and Ligonius places his Death in 448. See Stillingfleet Origines Brittan. p. 315. Archbishop Ullher, Antiq. Brit. 217.

This is closely copied from Gildas.
And tho' the Year before this Bleda had been murder'd by the Treachery of his Brother Attila, yet Attila himself remain'd so intolerable an Enemy to the Republick, that he ravag'd almost all Europe, invading and destroying Cities and Castles. Besides, at the same time there was a Famine at Constantinople, and presently a Plague follow'd it, and a great Part of the Walls of that City with 57 Towers fell down. Many Cities also falling to Ruin, the Famine and pestilential Stench of the Air destroy'd Thousands of Men and Cattel.

CHAP. XIV.

How the Britons being compell'd by Famine, drove the Barbarians out of their Territories; and soon after there ensu'd Plenty of Corn, Luxury, Plague, and the Subversion of the Nation.

In the mean Time the aforesaid Famine more and more affecting the Britons, and leaving to Posterity lasting Memorials of its mischievous Effects, oblig'd many of them to submit themselves to the destructive Robbers; tho' others never would, but rather confiding in the Divine Assistance, when none humane was to be had: They continually made Excursions from the very Mountains, Caves and Woods, and then first began to make Slaughter of their Enemies, who had been many Years plundering
ing the Country. The bold Irish Rovers therefore return'd home, in order to come again soon after. The Piets then first, and afterwards remain'd quiet in the farthest Part of the Island; however, sometimes they would do some Mischiefe, and take Booties from the Britons. The Enemies Ravages ceasing, the Island began to abound with such Plenty of Grain, as had never been known in any Age before; with Plenty, Luxury increas'd, and this was immediately attended with all sorts of Crimes; particularly Cruelty, Hatred of Truth, and Love of Falsity; insomuch, that if any one among them happen'd to be more mild, and somewhat inclin'd to Truth, all the rest abhor'd and persecuted him, as if he had been the Subverter of Britain. Nor were the Laity only guilty of these things, but even the Flock of our Lord, and his Pastors, adding themselves to Drunkennes, Animosity, Litigiousnes, Contention, Envy, and other such like Crimes, and casting off the light Yoke of Christ. In the mean Time, on a sudden, a dismal Plague fell upon that corrupt Generation, which soon destroy'd such Numbers of them, that the Living were scarce sufficient to bury the Dead: yet could not those that surviv'd, be withdrawn from the Spiritual Death, which they incur'd by Sin, either by the Death of their Friends, or the Fear of their own. Whereupon, not long after a more severe Vengeance, for their horrid Wickedness, fell upon the sinful Nation. They consulted what was to be done, where they should seek Assistance to prevent or repel the cruel and frequent Incursions of the Northern Nations; and
and they all agreed with their King, a Vortigern, to call over to their Aid from the Parts beyond the Sea, the Saxon Nation; which appears to have been the Disposition of our Lord, that Evil might fall upon the Wicked, as the Event more evidently shou'd.

* Or Guortigern, a General, who was either set up by the People, or usurp'd that Title. The Reason of this inviting over those People is suppos'd to be not only out of Fear of the Northern Nations, but of his own Subjects, who, as Gildas says, set up and dethron'd at their Pleasure. He was likewise, says Nennius, not a little fearful of Ambrosius's Interest with them, whose Parents he had murder'd; and who being the last of the Romans, was in no small favour with the People.*

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**CHAP. XV.**

How the Nation of the Angles being invi-ted into Britain, at first oblig'd the Enemy to retire at a Distance; but not long after, joining in League with them, turn'd their Weapons upon their Confe-derates.

IN the Year from the Incarnation of our Lord, 449, Martian being made Emperor with Valentinian, and the 46th from Augustus, held it seven Years. Then the Nation of the Angles,
Angles, or a Saxons, being invited by the afore-
said King, arriv'd in Britain with three long
Ships, and had a Place assign'd them to reside
in by the same King, in the Eastern Part of
the Island, as it were to fight for their Coun-
try, but in reality to subdue this. Having,
accordingly engag'd with the Enemy, who were
come from the North to give Battle, the
Saxons obtain'd the Victory; which being
known at their Homes, as also the Fertility
of the Island, and the Cowardice of the Brit-
ons, a more considerable Fleet of arm'd Men
was quickly sent over, bringing a greater
Power, which being added to the former Num-
ber, made up an invincible Army. The new
Comers receiv'd of the Gift of the Britons a
Place to inhabit, upon Condition that they
should wage War against their Enemies for the Peace and Security of the Country, and
the Britons should give the Soldiers their Pay.

Those

a The Conjectures about the Original and Name of this People have been various, some supposing them the Saci,
a People in Asia, others that they took their Name from Saxa a Short Sword, of which Opinion is Bishop Stillingfleet.
Mr. Camden observes that when they began to be full mention'd, which is by Ptolomy, they dwelt in the Cimbria
Chersonesus, now Denmark; after which they broke into the Swevian Territories, now the Dukedom of Saxony, and
driving out the Franks, and settling along the Sea Coasts of Germany, and living by Piracy, have since been call'd pro-
miscuously, Saxons, viz. those in Jutland, Slewck, Holli-
tia, Ditmarck, Bishoprick of Bremen, Oldenburg, Sax and
West Friesland, and Holland; for their Country, says Erhel-
ward, who wrote Anno 950. contains all the Sea Coasts be-
tween the River Rhine, and the City Doma, now Dunc-
marck; and from these Coasts they harrass'd Britain, till
Hengist coming from Batavia or Holland settled he e. Camb.
Brit.
Those that came over were of the three most powerful Nations of Germany, Saxons, Angles, and Jutes. From the Jutes are descended the People of Kent, and of the Isle of Wight, and those which in the Province of the West-Saxons are to this Day call’d the Nation of the Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the Country which is now call’d the Old Saxons; came the East-Saxons, the South-Saxons, and the West-Saxons. From the Angles, that is; the Country call’d Angelland, and is said from that Time to remain desert to this Day, between the Provinces of the Jutes and the Saxons, are descended the East-Angles, the Midland Angles, Mercians; all the Race of the Northumbrians, that is, of those Nations that inhabit on the North side of the River Humber, and the other Nations of the English. Their first two Commanders are said to have been Hengist and Horsa. Of whom Horsa being after-

b Jutes or Goths came from the upper Part of Denmark; call’d Jutland, Mr. Cambden thinks they may have descended from the Guti of Prolomy, plac’d in Scandia, whose chief Seat is Gothland.

c The Angles, are by some said to have liv’d in Westphalia, where Prolomy places the Suevi Angli; others in Pomerania, where there is a Town call’d Angleon; Bede here places them between the Saxons and Jutes, which Mr. Cambden enlarges upon, and says, that Juteland and Hol patience, the old Seats of the Saxons, is a Province in Denmark, under the City of Flensburg, call’d at this Day, Angel, which Lindebergius calls little England, and confirms his Opinion by the Authority of the aforefaid Ethelward, who says Old Anglia is situated between the Saxons and Giots, whose Capital City is in Saxon call’d Slefwick, by the Danes, Haithbay. See Cambd. Brit.
afterwards slain in the War by the Britons, has still a Monument famous for his Name in the Eastern Parts of Kent. They were the Sons of Vitigillus, whose Father was Pecta, whose Father was Woden; from whose Stock the Regal Race of many Provinces deduce their Original. In short, Swarms of the aforesaid Nations hailing over into the Island, the new-come People began to increase, insomuch that they became terrible to the Natives themselves, who had call'd them. Then having on a sudden enter'd into a League with the Picts, whom they had by this Time drove to a greater distance by force of Arms, they began to turn their Weapons upon their Confederates. At first they oblig'd them to furnish greater Plenty of Provisions; and seeking an occasion to fall out, protested, that unless greater Store of Provisions were brought them, they would break the Confederacy, and ravage all the Island; nor were they backward in putting their Threats in Execution. In short, the Fire kindled by the Hands of the Pagans, prov'd God's just Revenge for the Crimes of the People; not unlike that which being once lighted by the Chaldeans, consum'd the Walls and all the Buildings of Jerusalem. For the wicked Conqueror acting here in the same manner, or rather the just Judge so ordaining, plundering all the neighbouring Cities and Country,

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1 This Battle was fought between Vortimer, or Guortimer, and Hengist at Aelfstord in Kent.
2 At Horded in Kent.
3 This Genealogy is exact with that in the Saxon Chronicle.
Country, they carried on the Conflagration from the Eastern to the Western Sea, without any Opposition, and almost cover'd all the Superficies of the perishing Island. Publick, as well as private Structures were overturn'd; the Priests were every where slain before the Altars; the Prelates and the People, without any respect of Persons, were destroy'd with Fire and Sword; nor was there any to bury them, thus cruelly slaughter'd. Thus some of the miserable Remains being taken in the Mountains, were butcher'd in Heaps. Others spent with Hunger, coming abroad, submitted themselves to the Enemy for Food, being to undergo perpetual Servitude, unless they were immediately kill'd. Others with sorrowful Hearts fled to Countries beyond the Sea. Others continuing in their Country full of dread, led a poor Life on Mountains, in Woods, and on craggy Rocks, always uneasy in their Minds.

**C H A P. XVI.**

*That the Britons obtain'd their first Victory over the Nation of the Angles, under the Conduct of Ambrosius, a Roman.*

*W*HEN the victorious Army, having destroy'd and dispers'd the Natives of the Island, was return'd home; they also began by Degrees to take Heart, and gather Strength,
Chap. XVI. of the English Nation.

Strength, sallying out of the lurking Places where they had lain hid, unanimously imploring the Divine Assistance, that they might not be utterly cut off. They had at that Time for their Leader, Ambrosius & Aurelius, a modest Man, who alone perhaps of the Roman Nation had surviv'd that Storm, all the Royal Progeny having been slain in the same. Under this Commander the Britons reviv'd, and offering Battle to the Victors, by the Help of God came off victorious. From that Day sometimes the Natives, and sometimes their Enemies prevail'd, till the Year of the Siege of Baddestdown-Hill, when they made no small Slaughter of those Invaders; being about the 44th Year of their Arrival in England. But of this hereafter.

The Saxon Writers taking so little notice of this great Man Aurelius, is thought owing to their Partiality for their Ancestors. Huntington reports Ambrosius to have join'd, Vortigern's two Sons, Vortimer and Catigis, that the first Battle was at Allitne or Eltree, and the second at Cre- ganford, (in the Saxon Annals Epeccanyon) now Crayford in Kent. The Author of the Saxon Annals mentions 4000 Men kill'd and the Britains defeated, but takes no notice anywhere of Ambrosius; so that Bede here alludes to that of Marsbely. Gildas says, some of Ambrosius's Posterity were alive in his Time, but degenerated.
CHAP. XVII.

How German, the Bishop, sailing into Britain with Lupus, first quelled the Tempest of the Sea, and afterwards that of the Pelagians, by divine Power.

Some few Years before their Arrival, the Pelagian Heresy brought over by Agricola, the Son of Severianus a Pelagian Bishop, had laid a foul pestilential Blemish upon the Faith of the Britains. But the Britons absolutely refusing to embrace that perverse Doctrine, blaspheming the Grace of Christ, and not being able to confute the Subtily of that wicked Persuasion by force of Argument, thought of an wholesome Method, which was to crave Aid of the Gallican Prelates in that spiritual War. Hereupon having gather'd a great Synod, they consulted together, what Persons should be sent thither, and by unanimous Consent, choice was made of the Apostolical Priests, a German, Bishop of Auxerre, and Lupus of Troyes, to go into Britain to confirm the Faith of Grace. They having readily taken upon them to comply with the Request and Commands of the Holy Church, put to Sea, and sail'd half Way over from Gaul to Britain with a fair Gale. There

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a The Life of St. German was written by Constancius, a Priest of the Gallican-Church, whom Bede follows.
Chap. XVII. of the English Nation.

There on a sudden they were met by an hostile Power of Demons; envying such great Mens Proceeding to retrieve the Safety of the People's Souls. They rais'd Storms, and darkned the Sky with Clouds. The Sails could not bear the Fury of the Winds, the Sailors Skill was forc'd to give way, the Ship was sustaine'd by Prayer; not by Strength, and as it hapned, the Commander and Bishop being spent, and overcome with Wearines, was fallen asleep. Then the Tempeft, as if the Person that oppos'd it had given over, gather'd Strength, and the Ship overpower'd by the Waves was ready to sink. Then the blessed Lupus and all the rest awak'd their Elder, to oppose him to the raging Elements. He the more resolute for the Excess of Danger, call'd upon Christ, and having, in the Name of the Holy Trinity, sprinkled a little Water, quell'd the raging Waves, admonish'd his Companion, encourag'd all, and all unanimously fell to Prayer. The Deity was at hand, the Enemies put to flight, a serene Calm ensu'd, the Winds on the contrary apply'd themselves to forward the Voyage; and having soon cut through the Distance on the Ocean, they enjoy'd the Quiet of the wish'd for Shore. A Multitude flocking thither from all Parts, receiv'd the Priests, whose coming had been foretold by the Predictions of Adversaries. For the wicked Spirits declar'd what they fear'd, which being by Priests expell'd Bodies they had taken Possession of, made known the Nature of the Tempeft, and the Dangers they had occasion'd, not denying that they had been overcome by their Merits and Command. In the mean Time the Apostoli-
cal Priests suddenly fill’d the Island of Britain with their Fame, Preaching and Virtues; and the Word of God was by them daily imparted, not only in the Churches, but even in the Streets and Fields, so that the Catholicks were every where confirm’d, and the Deluded corrected. They, like the Apostles, had Honour and Authority through a good Conscience, found Doctrine through Learning, and Virtue from their Merits. Thus the generality of the Country had readily embrac’d their Opinions: The Authors of the perverse Notions lay hid, and, like the Evil Spirits, griev’d for the loss of the People that was reduc’d from them; at length, after mature Deliberation they had the boldness to enter the Lifts, and appear’d, being conspicuous for Riches, glittering in Apparel, and supported by the Flatteries of many; choosing rather to hazard the Combat, than to undergo the Dishonour, among the People, of having been silent, lest they should seem by saying nothing to condemn themselves. An immense Multitude was there assembled with their Wives and Children. The People stood about as Spectators and Judges; the Parties present very different in Condition; on the one side was divine Faith, on the other side humane Presumption; on the one side Piety, on the other Pride; on the one side Pelagius chief, on the other Christ. The

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b The Place of this famous Conference was at St. Albans, where, Mr. Camden says, near the Ruins of the old City, stands a Chapel dedicated to St. German, built up in the very Ground where he stood at this Dispute, now ill employ'd, as appears by an ancient Record of that Monastery.
most blessed Priests, German and Lupus, permitted their Adversaries to speak first, who long took up the Time, and fill’d the Ears with empty Words. Then the venerable Prelates pour’d forth the Torrent of their Eloquence in Apostolical and Evangelical Showers. Their own Discourse was interspers’d with Divine Sentences, and their most weighty Assertions were supported by written Testimonies. Vanity was convinc’d, and Perfidiousness confuted; so, as that at every Objection made against them, not being able to reply, they confess’d they had err’d. The People, who were Judges, could scarce refrain from using Violence, but gave their Judgment in Acclamations.

**CHAP. XVIII.**

The same Holy Man gave Sight to the blind Daughter of a Tribune, and then coming to St. Albans, there receiv’d some Relicks of his, and left others of the Blessed Apostles, and other Martyrs.

THEN, on a sudden, one, who had the Quality of a Tribune came forward with his Wife, presenting his blind Daughter, ten Years of Age, to the Priests to be cur’d, whom they order’d to be set before their Adversaries; but they being convinc’d by Guilt of Conscience, join’d their Intreaties to those.
The Child's Parents, beseeching the Priests that the Child might be cur'd. They per-
ceiving their Adversaries to yield, made a 
short Prayer, and then German, full of the Ho-
ly Ghost, invok'd the Trinity, and taking in-
to his Hands a Casket with Relicks of Saints, 
which hung about his Neck, apply'd it to the 
Girls Eyes; the which being immediately de-
lever'd from Darkness, were fill'd with the 
Light of Truth. The Parents rejoice, the 
People are astonisht at the Miracle; after 
which Day, the wicked Periwason was so ful-
ly obliterated in the Minds of all Men, that 
they ardentely embrac'd the Doctrine of the 
Priests. The damnable Perverseness being thus 
suppress'd, and the Authors thereof confuted, 
and all the People's Hearts settled in the Pur-
rity of Faith, the Priests repair'd to the Mar-
tyr St. Alban, to return Thanks to God through 
him. There German having along with him 
a Relicks of all the Apostles, and of several 
Martyrs, after offering up his Prayers, com-
manded the Tomb to be open'd, to lay up 
therein some precious Gifts; judging it con-
venient, that the Limbs of Saints brought to-
gether from several Countries, being receiv'd 
into Heaven upon equal Merits, should be 
preserv'd in one Tomb. Those being honour-
ably deposited, and laid together, he took up 
a Parcel of Duff from the very Place, where 
the

a In this Bode follevs Constantius, wb: afferts the same. 
In the Year 1257. was dug up this old Inscription in St. 
Albans Church, in this Maufoixum was found the venera-
ble Corps of St. Alban, the Protomartyr of Britain, it was 
in Lead, and suppos'd to have been laid in King Offa's Time.
the Martyr’s Blood had been shed, to carry away with him; the which Dust having retain’d the Blood, it appear’d that the Slaughter of the Martyrs had communicated a Redness to it, whilst the Persecutor was struck pale. These Things being so transacted, an innumerable Multitude of People was that Day converted to the Lord.

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**CHAP. XIX.**

*How the same Holy Man being detain’d there by an Indisposition, by his Prayers quench’d a Fire that had broke out among the Houses, and was himself cur’d of his Distemper by a Vision.*

As they were returning from thence, the Enemy of Mankind having laid accidental Snares, much hurt German’s Foot by a Slip, not knowing that, like Job, his Merits would be enhanc’d by the Affliction of his Body. Whilst he was thus detain’d for some time in the same Place, by reason of his Infirmity, a Fire broke out in a Cottage neighbouring upon that where he was entertain’d; the which having burnt down the Houses that were there, thatch’d with the Reed of the Marsh, was carried on by the Wind, to the Dwelling in which he lay. The People all flock’d to the Prelate, intreating him with Hands lifted up, that he would avoid the impending Danger. He having rebuk’d them, relying
relying on Faith, would not suffer himself to be remov'd. The Multitude beside themselves with Despair, ran to oppose the Conflagration; however, for the greater Manifestation of the Divine Power, whatsoever the Crow'd endeav'rd to save, was destroy'd; but the dreadful Flame flew over that which the disa-
bled motionless Person had defended, sparing the House that gave Entertainment to the Holy Man, raging about on every side of it, and the Mansion in which the Inhabitant was shut up appear'd untouch'd, amidst the scat-
tering Conflagration. The Multitude rejoic'd at the Miracle, and congratulated their being overcome by the Divine Powers. An infinite Number of the poorer sort watch'd Day and Night before the Cottage; some to heal their Souls, and some their Bodies. It is impossible to relate what Christ wrought in his Ser-
vant, what Wonders the sick Man perform'd. And he suffering no Mecedines to be apply'd to his Distemper, one Night saw a Person in Garments as white as Snow, standing by him, who, reaching out his Hand, seem'd to raise him up as he lay, and order'd him to stand boldly upon his Feet; from which Time, his Pain ceasing, he was so perfectly restor'd, that when the Day came on, he, without any Hesit-
tation, undertook the Toil of a Journey.
Chap. XX. of the English Nation.

CHAP. XX.

How the same Bishops procur’d the Britons Assistance from Heaven in a Battel, and then return’d home.

In the mean time the Saxons and Picts, with their united Forces, made War upon the Britons, whom Necessity had drawn together into the Camp, and they full of Dread, thinking themselves an unequal Match to their Enemies, implor’d the Assistance of the holy Bishops; who hastening to them as they had promised, added so much Courage to those fearful People, that one would have thought they had been join’d by a mighty Army. The Leaders being Apostolical Men, Christ forwarded the Service in the Camp. The venerable Days of Lent were also at hand, render’d more religious by the Presence of the Priests, infomuch, that the People being instructed by daily Sermons, resorted in Crowds to receive the Grace of Baptism; for most of the Army desir’d to be admitted to the saving Water; the Church was adorn’d with Boughs against the Feast of the Resurrection of our Lord, and so fitted up in that Martial Camp, as if it were in a City. The Army still wet with the Baptismal Water, advance’d, the Faith of the People grew strong, and the arm’d Power being in a Consternation, the Divine Assistance was rely’d upon. The Enemy receiv’d Advice
of the Posture of the Army, and not ques-
tioning their Success against an unarm'd Mul-
titude, hasted forward, but their Approach
was made known by the Scouts. The greater
Part of the Forces just come from the Font,
after the Festival of Easter, preparing to arm
and carry on the War, German declar'd he
would be their Leader in Battle. He pick'd
out the most active, view'd the Country about,
and observ'd in the Way the Enemy was expe-
ccted, a Valley encompass'd with Hills. In that
Place he drew up the raw Army himself, play-
ing the General. A Multitude of fierce En-
emies appear'd, whom those that lay in Am-
bush law approaching. Then German, the
Standard-Bearer, warn'd and instructed them
all in a loud Voice to repeat his Words, and
the Enemy advancing securely, as believing
they were come unexpected, the Priests three
times cry'd, a Hallelujah. An universal Cry
of the same Word follow'd, and the encompass-
ning Hills resounding the Echo, the Enemy
was struck with Terror, fearing that not only
the neighbouring Rocks, but even the very
Skies were falling upon them; and such was
the Dread conceiv'd, that their Feet were not
twist enough to deliver them from it. They
fled in Disorder, casting away their Arms, well
satisfy'd if they could escape the Danger na-
ked;

This Victory, which Archbishop Usher calls Victoria
Alleluiaatica, was, he says, in Flintshire, at a Place call'd
in English, and by the Welsh, Guideruc-Mold; where,
Sir. Cambden fays, are many Antiquities. It is call'd, fays
Usher, to this Day, Maes Garmon, or St. Germain's
Field.
Chap. XXI. of the English Nation.

And many of them being regardless, thro' Fear, were swallow'd up by the River they were passing. The harmless Army beheld its Revenge, and became unactive Spectators of their Victory. The scatter'd Spoils were gather'd up, and the Religious Soldiers rejoic'd in their Heavenly Success. The Prelates triumph'd after vanquishing the Enemy without Bloodshed, and having gain'd a Victory by Faith, without humane Force. The Bishops having settled the Affairs of the Island, and restore'd Tranquility by the Defeat, as well of the invisible, as of the carnal Enemies, prepar'd to return home. Their own Merits, and the Intercession of the Holy Martyr Alban, obtain'd them a safe Passage, and the happy Vessel restore'd them in Peace to their rejoicing People.

CHAP. XXI.

The Pelagian Heresy again reviving, German returning into Britain with Severus, first heal'd a lame Youth, then have'ning condemn'd, or converted the Here-ticks, they restore'd Spiritual Health to the People of God.

Not long after, Advice was brought from the same Island, that the Pelagian Heresy was again spread abroad, by a few Persons. Again the most holy Man a was in-treated

a This second Voyage of St. German is suppos'd twenty Years after the first.
treated by all the Priests, that he would defend the Cause of God, which he had before asserted. He speedily complied with their Request; and taking along with him Severus, a Man of singular Sanctity, who was Disciple to the most holy Father Lupus, Bishop of Troyes, and then ordain'd Bishop of Troyes, was preaching the Word of God to the People of the liter Germany, put to Sea, and was calmly wafted over into Britain. In the mean time, the wicked Spirits flying about the whole Island, unwillingly foretold that German was coming, insomuch, that one Elafus, the chief of that Religion, hastened to meet the Holy Men, without having receiv'd any known Message, carrying along with him his Son, who labour'd under a miserable Weakness of his Limbs in the very Flower of his Youth; for the Nerves being wither'd, his Leg was contracted, so that the Limb being dead, he could not walk. All the Country follow'd this Elafus. The Priests arriv'd, the Multitude knowing nothing of their coming, met them, and they bless'd and preach'd the Word of God to them. They found the People constant in the Faith they had left, understood that few had gone astray, found out the Authors, and condemn'd them. Then Elafus cast himself at the Feet of the Priests, presenting his Son, whose Distress was visible, without being signified by Intreaties. All in general were griev'd, but especially the Priests, who represented their Compassion before the Throne of Mercy, and German caus'd the Youth to sit down, he handled the Leg drawn up with the Infirmity, stroking the same with his healing Hand.
Chap. XXI. of the English Nation.

Hand, immediately Soundnesss follow'd the Medicinal Touch, the wither'd Nerves were eflor'd, and the Youth, was, in the Presence of all the People, deliver'd whole to his Father. The Multitude was amaz'd at the Miracle, and the inculcated Faith was confirm'd in their Minds; then were they in a Sermon warn'd and exhorted to make amends for their Errors. By the Judgment of all, the Spreaders of the Heresy, who had been expell'd the Island, were brought before the Priests, to be convey'd up into the Inland, that the Country might be absolv'd, and they corrected. Thus the Faith in those Parts continu'd long after untainted. All things being settled, the blessed Prelates return'd as prosperously as they came. But German after this went to Ravenna to intercede for the Nation of Britany in France, where being very honourably receiv'd by Valentinian and his Mother Placidia, he departed to Christ; whose Body was, in regard of his Virtue, convey'd to his own City with a splendid Attendance. Not long after Valentinian was murder'd by the Followers of Eius, whom he had put to Death, in the sixth Year of the Empire of Marcianus, with whom also ended the Western Kingdom.
CHAP. XXII.

The Britons being for a Time deliver'd from foreign Invasions, wasted themselves by Civil Wars, and then gave themselves up to more heinous Crimes.

In the mean Time in Britain there was some respite from Foreign, but not from Civil War. There still remain'd the Ruins of Cities destroy'd by the Enemy, and abandon'd, the Natives who had escap'd the Enemy, fought against each other. However, the Kings, Priests, private Men, and the Nobility still remembering the late Calamities and Slaughters, in some Measure kept within Bounds; but those dying, and another Generation succeeding, which knew nothing of those Times, and was only acquainted with the present peaceable State, all the Bonds of Sincerity and Justice were so entirely broken, that there was not any, I will not say, remains, but not so much as the Remembrance thereof left among a few, and those very few. Among other most wicked Actions, not to be express'd, which their own Historian a Gildas in a mournful

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a Call'd Eadonicus, being born the same Year of the famous Battle of Baddenfdown, a Monk of Bangor, about the middle of the Sixth Century, his Book, De Exidio Britanniae, is all we have of his Works.
ful manner takes notice of, they added this, that they never preach'd the Faith to the Nation of the Saxons, or English, who inhabited Britain together with them; however the divine Goodness did not forfake its People, whom it foreknew, but sent to the aforesaid Nations, much more worthy Preachers, to bring it to the Faith.

CHAP. XXIII.

How the Holy Pope Gregory sending Augustin, with other Monks, to preach to the English Nation, encourag'd them by his Exhortatory Epistle, not to cease from their Labour.

In the Year from the Incarnation of our Lord, 582. Maurice, the 54th from Augustus, taking the Empire upon him, held it twenty one Years. In the 10th Year of his Reign, Gregory, a Man renowned for Learning and Behaviour, was promoted to the Bishoprick of the Roman and Apostolical See, and presided thirteen Years, six Months, and ten Days. He being mov'd by Divine Inspiration, in the 14th Year of the same Emperor, and about the 150 after the coming of the English into Britain, sent the Servant of God, Augustin, and with him several other Monks, fearing the Lord, to preach the Word of God to the English Nation. They having, in Obedience to the
the Pope's Commands, undertaken that Work, and gone some Part of their Way, being seiz'd with a slothful Fear, began to think of returning home, rather than to proceed to a barbarous, fierce and unbelieving Nation, to whose very Language they were Strangers; and this they unanimously agreed was the safest Course. In short, they sent back Augustin, whom he had appointed to be Consecrated Bishop, in case they were receiv'd by the English, that he might by humble Intreaty obtain of the Holy Gregory, that they should not be compell'd to undertake so dangerous, so toilsome, and so uncertain a Journey. He sending them an Exhortatory Epistle, persuaded them to proceed in the Work of the Divine Word, relying on the Heavenly Assistance. The Purport of which Letter was as follows.

Gregory, the Servant of the Servants of God, to the Servants of our Lord. Forasmuch as it had been better not to begin a good Work, than to think of desisting from that which has been begun, it behoves you (most beloved Sons,) to fulfill the good Work, which by the Help of our Lord, you have undertaken. Let not therefore the Toil of the Journey, nor the Tongues of Evil Speaking Men deter you; but with all possible Earnestness and Fervor perform that which you have undertaken by God's Direction; being assur'd, that much Labour is follow'd by a Reward of Eternal Glory. When Augustin, your chief, returns, whom we also constitute your Abbot, humbly obey him in all things; as knowing, that whatsoever you shall do by his Direction, will, in all respects, be available to your Souls. Al-mighty
Chap. XXIV. of the English Nation.

Almighty God protect you with his Grace, and grant that I may in the Heavenly Country see the Fruits of your Labour. In as much as, tho' I can not labour with you, I shall partake in the Joy of the Reward, because I am willing to labour. God keep you in safety, most beloved Sons. Dated the 10th of the Kalends of August, in the 14th Year of the Empire of our most pious August Lord Mauritian Tiberius, the 13th Year after the Consulship of our said Lord. The 14th Indiction.

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CHAP. XXIV.

How be writ to the Bishop of Arles to entertain them.

THE venerable Pope also sent them a Letter for Etherius, Archbishop of Arles, for him to give favourable Entertainment to Augustin in his Way to Britain, the which Letter was in these Words.

TO the Most Reverend and Holy Brother, Etherius, Fellow Bishop, Gregory, the Servant of the Servants of God. Altho' Religious Men stand in need of no Recommendation with Priests that have the Charity which is pleasing to God; yet, in regard that a proper Opportunity is offer'd to write, we have thought fit to send you our Letter, to inform you, that we have directed thither, for the good of Souls, the Bearer of these Presents, Augustin, the Servant of God, of whose
Industry we are assured, with other Servants of God, whom it is requisite that your Holiness assist with Pious Affection, and be diligent in affording him your Comfort. And to the end that you may be the more ready in your Assistance, we have enjoined him particularly to acquaint you with the Occasion of his coming; knowing, that when you are acquainted with it, you will, in regard the Matter requires it, for the sake of God, zealously apply yourself to afford your Relief. We also in all things recommend to your Charity Candidus, the Priest, our common Son, whom we have sent to the Government of our Patrimonial Church. God keep you in safety, Most Reverend Brother. Dated the 10th of the Kalends of August, in the 14th Year of the Empire of our most pious August Lord Mauritius Tiberius, the 13th Year after the Consulship of our said Lord. The 14th Indiction.

Chap. XXV.

Augustin coming into Britain, first preach'd in the Isle of Thanet to the King of Kent, and having obtain'd his License, proceeded to preach in that Country.

Augustin being strengthened by the Confirmation of the blessed Father Gregory, return'd to the Work of the Word of God, with the Servants of Christ, and arriv'd in Britain. Ethelbert was at that Time the most potent King of Kent, who had extended his
Dominions as far as the great River Humber; by which the Southern Saxons are divided from the Northern. On the East side of Kent is the Isle of Thanet, considerable large, that is, containing, according to the English way of reckoning, 600 Families, divided from the other Land by the River Wantsum, which is about three Furlongs over, and fordable only in two Places, for both Ends of it run into the Sea. In this Island landed the Servant of our Lord, Augustin, and his Companions, being, as is reported, near forty Men. They had by Order of the blessed Pope Gregory, taken Interpreters of the Nation of the Franks, and sending to Ethelbert, signify'd, that he was come from Rome, and brought a joyful Message, which most undoubtedly assure'd all that took the Advantage of it everlasting Joys in Heaven, and a Kingdom that would never end, with the living and true God. He having heard this, order'd them to stay in that Island where they had landed, and that they should be furnish'd with all Necessaries, till he should consider what to do with them. For he had before heard of the Christian Religion, as having a Christian Wife of the Royal Family of the Franks, call'd Berta; whom he had receiv'd from her Parents, upon Condition that she should be permitted to practice her Religion with the Bishop Luidhard, given her to preserve the Faith. Some Days after the King came into the Island, and sitting in the open Air, order'd Augustin and his Companions to be brought into his Presence. For he had taken

* Daughter of Clotaire, King of France,
ken Precaution that they should not come to him in any House, according to the ancient Superstition, lest, if they had any magical Arts, they might at their coming impose upon, and get the better of him. But they came furnish'd with Divine Virtue, not with Diabolical, bearing a silver Cross for their Banner, and the Image of our Lord and Saviour painted on a Board, and singing the Litany, offer'd up their Prayers to the Lord for their own, and the eternal Salvation of those to whom they were come. Having, pursuant to the King's Commands, after sitting down, preach'd to him and all his Attendants there present, the Word of Life; he answer'd thus: Your Words and Promises are very taking, but, in regard, that they are new and uncertain, I cannot approve of them, forsaking that which I have so long follow'd with the whole English Nation. But because you are come from far into my Kingdom, and, as I conceive, are desirous to impart to us those Things which you believe to be true, and most beneficial, we will not molest you, but rather give you favourable Entertainment, and take care to supply you with your necessary Sustenance; nor do we forbid you by preaching to gain as many as you can to your Religion. Accordingly he gave them a dwelling Place in the City of Canterbury, which was the Metropolis of all his Dominions, and pursuant to his Promise, besides allowing them their Diet, permitted them to preach.

\[1\] It is thought the favourable Reception St. Augustine met with, proceeded from the King's being acquainted in some Measure with Christianity, by Luidhard, who, as Harpsfield says, had prepar'd the Way for him.
preach. It is reported, that as they drew near to the City, after their manner, with the Holy Cross, and the Image of the great King, our Lord Jesus Christ, they, in comfort, sung this Litany, or Prayer. *We beseech thee, O Lord, in all thy Mercy, that thy Anger and Wrath be turned away from this City, and from thy Holy House, because we have sinned.* Halle-
lujah.

**C H A P. XXVI.**

*St. Augustin in Kent follow'd the Doctrine and manner of living of the Primitive Church, and settled his Episcopal See in the Royal City.*

As soon as they enter'd into the dwelling Place assign'd them, they began to imitate the Course of Life practis'd in the Primitive Church; that is, applying themselves to frequent Prayer, Watching and Fasting; preaching the Word of Life to as many as they could; despising all worldly Things, as not belonging to them, receiving only what was necessary for Food of those they taught; living themselves in all respects conformable to what they prescribed to others, and being always dispos'd to suffer any Adversity, and even to die for that Truth which they preach'd. In short, some believ'd, and were baptiz'd, admiring the Simplicity of their innocent Life, and the Sweetness of their Heavenly Doctrine. There was
on the East side near the City, a Church de-
dicated to the Honour of St. Martin, former-
ly built, whilst the Romans were still in the
Island, wherein the Queen, who, as has been said
before, was a Christian, us’d to pray. In this
they at first began to meet, to sing, to pray,
to say Mass, to preach and to baptize, till the
King being converted to the Faith, they had
leave granted them more freely to preach, and
build or repair Churches in all Places. When
he, among the rest, being taken with the un-
spotted Life of those Holy Men, and their
most agreeable Promises, which they prov’d
to be most certain by working of many Mi-
racles, believ’d and was baptiz’d, greater Num-
bers c began daily to flock together to hear
the Word, and forsaking their Heathen Rites,
to associate themselves, by believing, to the Uni-
ty of the Church of Christ. Whose Faith
and Conversion the King so far encourag’d, as
that he compell’d none to embrace Christianity,
but only show’d more Affection to the Belie-
vers, as to his Fellow Citizens in the Heave-
ny Kingdom. For he had learnt from his In-
structors, and Leaders to Salvation, that the
Service of Christ ought to be voluntary,
not by Compulsion. Nor was it long before
he gave his Teachers a settled Place in his
Metropolis of Canterbury, with the necessary
Possessions in several Sorts.

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On the Christmas-day following St. Augustin’s Arri-
val, as Baronius observeth, and Pope Gregory, in a Letter
to Eulogius, an Eastern Bishop, tells him, that the Success of
St. Augustin was such, that the Christmas-day before
(598.) about 10,000 of the English were baptiz’d.

C H A P.
St. Augustin being made Bishop, sent to acquaint Pope Gregory with what had been done, and receiv'd his Answer to the Doubts he had propos'd to him.

In the mean Time, the Man of God, Augustin repair'd to Arles, and was, pursuant to the Orders receiv'd from the Holy Father Gregory, ordain'd Archbishop of the English Nation, by Etherius, Archbishop of that City. Then returning into Britain, he sent Laurence, the Priest, and Peter, the Monk, to Rome, to acquaint the Holy Pope Gregory, that the Nation of the English had receiv'd the Faith of Christ, and that he was himself made a Bishop. At the same Time desiring his Solution of some Doubts that occurr'd to him. He soon receiv'd proper Answers to his Questions, the which we have also thought fit to insert in this our History.

The Question of Augustin, Bishop of the Church of Canterbury.

Concerning Bishops, how they are to behave themselves towards their Clergy, or into how many Portions the Things given by the Faithful to the Altar are to be divided, and how the Bishop is to act in the Church.
Gregory, Pope of the City of Rome, Answers.

Holy Writ, which no doubt you are well vers'd in, testifies, and particularly St. Paul's Epistle to Timothy, wherein he endeavours to instruct him how he should behave himself in the House of God; but it is the Custom of the See Apostolick to prescribe Rules to Bishops newly Ordain'd, that all Emoluments which accrue, are to be divided into four Portions, one for the Bishop and his Family, because of Hospitality and Entertainments; another for the Clergy; a third for the Poor; and the fourth for the repairing of Churches. But in regard that your Brotherhood being brought up under Monastical Rules, is not to live apart from your Clergy in the English Church, which, by God's Assistance, has been lately brought to the Faith; you are to follow that course of Life which our Forefathers did in the beginning of the rising Church, when none of them said any thing that he possessed was his own, but all Things were in common among them. But if there are any Clerks not receiv'd into Holy Orders, who cannot live Continent, they are to take Wives, and receive their Stipends abroad; because we know it is writ of the same Fathers abovemention'd, that a Distribution was made to each of them according to every one's Wants. Care is also to be taken of their Stipends, and Provision to be made, and they are to be kept under Ecclesiastical Rules, that they may live orderly, and attend to singing of Psalms, and by the help of God, preserve their Heart, and Tongue, and Body from all that is unlawful. But
as for those that live in common, what need we say any thing of making Portions, or keeping Hospitality and exhibiting Mercy; whereas all that can be spair’d is to be spent in Pious and Religious Works, the Lord and Master of all, teaching, Give Alms of such things as you have, and behold all things are clean unto you.

Augustin’s Question.

Whereas the Faith is one and the same, yet there are divers Customs of Churches, and one Custom of Masses is observ’d in the Holy Roman Church, and another in the Gallican Church.

Pope Gregory answers.

Your Brotherhood knows the Custom of the Roman Church, in which you remember you were bred up. But it pleases me, that if you have found any thing, either in the Roman, or the Gallican, or any other Church, which Way be more acceptable to Almighty God, you carefully make choice of the same, and principally infuse into the Church of the English, which as yet is new in the Faith, whatsoever you can gather from many Churches. For things are not to be asserter’d for the sake of Places, but Places for the sake of good Things. Choose therefore from every Church those Things that are pious, religious and upright, and having, as it were, made them up in one Mass, depose them as a Custom in the Minds of the English.

Augustin’s Question.

I beseech you, what Punishment must be inflicted, if any one shall take any thing by Scurlih from the Church.
Gregory answers.

Your Brotherhood may judge by the Person of the Thief, in what manner he is to be corrected. For there are some, who having a Subsistence, commit Theft; and there are others, who transgress in this Point through Want. Wherefore it is requisite, that some be punish’d in their Purses, others with Stripes; some with more Severity, and some more mildly. And when the Severity is more, it is to proceed from Charity, not from Passion; because this is done to him that is corrected, to the End he may not be deliver’d up to Hell Fire. For it behoves us so to maintain Discipline among the Faithful, as good Parents do with their carnal Children, whom they punish with Stripes for their Faults, and yet design to make those their Heirs whom they chastize; and they preserve what they possess for those whom they seem in Anger to persecute. This Charity is therefore to be kept in the Mind, and that dictates the Measure of the Punishment, so that the Mind may act nothing beyond the Rule of Reason. You may add, how they are to restore those Things they have stolen from the Church. But, God forbid, the Church should recover with Advantage that which it seems to lose of earthly Things, and to seek Gain by Vanity.

Augustin’s Question.

Whether two own Brothers may marry two Sisters, which are of a Family far remov’d from them?
Gregory answers.

This may be done very lawfully; for nothing is found in Holy Writ that seems to contradict it.

Augustin's Question.

To what Degree may the Faithful, if it be lawful, marry with their Kindred, and Stepmothers, and Relations.

Gregory answers.

A certain worldly Law in the Roman Commonwealth allows that the Son and Daughter of a Brother and Sister, or of two own Brothers, or two Sisters, may be join'd in Matrimony; but we have found by Experience, that no Offspring can come of such Wedlock; and the Divine Law prohibits to uncover the Nakedness of Kindred. Hence of Necessity it must be the third or fourth Generation of the Faithful, that can be lawfully join'd in Matrimony; for the second, which we have mention'd, must altogether abstain from each other. To have to do with a Stepmother is an heinous Crime, because it is written in the Law, thou shalt not uncover the Nakedness of thy Father; for the Son cannot uncover his Father's Nakedness, but, in regard, that it is written, They shall be two in one Flesh; he that presumes to uncover the Nakedness of his Stepmother, who was one Flesh with his Father, certainly uncovers the Nakedness of his Father. It is also prohibited to have to do with a * Kinwoman, because A Sister by the former Conjunction she is become the in Law, Brother's Flesh. For which thing also John the
the Baptist was beheaded, and ended in Holy Martyrdom. To whom it was not said, that he should deny Christ, and he was kill’d for confessing Christ, but, in regard, that our Lord Jesus Christ said to the same persons, I am the Truth, because John was kill’d for the Truth, he also shed his Blood for Christ. But forasmuch as there are many in the Nation of the English, who, whilst they were still in Infidelity, are said to have been join’d in this execrable Matrimony, when they come to the Faith they are to be admonish’d to abstain, and be made to know that this is a grievous Sin. Let them fear the dreadful Judgment of God, lest they incur the Torments of eternal Punishment for their carnal Affection. Yet are not they on this Account to be depriv’d of the Communion of the Body and Blood of Christ, lest they seem to be punish’d for those Things to which they oblig’d themselves through Ignorance before they had receiv’d Baptism. For at this Time the Holy Church chastizes some things through Zeal, and tolerates some through Meekness, and connives at some things through Discretion, that so she may often, by bearing and conniving, suppress the Evil she is averse to. But all that come to the Faith are to be admonish’d, that they do not presume to do any such thing. And if any shall be guilty of it, they are to be debarr’d the Communion of the Body and Blood of our Lord. Because as the Offence is in some Measure to be tolerated in those who did it through Ignorance, so it is to be strenuously prosecuted in those who do not fear to sin knowingly.
Augustin's Question.

Whether a Bishop may be ordain'd without other Bishops being present, in case there be so great a distance between them, that they cannot easily come together?

Gregory answers.

As for the Church of England, in which you are as yet the only Bishop, you can no otherwise ordain a Bishop, but without other Bishops; for when any Bishops come from France, they may be present as Witnesses to you in ordaining a Bishop. But we will have your Brotherhood to ordain Bishops in such a manner, that the said Bishops may not be far disjoin'd a sunder, to the end, that when a Bishop is to be ordain'd, there be no Difficulty, but that the other Bishops, whose Presence is very necessary, may easily come together. Thus, when by the Help of God, Bishops shall be so constituted in Places every where near to one another; no Ordination of a Bishop is to be perform'd without assembling three or four Bishops. For, even in Spiritual Affairs, we may take Example by the Temporal, that they may be wisely and discreetly ordain'd. It is certain, that when Marriages are celebrated in the World, some marry'd Persons are assembled, that those who went before in the Way of Matrimony, may alfo partake in the Joy of the succeeding Couple. Why then shall not such Persons come together, at this Spiritual Ordination, wherein by the means of the sacred Miniftry, Man is join'd to God, as may either rejoice in the Advancement of the new
ordain'd Bishop, or jointly pour forth their Prayers to Almighty God for his Preservation.

Augustin's Question.

How are we to deal with the Bishops of France and Britain.

Gregory answers.

We give you no Authority over the Bishops of France, because the Bishop of Arles receiv'd the Pall from the ancient Times of my Predecessors, whom we are not to deprive of the Authority he has receiv'd. If it shall therefore happen that your Brotherhood goes over into the Province of France; you are to concert with the said Bishop of Arles; how; if there be any Faults among the Bishops, they may be amended. And if he shall happen to be lukewarm in keeping up of Discipline, he is to be heal'd by your Brotherhood's Zeal; to whom we have also written; that when the Presence of your Holiness shall be in France, he may also use all his Endeavours to assist you, and put away from the Behaviour of Bishops, all that shall be opposite to the Command of our Creator. But you of your own Authority shall not have Power to judge the Bishops of France, but by persuading, soothing, and shewing good Works for them to imitate; Reform the Minds of wicked Men to the Study of Sanctity; for it is written in the Law, Deut. 23. 25. When thou comest into the standing Corn of thy Neighbours, then thou mayst pluck the Ears with thine Hand; but thou shalt not move a Sickle unto thy Neighbour's standing Corn. For thou mayst not move the Sickle of Judgment in that Corn, which
which seems to be committed to another; but by the Effect of good Works strip the Lord's Wheat of the Straws of their Vices, and convert them into the Body of the Church, as it were by eating. But whatsoever is to be done by Authority, must be transacted with the aforefaid Bishop of Arles, lest that should be pretermitted, which the ancient Institution of the Fathers has appointed. But as for all the Bishops of Britain, we commit them to your Brotherhood, that the Unlearned may be taught, the Weak strengthened by Persuasion, the Penitent corrected by Authority.

**Augustin's Question.**

Whether a Woman with Child ought to be baptiz'd? Or how long after she has brought forth, she may come into the Church? As also, after how many Days the Infant born may be baptiz'd, lest he be prevented by Death? Or how long after her Husband may have carnal Copulation with her? Or whether it be lawful for her to come into the Church when she has her Courses? Or may receive the Holy Sacrament of Communion? Or whether a Man, who has had to do with his Wife, may come into the Church before he has wash'd with Water? Or approach to receive the Mystery of the Holy Communion? All which Things are requisite to be known by the unpolish'd Nation of the English.

**Gregory answers.**

I do not doubt but that these Questions have been put to your Brotherhood, whom I think I have already answer'd. But I believe you would have what you could conceive and say.
say, to be confirm’d by my Answer. For why
should not a Woman with Child be baptiz’d,
since the Fruitfulness of the Flesh is no Of-
fence in the Eyes of Almighty God. For when
our first Parents had sinn’d in Paradise, they
forfeited the Immortality they had receiv’d, by
the just Judgment of God. Because therefore
Almighty God would not for their Fault
wholly destroy human Race, he both depriv’d
Man of Immortality for his Sin; and at the
same Time, of his Goodness reserv’d to him the
Fruitfulness of Issue. On what Account then
can that which is preserv’d to Human Race, of
the Gift of Almighty God, be put from the
Grace of Baptism? For it is very foolish to
imagine that the Gift of Grace should seem
to oppose that Mystery in which all Sin is
blotted out. When a Woman is deliver’d, af-
ter how many Days she may come into the
Church, you have been inform’d by reading
the Old Testament; viz. that she is to abstain
for a Male Child thirty three Days, and sixty six
for a Female. Which is yet to be known, that
it is taken in a Mystery; for if she enters the
Church the very Hour that she is deliver’d, to
return Thanks, she is not guilty of any Sin;
because the Pleasure of the Flesh is in the
Fault, and not the Pain; but the Pleasure is in
the Copulation of the Flesh, whereas there is
Pain in bringing forth the Child. Wherefore
it is said to the first Mother of all, In Sorrow
shalt thou bring forth Children. If therefore we
forbid a Woman that has brought forth, to
enter the Church, we make a Crime of her
very Punishment. To baptize either a Woman
that has brought forth, or that which she has
been deliver'd of, if there be Danger of Death; even the very Hour that she brings forth, or that which is brought forth the very Hour it is born, is no way prohibited, because as the Grace of the Holy Mystery is to be with much Discretion provided for the Living and Understanding, so is it to be without any Delay offer'd to the Dying; lest while a farther Time is sought to confer the Mystery of Redemption, a small Delay intervening the Person that is to be redeem'd be not found. Her Husband is not to have to do with her, till the Infant born be wean'd. An ill Custom is sprung up in the Behaviour of marry'd People, that is, that the Women disdain to suckle the Children they bring forth, and give them to other Women to suckle; which seems to have been invented on no other Account, but Incontinency; because as they will not be continent, they will not suckle the Children they bear. Those Women therefore, who, out of ill Custom, give their Children to others to bring up, must not have to do with their Husbands, till the Time of Purgation is past. Besides, without the Occasion of bringing forth, whilst they have their monthly Courses, they are forbid having to do with their Husbands; in so much that the Law condemns to Death, any Man that shall approach unto a Woman during her Uncleanness. The which Woman, nevertheless, must not be forbid coming into the Church, whilst she has her Monthly Courses; because the Superfluity of Nature cannot be imputed to her as a Crime; and it is not just that she should be refus'd Admittance into the Church, for that which she suffers against her Will. For we know,
know, that the Woman who had the Issue of Blood, humbly approaching behind our Lord's Back, touch'd the Hem of his Garment, and her Distemper immediately departed from her. If therefore, she that had an Issue of Blood, might commendably touch the Garment of our Lord, why may not she, who has the Monthly Courses, lawfully enter into the Church of God. But you may say, her Distemper compell'd her, whereas, thefe we speak of are ty'd by Custom. Consider then, most dear Brother, that all we suffer in this Mortal Flesh, through the Infirmity of Nature, is ordain'd by the just Judgment of God after the Fall: for to hunger, to thirst, to be hot, to be cold, to be weary, is from the Infirmity of Nature; and what else is it to seek Food against Hunger, Drink against Thirst, Air against Heat, Cloaths against Cold, Rest against Weariness, than to procure a Remedy against Distempers. Thus to a Woman her Monthly Courses are a Distemper. If therefore it was a good Boldness in her, who in her Disease touch'd our Lord's Garment, why may not that which is allow'd to one infirm Person, be granted to all Women, who, through the Fault of their Nature are distemper'd? It must not therefore be forbidden to receive the Mystery of the Holy Communion during those Days. But if any one out of profound respect does not presume to do it, she is to be commended; yet if she receives it, not to be judg'd. For it is the Part of good Minds even there in some manner to acknowledge their Faults, where there is no Offence; because very often that is done without a Fault, which proceeds from the
the Offence. Therefore, when we are hungry, we eat without any Crime; but our being hungry proceeds from the Sin of the first Man. The Monthly Courses are no Crime in Women, because they naturally happen; however, because Nature itself is deprav'd, that it may appear to be pollute'd without the concurrence of the Will, from Sin proceeds the Defect, by which Human Nature may herself know, what she is become by Judgment. And let Man, who wilfully committed the Offence against his Will, bear the Guilt of that Offence. And therefore, Women, when they regard themselves, if they do not presume, during their Monthly Courses, to approach to the Sacrament of the Body and Blood of our Lord, are to be commended for their upright Consideration; but when they are carry'd away with Love of the same Mystery in receiving it out of the Custom of Religious Life, they are not to be refrain'd, as we said before. For as in the Old Testament the outward Works are observ'd; so in the New Testament, that which is outwardly done, is not so diligenty regarded, as that which is inwardly thought, in order to punish it by a discerning Judgment. For whereas the Law forbids the eating of many Things, as unclean; nevertheless our Lord says in the Gospel, *Not that which goeth into the Mouth defileth a Man; but that which cometh out of the Mouth, this defileth a Man.* And presently after he added, expounding the same, *Out of the Heart proceedeth evil Thoughts.* Ver. 19. Where it is sufficiently shown, that that is declar'd by Almighty God to be pollute'd in fact, which proceeds from the Root of a pollute'd
The Ecclesiastical History Book I.

polluted Thought. Whence also Paul the A-
Tir. 1. 15. poosle says, Unto the Pure all things are pure,
but unto them that are defiled and unbelieving is
nothing pure. And presently after, declaring
the Caufe of that Defiledness, he adds, For
even their Mind and Conscience is defiled. If
therefore Meat is not unclean to him, who has
not an unclean Mind, why shall that which a
clean Woman suffers according to Nature, be
imputed to her as Uncleanness. A Man lying
with his own Wife is not to enter the Church
unless wash'd with Water, nor is he to enter
immediately altho' wash'd. The Law prescrib'd
to the ancient People, that a Man who had had
to do with a Woman, shall be wash'd with
Water, and not enter into the Church before
the setting of the Sun. The which nevertheless
may be understood spiritually, because a
Man has to do with a Woman, when the
Mind is join'd in Thought to unlawful Con-
cupiscence by Delight; for unless the Fire of
Concupiscence be first spent from off his Mind,
he is not to think himself worthy of the Con-
gregation of the Brethren, whilst he sees him-
selb burden'd with the Wickedness of an evil
Will. For tho' several Nations have different
Opinions concerning this Affair; and seem to
observe other Rules; it was always the Custom
of the Romans from ancient Times, after having
to do with a Man's own Wife, to be cleans'd
by washing, and respectfully to forbear entering
the Church for some Time. Nor do we in so
saying, assign Matrimony to be a Fault, but
for as much as the lawful having to do with
one's Wife cannot be done without the Plea-
sure of the Flesh, it is proper to forbear en-
trin
Chap. XXVII. of the English Nation.

tring the Holy Place, because the Pleasure it-
self cannot be without a Fault. For he was
not born of Adultery or Fornication, but of
lawful Marriage, who said, Behold I was con-

ceived in Iniquity, and in Sin my Mother brought
me forth. For he who knew himself to have
been conceiv'd in Iniquity, sigh'd for that he was
born from Sin, because the Tree in its Bough
bears the Moisture it drew from the Root.
In which Words however, he does not call
the Copulation of the marry'd Couple Iniqui-
ty, but the Pleasure of the Copulation. For
there are many Things which are prov'd to
be permitted and lawful, and yet we are some-
what defil'd in acting them. As very often
by being angry we correct Faults, and disturb
the Peace of Mind in ourselves; and tho' that
is right which is acted, yet it is not to be ap-
prov'd that the Mind is discompos'd. For he
had been angry at the Vices of Offenders, who
said, My Eye was disturb'd with Anger. Now,
in regard, that only a sedate Mind can apply
itself to Contemplation, he griev'd that his
Eye was disturb'd with Anger; because whilst
he was correcting ill Actions below, he was
oblig'd to be withdrawn and disturb'd from the
Contemplation of the Things above. Anger
against Vice is therefore commendable, and
yet troublesome, because he thought that be-
ing disturb'd, he had incur'd some Guilt. The
lawful carnal Copulation must therefore be for
the sake of Children, not of Pleasure; and
nearly Commerce must be to procure Offspring,
not to satisfy Vices. But if any Man makes
use of his Wife, not led by the Desire of Plea-
sure, but only for the sake of getting Children,
such a Man is, certainly to be left to his own Judgment, either as to entering the Church, or as to receiving the Mystery of the Body and Blood of our Lord; for he is not to be forbid by us to receive, who being plac'd in the Fire cannot burn. But when, not the Love of getting Children, but Pleasure prevails in the Work of Copulation, the Conforts have something to lament for their having to do with one another. For this the holy Preaching allows them, and yet shakes the Mind with dread of the very Allowance. For when Paul the Apostle said, Let him that can not contain, have his Wife; he presently took care to subjoin, But this I say by way of Indulgence, not by way of Command. For that is not granted by way of Indulgence which is lawful, because it is just; and therefore, that which he said, he indulg'd, he shou'd to be an Offence. It is seriously to be consider'd, that when God was to speak to the People on Mount Sinai, he first commanded them to abstain from Women. And if so much Cleanness of Body was there requir'd, where God spok to the People by the means of a Subject Creature, that those who were to hear the Words of God, should not have had to do with Women, how much more ought Women, who receive the Body of the Almighty God, to preserve themselves in Cleanness of Flesh, lest they be burden'd with the very Greatness of the inestimable Mystery. For this Reason it was said to David, concerning his Men by the Priest, that if they were clean from Women, they should receive the Show Bread, which they shou'd not have receiv'd at all, had not David first declar'd...
them clean from Women. Then the Man, who, after having had to do with his Wife, has been wash'd with Water, is also capable of receiving the Mystery of the Holy Communion, when it is lawful for him, according to what has been before declar'd, to enter the Church.

Augustin's Question.

Whether after an Illusion, which uses to happen in a Dream, any Man may receive the Body of our Lord, or if he be a Priest, celebrate the divine Mysteries.

Gregory answers.

Such a Man, the Testament of the old Law, as has been said already in the Article above, calls polluted, and allows him not to enter into the Church till the Evening, after being wash'd with Water. The which nevertheless the Spiritual People taking in another Sense, will understand in the same manner as above; because he is impos'd upon as it were in a Dream, who being tempted with Filthiness is defil'd by real Representations in Thought, and he is to be wash'd with Water, that he may cleanse away the Sins of Thought with Tears; and unless the Fire of Temptation depart before, may know himself to be guilty as it were till the Evening. But Discretion is very necessary in that Illusion, for seriously considering, what may cause that to happen in the Mind of the Person sleeping; for sometimes it proceeds from Excess of Eating, or Drinking; sometimes from Superfluity of Nature, or Infirmity, and sometimes from Thought.
And when it happens, either through Superfluity or Infirmity of Nature, such an Illusion is not to be apprehended, because it is rather to be lamented, that the Mind of the Person, who knew nothing of it, suffers the same, than that he occasion'd it. But when the Appetite of Gluttony commits Excess in Food, and thereupon the Receptacles of the Humors are oppress'd, the Mind from thence contracts some Guilt; yet not so much as to obstruct the receiving of the Holy Mystery, or celebrating Mass; when an Holy-day requires it, or Necessity obliges the Sacrament to be administered, because there is no other Priest in the Place; for if there be others, who can perform the Ministry; the Illusion proceeding from overmuch eating is not to exclude from the receiving the sacred Mystery; but I am of Opinion, he ought humbly to abstain from offering the Sacrifice of the Mystery; provided, nevertheless, that it has not shaken the Mind of the Person sleeping with some foul Imagination. For there are some, who for the most Part do suffer the Illusion, that their Mind, even when in the Sleep of the Body, is not defil'd with filthy Thoughts. In which case one thing appears, and is that the guilty Mind is not clear even in its own Judgment, for tho' it does not remember to have seen any thing whilst the Body was sleeping, yet it calls to mind that when waking it fell into bodily Gluttony. But if the sleeping Illusion proceeds from an evil Thought when waking, then the Guilt is manifest to the Mind; for he perceives from whence that Filth sprung, because what he knowingly thought of, that he suffer'd igno-
Chap. XXVII. of the English Nation.

norantly. But it is to be consider'd, whether that Thought was no more than a Suggestion, or proceeded to Delectation, or which is still more criminal consented to Sin. For all Sin is committed three Ways, viz. by Suggestion, by Delectation, and by Consent. Suggestion is occasion'd by the Devil, Delectation is from the Flesh, and Consent from the Mind. For the Serpent suggested the first Offence, Eve, as Flesh, was delighted with it, but Adam consented, as the Spirit, or Mind. And much Discretion is requisite for the Mind to sit as Judge between Suggestion and Delectation, and between Delectation and Consent. For if the evil Spirit suggest a Sin into the Mind, if there ensue no Delectation in the Sin, the Sin is no Way committed; but when the Flesh begins to be delighted, then Sin begins to sprout. But if it deliberately consents, then the Sin is known to be perfected. The beginning therefore of Sin is in the Suggestion, the nourishing of it in Delectation, in the Consent the Perfection. And it often happens that what the evil Spirit sows in Thought, the Flesh draws to Delectation, and yet the Soul does not consent to that Delectation. And whereas the Flesh cannot be delighted without the Soul, yet the Mind struggling against the Pleasures of the Flesh, is unwillingly somewhat ty'd down in the carnal Delectation, so as that through Reason it contradicts and does not consent, and yet being ty'd down by Delectation, grievously laments its being so bound. Wherefore that prime Soldier of the Heavenly Army, fighting said, I see another Law in my Members warring Rom. 7:23. against the Law of my Mind, and bringing me into Capti-
Captivity to the Law of Sin, which is in my Members. But if he was a Captive, he did not fight; but he did fight, therefore he was not a Captive; he therefore fought by the Law of the Mind, which the Law that is in the Members did oppose; if he fought so, he was no Captive. Thus then Man is, as I may say, a Captive and free. Free on Account of Justice, which he loves; a Captive by the Delegation he unwillingly bears.

Thus far the Answers of the Holy Pope Gregory, to the Questions of the most Reverend Prelate Augustin. The Epistle he mentions he had writ to the Bishop of Arles, was directed to Virgilus, Successor to Etherius, the Copy whereof follows.

C H A P. XXVIII.

Pope Gregory writes to the Bishop of Arles to assist Augustin in the Work of God.

To the Most Reverend and Most Holy Brother Virgilus, our Fellow Bishop, Gregory, Successor of the Servants of God. With how much Affection Brethren, coming of their own accord are to be entertained is well known, by their being for the most part invited on account of Charity. Therefore, if our common Brother, Bishop Augustin, shall happen to come to you, I desire your Love will receive him so kindly and affectionately, as is becoming, that he may be cherished with the
Honour of your Consolation, and others inform'd how Brotherly Charity is to be cultivated. And, in regard, that it often happens, that those, who are at a Distance, sooner than others understand the Things that stand in need of Correzzion, if any Crimes of Priests or others shall happen to be laid before you, do you in Conjunction with him sharply enquire into the same. And do you both act so strictly and carefully against those Things which offend God, and provoke his Wrath, that for the Amendment of others, the Punishment may fall upon the Guilty, and the Innocent may not suffer an ill Name. God keep you in Safety, Most Reverend Brother. Given the tenth Day of the Kalends of July, in the 19th Year of the Empire of our Lord, the most pious Emperor Mauritius Tiberialis, the 18th Year after the Confulship of our same Lord. The fourth Indiction.

CHAP. XXIX.

The same Pope sends Augustin the Pall, an Epistle, and several Ministers of the Word.

Besides, the same Pope Gregory sent to Bishop Augustin, who had intimated to him, that he had a great Harvett, and but few Labourers, together with his aforesaid Messengers, several Fellow Labourers and Ministers of the Word, among whom the prime and principal were Mellitus, Iustus, Paulinus, 

Refini-
The Ecclesiastical History Book I.

Rufinianus, and by them all Things in general that were necessary for the Worship and the Service of the Church, viz. Sacred Vessels and Vesturements for Altars, also Ornaments for Churches, and Vesturements for Priests and Clerks, as likewise Relicks of the Holy Apostles and Martyrs; besides many Books. He also sent Letters, wherein he signifies that he had transmitted the Pall to him, and at the same time directs how he should constitute Bishops in Britain. The which Letters were in these Words.

To the Most Reverend and Holy Brother,
Augustin, our Fellow Bishop, Gregory, the Servant of the Servants of God. The it be certain, that the ineffable Rewards of the eternal Kingdom are reserved for those who labour for Almighty God, yet is requisite that we bestow on them the Advantage of Honours, to the end that they may by the Recompence be enabled the more vigorously to apply themselves to the Care of the Spiritual Work. And, in regard, that the new Church of the English, is through the Goodness of the Lord, and your Labours, brought to the Grace of God, we grant you the Use of the Pall in the same, only for the performing of the Solemn Service of the Mass; so that you in several Places ordain twelve Bishops, who shall be subject to your Jurisdiction, so as that the Bishop of London, must for the future be always consecrated by his own Synod, and that he receive the Honour of the Pall from this Holy and Apostolical See, which I by the Grace of God, now serve. But we will have you send to the City of York such a Bishop as you shall think fit to ordain; yet so, that if that City, with
the Places adjoining, shall receive the Word of God, that Bishop shall also ordain twelve Bishops, and enjoy the Honour of a Metropolitan; because we design, if we live, by the Help of God, to be- 
flow on him also the Pall; and yet we will have 
him to be subservient to your Brotherhood's Dis- 
position; but after your Decease, he shall so preside 
over the Bishops he shall ordain, as to be no way 
subject to the Jurisdiction of the Bishop of Lon-
don. But for the future let this Distinction be 
between the Bishops of the Cities of London and 
York, that he may have the Precedence, who shall 
be first ordain'd. But let them unanimously dispose 
by common Advice and uniform Action, whatsoever 
is to be done for the Zeal of Christ; let them judge rightly, and not perform what they 
judge convenient in a Method differing among them-
selves. But to your Brotherhood shall, by the Au-
thority of God, our Lord Jesus Christ, be 
subject not only those Bishops you shall ordain, nor 
only those that shall be ordain'd by the Bishop of 
York, but also all the Priests in Britain; to the 
end that from the Mouth and Life of your Hol-
iness they may learn the Rule of believing rightly, 
and living well, and fulfilling their Office in Faith 
and good Manners, they may, when it shall please 
the Lord, attain the Heavenly Kingdom. God 
preserve you in Safety, Most Reverend Brother. 
Dated the thirteenth Day of the Kalends of July, 
in the 19th Year of the Reign of the most pious 
Emperor, our Lord, Mauritius Tiberius, the 
18th Year after the Consulship of our said Lord. 
The fourth Indiction.
Chap. XXX.

A Copy of the Letter, which he (Pope Gregory) sent to the Abbat Mellitus then going into Britain.

THE aforesaid Messengers being departed, the Holy Father Gregory sent after them Letters worthy to be preserved in Memory, wherein he plainly shows, what Care he took of the Salvation of our Nation: Writing thus,

To his most beloved Son the Abbat Mellitus, Gregory, the Servant of the Servants of God. We have been very much concerned, since the Departure of our Congregation that is with you; because we have not received any Account of the good Success of your Journey. When therefore Almighty God shall bring you to the most Reverend Man our Brother, Bishop Augustin, tell him, what I have upon mature Deliberation on the Affair of the English, thought of, viz. that the Temples of the Idols in that Nation ought not to be destroyed; but let the Idols that are in them be destroyed; let Holy Water be made and sprinkled in the said Temples, let Altars be erected, and Relicks plac'd: For if these Temples are well built, it is requisite that they be converted from the Worship of Devils to the Service of the true God; that the Nation, not seeing these Temples destroyed, may remove Er-
or from their Hearts, and knowing and adoring the true God, may the more familiarly resort to the same Places they were wont. And because they use to slaughter many Oxen in the Sacrifice to Devils, some Solemnity must be exchang'd for them on this Account, as that on the Day of the Dedication, or the Nativities of the Holy Martyrs, whose Relicks are there deposited, they may build themselves Huts of the Boughs of Trees, about these Churches, which have been turn'd to that Use from Temples, and celebrate the Solemnity with religious Fasting, and no more offer Beasts to the Devil, but that they kill Cattle to the Praise of God in their eating, and return Thanks to the Giver of all Things for their Satiety; to the end that whilst some Satisfactions are outwardly permitted them, they may the more easily consent to the inward Joy. For there is no doubt but that it is impossible to renounce all at once from obdurate Minds; because he who endeavours to ascend to the highest Place, rises by Degrees or Steps, and not by Leaps. Thus the Lord indeed made himself known to the People of Israel in Egypt; and yet he referre'd to them the Use of the Sacrifices, which they were wont to offer to the Devil, for his own Worship; so as to command them in his Sacrifice to kill Beasts, to the end, that changing their Hearts, they might lay aside one Part of the Sacrifice, and retain another; that so they might be the same Beasts which they were wont to offer, but that offering them to God, and not to Idols; they might no longer be the same Sacrifices. This it behoves your Affection to communicate to our aforesaid Brother, that he being there present, may consider, how he is to order all things. God preserve you in Safety, most beloved Son. Given the thirteenth Day of the Kalends of June, in
The Ecclesiastical History Book I.

the 19th Year of the Reign of our Lord, the most pious Emperor, Mauritius Tiberius, the 18th Year after the Consulship of our said Lord. The fourth Indiction.

CHAP. XXXI.

Pope Gregory, by Letter, exhorts Augustin not to glory in his Miracles.

At which Time he also sent Augustin a Letter concerning the Miracles that he had heard had been wrought by him; wherein he admonishes him not to incur the Danger of being puff’d up by the Number of them; In these Words.

I know, most loving Brother, that Almighty God, by means of your Affection, shows great Miracles in the Nation, which he would have chosen. Wherefore it is necessary, that you rejoice with Fear, and be apprehensive in rejoicing, on account of the same Heavenly Gift; viz. that you rejoice because the Souls of the English are by outward Miracles drawn to inward Grace; but that you fear, lest amidst the Wonders that are wrought, the weak Mind may be puff’d up in its own Presumption, and as it is without rais’d to Honour, it may thence inwardly fall by Vainglory. For we must call to mind, that the Disciples returning with Joy after Preaching, and saying to their Heavenly Master, Lord, in thy Name, even the Devils
Chap. XXXI. of the English Nation.

Devils are subject to us; were presently told, Do not rejoice on this Account, but rather rejoice for that your Names are written in Heaven. For they had plac'd their Thoughts on private and temporal Joy, who rejoic'd in Miracles; but they are recall'd from the private to the publick, and from the temporal to the eternal Joy, to whom it is said, Rejoice for this, because your Names are written in Heaven. For all the Elect do not work Miracles, and yet the Names of them all are written in Heaven. For the Joy of the Disciples is not to be in Truth, any farther than for that good, which is common to them with all Men, and in which they have no End of their Joy. It remains therefore, most dear Brother, that amidst those Things, which through the working of our Lord you outwardly perform, you always inwardly strictly judge yourself, and sharply understand both what you are yourself, and how much Grace is in that same Nation, for the Conversion of which you have also receiv'd the Gift of working Miracles. And if you remember that you have at any time offended our Creator, either by Word or Deed, that you always call that to mind, to the end, that the Remembrance of your Guilt may crush the Vanity rising in your Heart. And whatsoever you shall or have receiv'd in relation to working Miracles, that you repute the same, not as confer'd on you, but on those for whose Salvation it has been given you.
Chapter XXXII.

That Pope Gregory sent Letters and Presents to King Ethelbert.

The same Holy Pope Gregory at the same time, sent likewise a Letter to King Ethelbert, as also many Presents of several sorts; being desirous to glory the King with Temporal Honours, at the same time that he rejoiced, that through his Labour and Industry he had attain'd the Knowledge of the Heavenly Glory. The Copy of the said Letter is this.

To the most glorious Lord, and his most excellent Son, Ethelbert, King of the English, Bishop Gregory. To this end, Almighty God advances all good Men to the Government of Nations, that he may by their means bestow the Gifts of his Mercy on all those over whom they are plac'd. This we know to have been done in the English Nation; over whom your Glory was therefore plac'd, that by means of the Goods which are granted to you, the heavenly Benefits might also be confer'd on the Nation that is subject to you. Therefore, (glorious Son,) do you carefully preserve the Grace you have receiv'd from the Divine Goodness, and hasten to promote the Christian Faith you have embrac'd among the People under your Subjection, multiply the Zeal of your Uprightness in their Conversation...
version; suppress the Worship of Idols; overthrow the Structures of Temples; edify the Manners of your Subjects by much Cleanliness of Life, exhorting, terrifying, soothing, correcting, and giving Examples of good Works; that you may find him your Rewarder in Heaven, whose Name and Knowledge you shall spread abroad upon Earth. For he also will render the Fame of your Honour more glorious to Posterity, whose Honour you seek and maintain among the Nations. For so Constantine, once the most pious Emperor, recovering the Roman Commonwealth from the perverse Worship of Idols, subjected the same with himself to Almighty God, our Lord Jesus Christ, and was himself with the People under his Subjection entirely converted to him. Whence it follow'd, that his Praises transcended the Fame of the former Princes; and he as much excelleth his Predecessors in Renown, as he did in good Works. Now, therefore let your Glory hasten to infuse into the Kings and People that are subject to you, the Knowledge of one God, Father, Son, and Holy Ghost; that you may both surpass the ancient Kings of your Nation in Praise and Merit, and become by so much the more secure against your own Sins before the dreadful Judgment of Almighty God, as you shall wipe away the Sins of others in your Subjects. Willingly hear, devoutly perform, and studiously retain in your Memory, whatsoever you shall be advis'd by our most Reverend Brother, Bishop Augustin, who is instructed in the Monastical Rule, full of the Knowledge of the Holy Scripture, and by the help of God endued with good Works; for if you give ear to him in what he speaks for Almighty God, the same Almighty God will the sooner hear him praying for you. But if (which God avert,) you slight
his Words, how shall Almighty God hear him in your behalf, whom you neglected to hear for God. Unite yourselves, therefore, to him with all your Mind in the Fervor of Faith, and to his Endeavours, through the Assistance of that Virtue which the Divinity affords you, that he may make you Partaker of his Kingdom, whose Faith you cause to be received and maintained in your Kingdom. Besides, we would have your Glory know, that as we find in the Holy Scripture from the Words of the Almighty Lord, the End of this present World is now near, and the Kingdom of the Saints is to come, which can never terminate in any End. But as the same End of the World approaches, many Things are at hand which were not before; viz. Changes of Air, and Terrors from Heaven, and Tempests out of the Order of Seasons, Wars, Famines, Plagues, Earthquakes in several Places, all which Things will not nevertheless happen in our Days, but all will follow after our Days. If you therefore find any of these Things to happen in your Country, let not your Mind be any way disturb'd; for these Signs of the End of the World are sent before for this Reason, that we may be solicitous for our Souls, Suspicious of the Hour of Death, and may be found prepar'd for the Judge with good Actions. Thus much (glorious Son,) I have said in few Words, to the End that when the Christian Faith shall increase in your Kingdom, our Discourse to you may also be more copious, and we may be pleas'd to say the more, by how much the Joys for the Conversion of your Nation are multiply'd in our Mind. I have sent some small Presents, which will not seem inconsiderable, when received by you from the Blessing of the Holy Apostle Peter. Almighty God, therefore perfect in you his Grace, which
which he has begun, and prolong your Life here
through a Course of many Years, and after a long
Time receive you into the Congregation of the Hea-
venly Country. The superior Grace preserve your
Excellency in Safety. Given the tenth Day of the
Kalends of July, in the 19th Year of the Reign of
the most pious Emperor, Mauritius Tiberius, the
18th Year after his Consulship. The fourth In-
diction.

CHAP. XXXIII.

That Augustin repair'd the Church of our
Saviour, and built the Monastery of St.
Peter, the Apostle, and of Peter the first
Abbat of the same.

Augustin having his Episcopal See granted
him in the Regal City, as has been
said, and being supported by the King,
recover'd therein a Church, which he was
inform'd had been built by the ancient faith-
ful Romans, and consecrated it in the Name
of our Holy Saviour, God and Lord Jesus
Christ, and there establish'd the Dwelling
for himself and his Successors. He also built
a Monastery, not far from the City to the
Eastward, in which by his Advice, Ethelbert,
from the Foundation erect'd the Church of the
blessed Apostles, Peter and Paul, and enrich'd
it with several Donations; wherein the Bodies
of the same Augustin, and of all the Bishops
of

a St. Augustin's near Canterbury.
of Canterbury, and of the Kings of Kent, might be bury'd. However, Augustin himself did not consecrate that Church, but Laurence, his Successor. But the first Abbat of that Monastery was the Priest Peter, who being sent Embassador into France, was drowned in a Bay of the Sea, which is call'd, Amfleat, and obscurely bury'd by the Inhabitants of the Place; but Almighty God, to shew how deserving a Man he was, caus'd a Light to be seen over his Grave every Night; till the Neighbours, who saw it, reflecting that he had been an holy Man that was bury'd there, enquiring who, and from whence he was, carried away the Body, and inter'd it in the Church, in the City of Boulogn, with the Honour due to so great a Person.

C H A P. XXXIV.

How Ethelfrid, King of the Northumbrians, having vanquish'd the Nations of the Scots, expell'd them the Borders of the English.

At this Time Ethelfrid, a most worthy King, and ambitious of Honour, govern'd the Kingdom of the Northumbrian, and above all the great Men of the English ravag'd the Nation of the Britons; insomuch that he might be compar'd to Saul, once King of the Israelitish Nation, excepting only this, that
Chap. XXXIV. of the English Nation. 103

that he was ignorant of the Divine Religion. For no Commander, no King, made more of their Lands Tributary to the English, or inhabited by them, having either utterly destroy'd or subdu'd the Natives. To whom might justly be apply'd the Saying of the Patriarch, blessing his Son in the Person of Saul, Benjamin shall ravin as a Wolf; in the Morning he shall devour the Prey, and at Night he shall divide the Spoil. Hereupon, a Edan, King of the Scots, that inhabit Britain, being concern'd at his Success, came against him with an immense and mighty Army, but fled, being vanquish'd by a few. For almost all his Army was slain in a famous Place, call'd b Degsata, that is, Degse-Stone. In which Battle also Theobald, Brother to Ethelfrid, was kill'd, with almost all the Forces he commanded. This War Ethelfrid put an End to in the Year c 603, after the Incarnation of our Lord, but the 11th of his Reign, which lasted twenty four Years: but the first Year of the Reign of Focas, who then govern'd the Roman Empire. From that Time, no King of the Scots durst come into Britain to make War on the Nation of the English, to this Day.

a Call'd in the Saxon Chronicle, Æthelan. 
b In the Saxon Annals, Dægstanæc and Dægstanæc, and by Huntington, Degsata, new Dallson in Cumberland. 
c Saxon Annal 606.

The End of the first Book.
THE
Ecclesiastical History
OF THE
English Nation.

BOOK II.

CHAP. I.

Of the Death of the blessed Pope Gregory.

At this Time, that is, in the Year of our Lord’s Incarnation 605, the blessed Pope Gregory, after having most gloriously govern’d the See of the Roman and Apostolick Church thirteen Years six Months and ten Days, dy’d and was translated to the eternal See of the heavenly Kingdom. Of whom, in regard that he, by his Industry, converted our Nation, that is, the English, from the Power of Satan to the Faith of Christ, it behoves us to discourse more.
more at large in our Ecclesiastical History, for him we may and ought rightly to call our Apostle; because whereas he bore the Pontifical Power over all the World, and was plac'd over the Churches already reduc'd to the Faith of Truth, he made our Nation, till then given up to Idols, the Church of Christ, so that we may be allow'd to apply to him that Apostolical Work; for tho' he is not an Apostle to others, yet he is so to us; for we are the Seal of his Apostleship in our Lord. He was by Nation a Roman, Son to a Gordian, deducing his Race from Ancestors, that were not only noble, but religious. And Felix, once Bishop of the same Apostolical See, a Man of great Honour in Christ and his Church, was his Great Grandfather. Nor did he exercise the Nobility of Religion with less Virtue of Devotion than his Parents and Kindred. But that worldly Nobility which he seem'd to have, by the Help of the Divine Grace, he entirely apply'd to the gaining of the Honour of eternal Dignity; for soon quitting his secular Habit, he repair'd to a Monastery, wherein he began to behave himself with so much Grace of Perfection, that (as he was afterwards wont with Tears to testify) his Mind was above all transitory Things; that he despis'd all that is subject to change; that he us'd to think of nothing but what was heavenly; that whilst detain'd by the Body, he by Contemplation broke through the Bonds of the Flesh; and that he lov'd Death, which is a Trouble almost to

\[a And his Mother Sylvia, Saxon Ann.\]
to all Men, as the Entrance into Life, and the Reward of his Labours. This he said of himself, not to boast of his Progress in Virtue, but rather to bewail the Decay, which, as he was wont to declare, he imagin'd he sustain'd through the Pastoral Care. In short, one time in private, discoursing with Peter, his Deacon, after having enumerated the former Virtues of his Mind, he with Grief added, But now on Account of the Pastoral Care it is entangled with the Affairs of Laymen, and after so beautiful an Appearance of its Repose, is desil'd with the Dust of Earthly Action. And after having dissipated itself to condescend to many, when it desires the inward Things, it certainly returns less qualify'd to them. I therefore consider what I endure, I consider what I have lost, and when I behold that Lost, what I bear, appears the more grievous. This said the Holy Man out of the great vehemency of his Humility. But it becomes us to believe that he had lost nothing of his Monastical Perfection, on account of his Pastoral Care, but rather that his Improvement was the more through the Labour of the Conversion of many, than it had been by the former Repose of his Conversation, and chiefly because, whilst exercising the Pontifical Function, he provided to have his House made a Monastery. And when first drawn from the Monastery, ordain'd to the Ministry of the Altar, and sent Legate to Constantinople from the See Apostolick, tho' he convers'd in the Palace, yet he intermitted not his former heavenly Life; for some of the Brethren of his Monastery, having out of Brotherly Charity follow'd him to the Royal City, he entertain'd them as a Dea
Chap. I. of the English Nation.

a Defence of regular Observance; viz. that at all Times by their Example, as he writes himself, he might be held fast to the calm Shore of Prayer, as it were with the Cable of an Anchor, whilst tos'd up and down by the continual Waves of worldly Affairs; and daily among them by the Intercourse of studious Reading strengthen his Mind shaken with Temporal Actions. By their Company he was not only guarded against Earthly Assaflts, but more and more inflam'd in the Exercises of the Heavenly Life. For they persuaded him to give a mystical Exposition of the Book of Holy Job, which is involv'd in great Obscurity; nor could he refuse to undertake that Work, which Brotherly Affection impos'd on him for the future Benefit of many; but in a wonderful Manner, by five and thirty Books of Exposition, taught how that fame Book is to be understood literally; how to be refer'd to the Mysteries of Christ and the Church; in what sense to be adapted to every one of the Faithful. The which Work he began, when Legat in the Royal City; but finish'd it at Rome after being made Pope. Whilst he was in the Royal City, he, by the Assistance of the Grace of the Cathlick Truth, in its first Rise crush'd an Heresy newly started, concerning the State of our Resurrection. For Eu-...
the Catholick Faith is, that our Body sublim'd
in that Glory of Immortality, is indeed subtile
by the Effect of the Spiritual Power, but pal-
pable by the Reality of Nature, according to
the Example of our Lord's Body, of which
when risen from the Dead, he himself lays to
his Disciples, Handle me and see, for a Spirit
bath not Flesh and Bones, as ye see me have. In
asserting of which Faith, the venerable Father
Gregory, so earnestly labour'd against the sprout-
ing Herefy, and by the Assistance of the most
pious Emperor, Tiberius Constantine, so fully
suppress'd it, that none has been since found
to revive it. He likewise compos'd another
notable Book, which is call'd Pastoral, wherein
he manifestly shew'd, what sort of Person ought
to be preferr'd to govern the Church; how
such Rulers ought to live; with how much
Discretion to instruct every one of their Hea-
rers, and how seriously daily to reflect on their
own Frailty. He also writ forty Homilies on
the Gospel, which he equally divided into two
Volumes; and compos'd four Books of Dia-
logues, into which, at the Request of Peter, his
Deacon, he collected the Miracles of the Saints,
whom he either knew, or had heard to be most
renowned in Italy, for an Example to Poster-
ity to lead their Lives; to the end that, as in
his Books of Expositions, what Virtues ought
to be labour'd for, so by describing the Mirac-
les of Saints, he might make known the Glo-
ry of those Virtues. He further, in twenty
two Homilies, discover'd how great Light
there is couched in the first and last Parts of the
Prophet Ezekiel, which seem'd the most ob-
scure. Besides the Book of Answers, which

he writ to the Questions of Augustine, the first Bishop of the English Nation, as we have shown above, inserting all the same Book in this History; and besides the little Synodical Book, which most useful Work he compos'd with the Bishops of Italy, of the necessary Causes of the Church; and familiar Letters to some Persons. And it is the more wonderful, that he could write so many and such large Volumes, in regard that almost all the Time of his Youth, to use his own Words, he was often tormented with Pains in his Bowels, and hourly dispirited with the Weakness of his Stomach, being under a continual hectic Fever. But whereas at the same time he carefully ponder'd, that, as the Scripture testifies, Every Son that is received is scourged, the more he labour'd and was depressed under those present Evils, the more he assured himself of his eternal Salvation. Thus much is said of his immortal Genius, which could not be restrain'd by so great bodily Pains; for other Popes apply'd themselves to building, or adorning of Churches with Gold and Silver, but this was entirely intent upon gaining of Souls. Whateover Mony he had, he diligently took care to distribute and give to the Poor, that his Righteousness might endure for ever; and his Horn be exalted with Honour; so that that of blessed Job might be truly said of him, When the Ear heard me, then it blessed me; and when the Eye saw me, it gave Witness to me. Because I deliver'd the Poor that cried, and the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish, came upon me; and I caused the Widow's Heart to sing for joy. I put on Righteousness, and
it clothed me; my Judgment was as a Robe and a Diadem. I was the Eye to the Blind, and Feet was I to the Lame. I was Father to the Poor; and the Cause which I knew not, I searched out. And I brake the Jaws of the Wicked, and pluckt the

Job 31:16. Spoil out of his Teeth. And a little after. If I have withheld, says he, the Poor from their Desire; or have caused the Eye of the Widow to fail; Or have eaten my Morsel myself alone, and the Fatherless hath not eaten thereof. For of my Youth Compassion grew up with me, and from my Mother's Womb it came forth with me. To the Work of whose Piety and Righteousness this also appertains, that withdrawing our Nation, by the Preachers he sent hither from the Teeth of the old Enemy, he made it Partaker of eternal Liberty; in whose Faith and Salvation rejoicing, and worthily commending the same, he in his Exposition on Holy Job, says, Behold a Tongue of Britain, which only knew how to utter barbarous Language, has long since begun to refund the Hebrew, Hallelujah. Behold the one swelling Ocean now serves profirate at the Feet of the Saints; and its barbarous Motions, which Earthly Princes could not subdue with the Sword, are now through the Fear of God bound by the Mouths of Priests with simple Words; and he that stood not in Awe of Infidel fighting Troops, now fears the faithful Tongues of the Humble. For by reason that the Virtue of the Divine Knowledge is infused into it by Precepts, Heavenly Words and conspicuous Miracles, it is curb'd by the dread of the same Divinity, so as to fear to act wickedly, and bends all its Desires to arrive at the eternal Glory. In which Words Holy Gregory declares this also, that St. Augustin and his Compani-
Chap. I. of the English Nation.

ons brought the Nation of the English to receive the Truth, not only by the preaching of Words, but also by showing of Heavenly Signs. The Holy Pope Gregory, among other Things, caus’d Masses to be celebrated in the Churches of the Blessed Apostles, Peter and Paul over their Bodies. And in the Celebration of Masses he added three Words full of the greatest Perfection. And dispose our Days in thy Peace, and preserve us from eternal Damnation, and rank us in the Number of thy Elect, through Christ, our Lord.

He govern’d the Church in the Days of the Emperors, Mauritius and Focas; but passing out of this Life in the second Year of the same Focas, he went to the true Life that is in Heaven. His Body was bury’d in the Church of St. Peter the Apostle, before the Sacrifice, on the fourth Day of the Ides of March; to rise one Day in the same Body in Glory with the rest of the Holy Pastors of the Church. On his Tomb was written this Epitaph.

Susipe terra tuo corpus de corpore sumptum,
Reddere quod valeas vivificante Deo.
Spiritus astra petit, lethi nil jura nescibunt,
Cui vita alterius mors magis ipsa via est.
Pontificis summi hoc clauduntur membra sepulcro,
Qui innumeris semper visuit ubique bene.
Esuriem sapibus superavit, frigora veste,
Atque animas monitis texit ab hoste facris.
Impietatque aedit, quicquid sermones decobat,
Esset ut exemplum, mystica verba loquens.
Ad Chriillum Anglos convertit pietate magistra,
Aquitens fidei egniuta gente nova.

Hic
The Ecclesiastical History Book II

Hic labor, hoc studium, haec tibi cura, hoc pastor agebas.
Ut Domino offers plurima lucra gregis.

* Episcopus.

Hisque Dei Consul factus, laetare triumphis,
Nam mercedem operum jam fine fine teneas.

In English, thus:

Earth take that Body which at first you gave,
Till God again shall raise it from the Grave.
His Soul amidst the Stars finds heavenly Day,
In vain the Gates of Night can make espy
On him whose Death but leads to Life the way.
To this dark Tomb this Prelate, tho' decreed,
Lives in all Places by his pious Deed:
Before, his bounteous Board pale Hunger fled,
To warm the Poor he fleecy Garments spread,
And to secure their Souls from Satan's Power,
He taught by sacred Precepts every Hour.
Nor only taught; but first the Example led,
Liv'd o'er his Rules, and acted what he said.
To English Saxons Christian Truth he taught;
And a believing Flock to Heaven he brought.
This was thy Work and Study, this thy Care,
Offerings to thy Redeemer to prepare.
For these to heavenly Honours rais'd on high;
Where thy Reward of Labours ne'er shall dye.

Nor is the Account of St. Gregory, continu'd
down to us by the Tradition of our Ancestors,
to be pass'd by in Silence, in relation to what
put him in mind of taking such Care of the
Salvation of our Nation. It is reported, that
Merchants lately arriving, when on a certain
Day, many Things were to be sold in the
Market-Place, Abundance of People resorted
thither to buy, and Gregory himself with the
rest, where, among other Things, Boys were
fet
Chap. I. of the English Nation.

set to Sale, their Bodies white, their Countenances beautiful, and their Hair very fine. Having view'd them, he ask'd, as is said, from what Country or Nation they were brought; and was told, that from the Island of Britain, whose Inhabitants were of such a Presence, He again enquir'd, whether those Islanders were Christians, or still involv'd in the Errors of Paganism; and was informed, that they were Pagans. Then fetching deep Sighs from the bottom of his Heart, Alas! what Pity, said he, that the Author of Darkness is possess'd of Men of such fair Countenances; and that being remarkable for such graceful Aspects, their Minds should be void of inward Grace. He therefore again ask'd, what was the Name of that Nation; and was answer'd, that they were call'd, Angles. Right, said he, for they have an Angelical Face, and it becomes such to be Coheirs with the Angels in Heaven. What is the Name, proceeded he, of the Province from which they are brought. It was reply'd, that the Natives of that Province were call'd, Deiri. Truly, Deiri, Latin, De said he, withdrawn from Wrath, and call'd to the Mercy of Christ. How is the King of that Province call'd? They told him his Name was Elle, and he alluding to the Name, said, Hallelujah, the Praise of God the Creator, must be sung in those Parts. Then repairing to the Bishop of the Roman and Apostolical See, (for he was not himself then made Pope,) he intreated him to send some Ministers of the Word into Britain to the Nation of the English, by whom it might be converted to Christ;
declaring himself ready to undertake that Work, by the Assistance of God, if the Apostolical Pope should think fit to have it so done. The which not being then able to perform, because the Pope was willing to grant his Request, yet the Citizens of Rome could not be brought to consent, that so noble, so renowned, and so learned a Man should depart the City; as soon as he was himself made Pope, he perfected the long desired Work, sending other Preachers, but himself by his Prayers and Exhortations afflicting the Preaching, that it might be fruitful. This, as we have received it from the Ancients, we have thought fit to insert into our Ecclesiastical History.

C H A P. II.

How Augustin admonished the Bishops of the Britons, for Catholick Peace and Unity, and to that Effect wrought an heavenly Miracle in their Presence, and the Vengeance that pursued them for their Contempt.

In the mean Time Augustin, with the Assistance of King Ethelbert, drew together to confer with him the Bishops, or Doctors of the next Province of the Britons, at a Place which
By Sprinman, called Outtif, in Wrexfordshire, as
also by Mr. Smith, concerning his having been
shipped into the sister islands. As for the case,
the success of the ancient English Inquisitors for
the abolition of the Roman Catholic Church, and
the propagation of the Protestant faith, was
miraculous. The Papists, who had been
opposed by the Anglicans, were now
defeated by the Protestant Church. The
success of the Anglicans was remarkable.

Man

Partly unwillingly continuing a blind
fidelity, the priest being formerly called
Antrim's, but now

proving himself to be a
false prophet, he was
sentenced to be
executed. The

priest

refused

to

confess,

and

was

condemned
to

death.

Peacefully

ending

his

life,

he

was

taken

from

this

world.

The

Protestants,

who

had

been

opposed

by

the

Papists,

were

now

the

prevailing

party.

The

success

of

the

Protestants

was

remarkable.

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The

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the

Protestants

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remarkable.
Man of the English Race was brought, who having been presented to the Priests of the Britons, and finding no Benefit or Cure by their Ministry; at length, Augustin, compell'd by real Necessity, bow'd his Knees to the Father of our Lord Jesus Christ, praying that the lost Sight might be restor'd to the blind Man, and by the corporeal Enlightening of one Man, the Splendor of Spiritual Grace might be kindled in the Hearts of many of the Faithful. Immediately the blind Man receiv'd Sight, and Augustin was by all declar'd the Preacher of the Sovereign Light. The Britons then confes's'd they were sensibl'e, that it was the true Way of Righteousness which Augustin taught; but that they could not depart from their ancient Customs without the Consent and Leave of their People. They therefore desir'd, that a second Synod might be appointed, at which more of their Number would be present. This being decreed, there came (as is asserted) b seven Bishops of the Britons, and many most Learned Men, particularly from their most noble Monastery, which in the English Tongue is call'd, c Bancornaburg, over

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b Said by some Writers to be the Bishops of Llandau, or Tan. St. Alaph, or Llan Elwi, St. Patern in Cardiganshire, Bangor, Chester, Hen. or Hereford, Wiccior, or Worcester. Some think the Metropol. Bishop of Caerlegeon, or Westchester, was likewise there. Dr. Smith.

c The ancient Bonium of Antoninus, it was afterwards call'd, Bancornabyning and Bonchor. From the Choir says Cambden, now Bangor, Is-Coed, or Is-y-Coed, i.e. under a Wood, so distinguishing it from the Bangor in Caernarvonshire, it was likewise call'd Bangor Monachorum. Is v
Chap. II: of the English Nation.

which the Abbat Dinnuth is said to have presided at that Time. They that were to go to the aforesaid Council, repair'd first to a certain holy and discreet Man, who was wont to lead an eremitical Life among them, advising with him, whether they ought, at the Preaching of Augustin, to forfake their Traditions. He answer'd, If he is a Man of God, follow him. How shall we know that, said they. He reply'd, Our Lord faith, Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart. If therefore, that Augustin is meek and lowly of Heart, it is to be believe'd that he has taken upon him the Yoke of Christ, and offers the same to you to take upon you. But if he is stern and haughty, it appears that he is not of God, nor are we to regard his Words.

They insisted again, And how shall we discern even this? Do you contrive, said the Anchorite, that

in Flintshire, not far from Wellechester, Leland says it stands in a Valley. The Manuscript of Mr. Robert Vaughan of Henguer tells us, that both Town and Monastery have felt the severe Injuries of Time, that there is scarce now any of them remaining, there being only a small Village of that Name, and no Footsteps of the old City; except the Ruins of the two Principal Gates, Porth-Kleis and Porth Wigan, the former looking towards England, and the latter towards Wales, and about a Mile distant from each other, from whence may be conjectur'd the length of the City, the River Dee runs through the midst of it. The old British Triades tell us, that in the Britischen Times, there were in the Monastery 2400 Monks, who in their turns, viz. (100 in every Hour of the 24,) read Prayers, and sang Psalms continually. See Gibson's Annotations to Camden's Britannia, Flintshire. William of Malmesbury mentions in his Time many ruin'd Churches, and vast Heaps of Rubbish, and Windings, Passages and Gateways.
that he first arrive with his Company at the Place
where the Synod is to be held, and if at your Ap-
proach he shall rise up to you, bear him submis-
sively, being assured that he is the Servant of
Christ; but if he shall despise you, and not
rise up to you, whereas you are more in Number;
let him also be despis'd by you. They did as he
directed, and it happened that when they
came, Augustin was sitting on a Chair; which
they observing, were in a Passion, and charging
him with Pride, endeavour'd to contradict all
he said. He said to them, You act in many
Particulars contrary to ours, or rather the Custom
of the Universal Church, and yet, if you will com-
ply with me in these three Points, viz. to keep
Easter at the due Time; to administer Baptism,
by which we are again born to God, according to
the Custom of the Holy Roman and Apostolick
Church, and jointly with us to preach the Word
of God to the English Nation, we will readily
tolerate all the other things you do, tho' contrary
to our Customs. They answer'd they would do
none of those Things, nor receive him as their
Archbishop. Alluding among themselves,
that if he would now rise up to us, how much
more will he contemn us, as of no Worth, if
we shall begin to be under his Subjection. To
whom the Man of God, Augustin is said, in
a threatning manner, to have foretold, that in
case they would not join in Unity with their
Brethren, they should be war'd upon by their
Enemies; and, if they would not preach the
Way of Life to the English Nation, they should
at their Hands undergo the Vengeance of
Death. All which, through the Dispensation
of the Divine Judgment, fell out exactly, as
he had predicted. The most warlike King of the Angles, Ethelfrid, having rais’d a mighty Army, made a very great Slaughter of that peridious Nation, at the City of Legions, which by the English is call’d Legaecester, but by the Cheever Britons more rightly Carlegion. When being about to give Battle, he observ’d their Priests, who were come together to offer up their Prayers to God for the fighting Soldiers, standing apart in a Place of more Safety; he enquir’d who they were, or what they came together to do in that Place? Most of them were of the Monastery of Bangor, in which it is reported, there was so great a Number of Monks, that the Monastery being divided into seven Parts with the Rulers over each, none of those Parts contain’d less than three Hundred Men, who were all wont to live by their Labour. Many of these having observ’d a Fast of three Days, resorted among others to pray at the aforesaid Battle, having one Brocnaill appointed for their Protector, who whilst they were intent upon their Prayers, should defend them against the Swords of the Barbarians. King Ethelfrid being inform’d of the Occasion of their coming, said, If then they cry to their God against us, in truth, tho’ they do not bear Arms, yet

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1 This Ede calls the City of Legions, and not without Justice, if we examine what the great Sir. Cambden has said, of its taking its Name from the 20th Legion, call’d Viciax, as he proves from the Inscription upon some Coins there found, which few disputed by his Annotator, it was call’d by the Saxons, Leceagecepe. And in the Saxon Annal, Leceir-ciecepe and Leceagecepe, now Leichester.
yet they fight against us, who oppose us by their Imprecations. He therefore commanded them to be the first attack'd, and thus he destroy'd the rest of the impious Army, not without considerable Los of his own Forces. About c twelve Hundred of those that came to pray, are said to have been kill'd in that Fight, and only fifty to have escap'd by Flight. Breocmael turning his Back with his Men, at the first Approach of the Enemy, left those whom he ought to have defended, unarm'd, and expos'd to the Enemies Swords. Thus was fulfill'd the Prediction of the Holy Bishop Augustin, tho' he himself had been long before taken up f in-

e To which agrees Flor. and West, but the Saxon Annals mention but two Hundred; and, therefore, I wonder Bishop Gibbon (in his Notes on Cambden,) should be surpriz'd at Mr. Hearn's reducing them (in the Life of KingÆlfred,) to that Number, and imagine it was by his own Authority.

f It is necessary to observe that some who would throw the Odium of this Murder upon Augustin's Curle, assert this Passage to have been added to Bede some Years after his Death, and it is certain the Royal Panegyric has made no mention of his Death. Mr. Whelock and Dr. Smith assert it to be in all the ancient Latin Manuscripts they had seen. The Time of this Battle is plac'd by the Saxon Annals, in 607. Bishop Goodwin affests his seeing an Instrument sign'd by Auguftine in 605, which Sir Henry Spelman proves spurious, no Instrument being us'd till 700. But the learned Mr. Wharton proves beyond Dispute, St. Augustin's Death to be in 604, which was before this long, if we follow the Saxon Annals, which place it in 607, and very long before, if we follow Archbishop Æther's and the Ulter Annals, which place it in 613. To this we may add Bede's Authority, that Pope Gregory had Obits laid over him in the Church at Canterbury, which plainly shows his Death to have been before that Pope's. And tho' we find him in the next Chapter consecrating two Bishops, this is frequent with Eede to go backwards, for the Series of every distinct Part of his History; or to work through a Branch of it at once.
to the Heavenly Kingdom, that those perfidious Men might feel the Vengeance of temporal Death, because they had despis'd the Council of eternal Salvation offer'd them.

CHAP. III.

How St. Augustin made Mellitius and Justus, Bishops; and of his Death.

In the Year of the Incarnation of our Lord, 604. Augustin, Archbishop of Britain, ordain'd two Bishops, viz. Mellitius and Justus; Mellitius to preach to the Province of the East-Saxons, who are divided from Kent by the River Thames, and Border on the East Sea, whose Metropolis is the City of London, seatid on the Bank of the aforesaid River, and the Mart of many Nations resorting to it by Sea and Land. Over which Nation at that Time, Seberht, Nephew to Ethelbert, by his Sister Ricula, reign'd, tho' under Subjection to Ethelbert, who, as has been said above, had Command over all the Nations of the English, as far as the River Humber. But when this Province also receiv'd the Word of Truth, by the Preaching of Mellitius, King Ethelbert built the Church of St. Paul, in the City of London, where he and his Successors should have their Episcopal See. As for Justus, Augustin ordain'd him Bishop in Kent, at the City there, which
Rochester. the English Nation nam'd a Roscestre, from one that was formerly the chief Man of it, call'd b Ros. It is almost 24 Miles distant from the City of Canterbury to the Westward, where King Ethelbert built the Church of St. Andrew, the Apostle, and bestow'd many Gifts on the Bishops of both those Churches, as well as on that of Canterbury, adding Lands and Possessions for the use of those who were with the Bishops. The Beloved of God, Father c Augustin dy'd, and his Body was deposited without, close by the Church of the Apostles, Peter and Paul, above spoken of, by reason that the same was not yet finish'd, nor consecrated, but as soon as it was d dedicated, the Body was brought in, and decently buried in the North Porch thereof; wherein also were interr'd the Bodies of all the succeeding Archbishops, except only two, that is, Theodorus and

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a Durobrust—Durobrovis and Duroprovis, in Antonius's Itinerary; in Bede Durobrevis, and at the Decline of the Roman Empire, call'd by Contration Robis, to which was adjoin'd the Saxon, Caer cep, and afterwards hospes ceaer cep, in the Saxon Annals. H. D. Caer, now Rochester.

b This Derivation Mr. Cambden seems to doubt when he imagines it to be a Contraction, as before-mentioned; t which agree some Charters of that Church, but the Name in the Saxon Annals seems to intimate it as the Castle of the Hrof, as he is likewise call'd by Bede, and in English, Rhoif. Harpsfield says, that in his Time was a Family in Kent of that Name, Hrof.


d Which was in 615; and in that same Year he was thus buried.
and Berthwald, whose Bodies are within that Church, by reason that the aforesaid Porch could contain no more. Almost in the midst of this Church is an Altar dedicated in Honour of the blessed Pope Gregory, at which every Saturday their Service is solemnly perform'd by the Priest of that Place. On the Tomb of the said Augustin is written this Epitaph.

Here rests the Lord Augustin, first Archbishop of Canterbury, who being formerly sent hither by the Blessed Gregory, Bishop of the City of Rome, and by God cooperating, supported with Miracles, reduc'd King Ethelbert and his Nation from the Worship of Idols to the Faith of Christ, and having ended the Days of his Office in Peace, dy'd the seventh Day of the Kalends of June, in the Reign of the same King.

* Tho. Spott by what Authority I know not, (I suppose his own) has given us this Epitaph for genuine.

Inclyrus Anglorum praeful pius & decus altum
Hic Augustinus requiescit corpore sanctus.

* This in Bede is likewise disputed, from the Word Archbishop occurring in it, no such Title being in the Western Church at that Time. See Dylo Stillingfleet Orig. Sac, p. 21, 22.
CHAP. IV.

How Laurence and his Bishops admonished the Scots, to observe the Unity of the Holy Church, and particularly in keeping of Easter; and how Mellitus went to Rome.

Laurence a succeeded Augustin in the Bishoprick, whom he had therefore ordain’d in his Life time, left upon his Death, the State of the Church as yet so unsettled, might begin to falter, if it should be destitute of a Pastor, tho’ but for one Hour. Wherein he also follow’d the Example of the first Pastor of the Church, that is, of the most blest Prince of the Apostles, Peter, who having founded

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a The following Bishops were these, Laurentius, Mellitus, Jufus, Honorius, Deusdedit and Theodosius, with this Inscription in Marble,

Septem sunt angli Primates & Protopatres,
Septem Rectores septem coloque Triones,
Septem Cisterna vita septemque lucerna,
Et Septem palmae Regni, septemque coronae,
Septem sunt Stella quas haec tenet Acracella.

Of England Primates seven, and Patriarchs seven,
Seven Governors, and seven Labourers in Heaven,
Seven Wells of endless Life, seven Candles light,
Seven Palms of this our Land, seven Diadems bright.
Seven Morning Stars this vaulted Floor contains.
Chap. IV. of the English Nation.

the Church of Christ at Rome, is said to have consecrated Clement, his Assistant in preaching the Gospel, and at the same time his Successor. Laurence being advanced to the Degree of an Archbishop, most indefatigably labour'd both by frequent Exhortations and Examples of Piety, to raise to the height of Perfection, the Foundations of the Church, which being nobly laid, he saw did still advance. In short, he not only took care of the new Church, collected among the English, but endeavour'd also to employ his Pastoral Solicitude among the ancient Inhabitants of Britain, as also the Scots, who inhabit the Island of Ireland, which is next to Britain. For when he understood that the course of Life and Profession of the Scots in their aforesaid Country, as well as of the Britons in Britain, was not truly Ecclesiastical; especially that they did not celebrate the Solemnity of Easter at the due Time, but thought that the Day of the Resurrection of our Lord, was, as has been said above, to be celebrated between the 14th and the 20th of the Moon; he writ jointly with his Fellow Bishops, an Exhortatory Epistle, intreating and conjuring them to observe Unity of Peace, and Conformity with the Church of Christ spread throughout the World. The beginning of which Epistle here follows.

To the Lords our most dear Brothers the Bishops or Abbats throughout all * Scotland, Laurence, * Ireland, Mellitus, and Julius, Servants to the Servants of God. When the See Apollick, according to its Custom, as it does to all Parts of the World, sent as to these Western Parts to preach to the Pagan Nations,
Nations, and we happen'd to come into this Island, which is call'd Britain, we reverenc'd both the Britons and Scots in great esteem of Sanctity before we knew them, believing that they had proceeded according to the Custom of the universal Church; but coming acquainted with the Britons, we thought the Scots had been better; but we have been inform'd by Bishop Dagan, coming into this aforesaid Island, and the Abbot Columban in France that the Scots no way differ from the Britons in their Behaviour. For Bishop Dagan coming to us, not only refused to eat with us, but even to take his Repast in the same House where we were entertain'd.

The same Laurence and his Fellow Bishops write a Letter to the Priests of the Britons, suitable to his Degree, by which he endeavour'd to confirm them in Catholick Unity; but what he gain'd by so doing the present Times still declare.

About this Time Mellitus, Bishop of London, came to Rome, to confer with the Apostolical Pope Boniface, about the necessary Affairs of the English Church. And the same most Reverend Pope assembling a Synod of the Bishops of Italy, to prescribe Orders for the Life and Peace of the Monks, Mellitus also sat among them, in the eighth Year of the Reign of the Emperor Focas, the thirteenth Indiction, on the third Day of the Kalends of March, to the end that he also

b Said to come from the Monastery of Bangor, in Ireland, to be Bishop to the Scots. Tale says, he write on Book of the British Churches. Smith.
Chap. V. of the English Nation.

Also by his Authority should confirm such things as should be regularly decreed; and at his return into Britain might carry the same to the Churches of the English, to be prescrib'd and observ'd; together with Letters which the same Pope directed to the beloved of God, Archbishop Lawrence, and to all the Clergy; as likewise to King Ethelbert and the English Nation. This is Boniface IV. after Blessed Gregory, Bishop of the City of Rome, who obtain'd of the Emperor of Pantheon, as representing all the Gods, should be given to the Church of Christ. Wherein he, having turn'd out all the Filth, establish'd a Church of the Holy Mother of God, and of all the Martyrs of Christ, to the end that a multitude of Devils being excluded, there might be a memorial of a multitude of Saints.

CHAP. V.

How, after the Death of the Kings Ethelbert and Seberht, their Successors re-flor'd Idolatry; for which reason both Mellitus and Justus departed out of Britain.

In the Year of our Lord's Incarnation 613, which is the 21st Year after Augustin and his Companions were sent to preach to the English Nation, Ethelbert King of Kent having molt
most gloriously govern'd his Temporal Kingdom 56 Years, enter'd into the eternal Joys of the Heavenly Kingdom. He was the third of the English Kings that had the Sovereignty of all the Southern Provinces that are divided from the Northern by the River Humber, and the Borders contiguous to the same; but the first of all that ascended to the Heavenly Kingdom. The first that had the like Sovereignty was Eli, King of the South Saxons; the second Celin, King of the West Saxons, who, in their Language, is call'd Ceaulin; the third, as has been said, Ethelbert, King of Kent; the fourth Redwald, King of the East Angles, who whilst Ethelbert liv'd had been subservient to him. The fifth Edwin, King of the Nation of the Northumbrians, that is, of those who live on the North side of the River Humber, who, with great Power, commanded all the Nations, as well of English as Britons that inhabit Britain, excepting only the People of Kent, and reduc'd under the Dominion of the English the a Manau Islands of the Britons, lying between Ireland and Britain; the sixth Oswald, he also, the most Christian King of the Northumbrians, had the same extent under his Command; the seventh Osric, Brother to the former, held the same Dominions for some time, and for the most part subdu'd and made Tributary the Nations of the Picts and Scots, which possest the Northern Parts of Britain: But of these hereafter.

King Ethelbert dy'd on the 24th Day of the Month of February, 21 Years after he had receive'd the Faith, and was bury'd in St. Martin's

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a The Ises of Anglesey and Man.
Chap. V. of the English Nation.

...sin's Porch within the Church of the Blessed Apostles, Peter and Paul, where also lies his Queen Bertha. Among other Benefits, he took care to confer for the Advantage of his Nation, he also; by the Advice of wise Persons, appointed them the Roman Laws to be judged by. The which being written in the English Tongue, are still kept and observ'd by them. Among which, he in the first Place set down; what Satisfaction he should make who did steal any thing belonging to the Church, or the Bishop, or the other Clergy, resolvling to give Protection to those whom and whose Doctrine he had embrac'd.

This Ethelbert was the Son of Irmiwir, whose Father was Ócga, and his Father Óearic, sumam'd Oisc, from whom the Kings of Kent are wont to be call'd Oiscings. His Father was Hengist, who being invited by Vortiger, first came into Britain, with his Son Oisc, as has been said above. But after the Death of Ethelbert, his Son Eadbald ascending the Throne, prov'd very prejudicial to the new planted Church. For he had not only refus'd to embrace the Faith of Christ, but was also defil'd with such a sort of Fornication, as the Apostle testifies, was not heard of; even among the Gentils; for he kept his Father's Wife. By both which Crimes he gave occasion to those to return to their former Vomit, who under his Father, had either for Favour, or through Fear of the King, submitted to the Laws of Faith and Chastity. Nor did the perfidious King escape without Heavenly Punishment and Correction; for he was troubled with frequent Fits of Madness, and
po passengerd by an evil Spirit. This Storm of Confusion was increas'd by the Death of Se-berht, King of the East Saxons, who departing to the Heavenly Kingdom, left three Sons, still Pagans, to inherit his Temporal Crown. They immediately began to profess Idolatry, which, during his Reign, they had seem'd a little to intermit, and to grant free Liberty to the People under their Government to serve Idols. And when they saw the Bishop, celebrating Maa in the Church, give the Eucharist to the People, they, puff'd up with barbarous Folly, were wont, as it is reported, to say to him, Why do you not give us also that white Bread, which you us'd to give to our Father Saba, (for so they us'd to call him,) and which you will continue to give to the People in the Church? To whom he answer'd, If you will be wash'd in that Savi...
and it was unanimously agreed, that it was better for them all to return to their own Country, where they might serve God in Freedom, than to continue without any Advantage among those Barbarians, who had revolted from the Faith. Mellitus and Juftus accordingly went away first, and withdrew into France, designing there to wait the Event of Things. But the Kings, who had drove from them the Preacher of Truth, did not long go unpunish'd in their Devilish Worship. For marching out to Battle against the Nation of the * Geviff* The West, they were all slain with their Army. However the People once turn'd to Wickedness, tho' the Authors of it were destroy'd, would not be corrected, nor return to the Unity of Faith and Charity which is in Christ.

**CHAP. VI.**

*How Laurence being reprov'd by the Apostle, converted King Eadbald to Christ, and he then recall'd Mellitus and Juftus to preach.*

Laurence being about to follow Mellitus and Juftus, and to quit Britain, he order'd his Bed to be laid the Night before in the Church of the Blessed Apostles, Peter and Paul, which has been often mention'd before; where-in having laid himself to take some Rest, after many Prayers and Tears pour'd out to God for
for the State of the Church, and falling asleep, 
the most Blessed Prince of the Apostles ap- 
pear'd to him, and scourging him a long time 
in the dead of the Night, with Apostolical Se- 
verity, ask'd of him, Why he would forsake the 
Flock which he had committed to him, or to what 
Shepherds he would commit Christ's Sheep that 
were in the midst of Wolves? Have you, said he; 
forget my Example, who, for the sake of those 
little ones, of Christ, whom he had recommend- 
ed to me in token of his Affection, that I might be 
crown'd with Christ, underwent at the Hands 
of Infidels and Enemies of Christ, Bonds, 
Stripes, Imprisonment, Afflictions, and lastly the 
Death of the Cross. Laurence, the Servant of 
Christ, being encourag'd with these Words 
andStripes, the very next Morning repair'd to 
the King, and putting by his Garment, shew'd 
the Scars of the many Stripes he had receiv'd. 
The King being astonish'd, and asking, Who 
had presum'd to give such Stripes to so great a 
Man? Was much frighted when he heard, that 
the Bishop had suffer'd so much at the Hands 
of the Apostle of Christ, for his Salvation. 
Then abjuring all the Idolatrous Worship, and 
renouncing his unlawful Marriage, he embrac'd 
the Faith of Christ, and being baptiz'd, 
favour'd and promoted the Affairs of the 
Church to the utmost of his Power. He also 
went over into France, and recall'd Mellitus and 
Justus, and commanded them freely to return 
to govern their Churches, which they accord- 
ingsly did, an Year after their Departure. Ju- 
stus indeed return'd to the City of Rochester, 
where he had before presided; but the Londoners 
would not receive Bishop Mellitus, choosing 
rather
Chap. VII. of the English Nation. 133
rather to be under their Idolatrous High Priests; for King Eadbald had not so great Authority in the Kingdom as his Father, so as to be able to restore the Bishop to his Church, against the Will and Consent of the Pagans. But he and his Nation, after his Conversion to our Lord, diligently follow'd the Divine Precepts. Lastly he built the Church of the Holy Mother of God, in the Monastery of the most Blessed Prince of the Apostles; the which was afterwards consecrated by Archbishop Mellitus.

CHAP. VII.

How Bishop Mellitus by Prayer quench'd a Fire in his City.

In this King's Reign the Blessed Archbishop Laurence was taken up to the Heavenly Kingdom, and was bury'd in the Church and Monastery of the Holy Apostle Peter, close by his Predecessor Augustin, on the fourth Day of the Nones of February. Mellitus, who was Bishop of London, becoming the third Archbishop of Canterbury from Augustin, justus still living, govern'd the Church of Rochester. These ruling the Church of the English with much Industry and Labour, receiv'd Letters of Exhortation from Boniface, Bishop of the Roman and Apostolical See, who presided over the Church after Deusdedit, in the Year of our Lord's Incarnation 619. Mellitus labour'd un-
der an Infirmity of Body, that is, the Gout; but his Mind was sound, cheerfully passing over all Earthly Things, and always aspiring to love, seek and attain the Celestial. He was noble by Birth, but much nobler in Mind. In short, that I may give one Testimony of his Virtue, by which the rest may be guess'd at. It hapned once that the City of Canterbury, being by Carelesnes set on Fire, was in Danger to be consum'd by the spreading Conflagration; which no throwing of Water being able to offwage; a considerable Part of the City being already destroy'd, and the fierce Flame advancing towards the Bishop, he confiding in the Divine Assistance, where the Human fail'd, order'd himself to be carried towards the raging Fire, that was spreading on every side. The Church of the four crowned Martyrs was in the Place where the Fire rag'd most. The Bishop being carry'd thither by his Servants, the sick Man began to remove the Danger by Prayer, which a Number of strong Men had not been able to perform by much Labour. Immediately, the Wind, which blowing from the South had spread the Conflagration throughout the City, turning to the North, prevented the Destruction of those Places that had lain in its Way, and then quite ceasing, the Flames were entirely extinguish'd. And, in regard, that the Man of God was much inflam'd with the Fire of Divine Charity, and was wont to drive away the Powers of the Air by his frequent Prayers and Exhortations from doing any Hurt to himself, or his People, he could deservedly prevail over the Wordly Winds and Flames, and to obtain that they
they should not offend him or his. This Archbishop also having rul’d the Church five Years, departed to Heaven in the Reign of King Eadbald, and was bury’d with his Predecessors in the often mention’d Monastery and Church of the most Blessed Prince of the Apostles, in the Year of the Incarnation of our Lord, 624, on the 8th Day of the Kalends of May.

CHAP. VIII.

How Pope Boniface sent the Pall and an Epistle to Juftus, Successor to Mellitus.

JUSTUS, who was Bishop of Rochester, immediately succeeded Mellitus in the Archbishoprick. He consecrated Romanus Bishop of that See in his own stead, having obtain’d leave of ordaining Bishops from Pope Boniface, whom we above mention’d to have been Successor to Deusdedit: Of which Licence this is the Form.

To the most beloved Brother, Juftus; Boniface. Not only the Contents of your Letter, but the Perfection your Work has obtain’d, has inform’d us how devoutly and diligently your Brotherhood has labour’d for the Gospel of CHRIST; for Almighty God has not forsaken either the Mystery of his Name, or the Fruit of your Labours, having himself faithfully promised to the Preachers of the Gospel, Lo. I am with you alway even unto the end of the World; the which his Mercy has
particularly shown to your Ministry, opening the Hearts of Nations to receive the Mystery of your Preaching. For he has made known the acceptable course of your Endeavours, by a great Reward, through the assistance of his Goodness; granting a plentiful Increase to the most faithful Management of your Traffick with the Talents committed to you, which you may secure for many Generations. This is by that Reward confer'd on you, who constantly adhering to the Ministry enjoin'd you, with laudable Patience expect the redemption of that Nation, and their Salvation is set on foot that they may profit by your Merits, our Lord himself saying, He that perseveres to the end shall be sav'd. You are therefore sav'd by the hope of Patience, and the virtue of bearing, to the end that the Hearts of Infidels being cleans'd from their natural and superstitious Diseases, might obtain the Mercy of their Redeemer: For having receiv'd the Letters of our Son Æthelwald, we perceive with how much knowledge of the sacred Word your Brotherhood has brought over his Mind to the Belief of Conversion to the true Faith. Therefore firmly confiding in the Longanimity of the Divine Clemency, we believe there will, through the Ministry of your Preaching, ensue most full Salvation, not only of the Nations subject to him, but also of those that neighbour round about, to the end, that as it is written, The Reward of a perfect Work may be confer'd on you by our Lord the Giver of all good Things; and that the universal Confession of all Nations, having receiv'd the Mystery of the Christian Faith, may declare, that their Sound went into all the Earth, and their Words unto the Ends of the World. We have also by the Bearer hereof, being encourag'd so to do by your
industrious Goodness, sent your Brotherhood the Pall, which we have only given leave to use in the Celebration of the Sacred Mysteries; granting you likewise to ordain Bishops upon Occasion, through the Mercy of our Lord; that so the Gospel of Christ, by the Preaching of many, may be spread abroad in all the Nations that are not yet converted. Your Brotherhood, therefore must endeavour to preserve with unblemish'd Sincerity of Mind, that which you have receiv'd through the Favour of the Apostolical See, as an Emblem whereof you have obtain'd so principal an Ornament to be born on your Shoulders. And make it your Business, imploiring the Divine Goodness, so to behave yourself, that you may present before the Tribunal of the Supreme, that is to come, the Rewards of the Favour granted you, not only with Righteousness, but with the Benefit of Souls. God preserve you in Safety, most dear Brother.

CHAP. IX.

The Reign of King Edwin, and how Paulinus, coming to preach the Gospel, first converted his Daughter and others to the Faith of Christ.

At this Time the Nation of the Northumbrians, that is, the Nation of the Angles, that inhabit on the North side of the River Humber, with their King Edwin, receiv'd the Faith, through the Preaching of Paulinus, above mention'd. The which Edwin, as a
Reward of his receiving the Faith, had an Addition of Power in the Heavenly Kingdom, and Increase of the Earthly, insomuch, that (which none of the English had done before,) he reduc'd under his Dominion all the Borders of Britain, that were Provinces either of the aforesaid Nation, or of the Britons; and he in like manner subjected to the English the Menai-an Islands, as has been said above. The first whereof, which is to the Southward, is the largest in Extent, and most fruitful, containing 960 Families, according to the English Computation; the other above 300. The Occasion of this Nations embracing the Faith was, their afore-said King's being ally'd to the Kings of Kent, having taken to Wife Edelburga, Daughter to King Ethelbert, by another Name call'd Tate. He having by his Embassadors ask'd her in Marriage of her Brother Eadbald, who then reign'd in Kent, was answer'd, That it was not lawful to marry a Christian Virgin to a Pagan Husband, lest the Faith and the Mysteries of the Heavenly King should be profan'd by her cohabiting with a King that was altogether a Stranger to the Worship of the true God. This Answer being brought to Edwin by his Messengers, he promis'd in no manner to act in Opposition to the Christian Faith, which the Virgin profess'd; but would give leave to her, and all that went with her, Men or Women, Priests, or Ministers to follow their Faith and Worship after the Custom of the Christians. Nor did he deny, but that he would embrace the same Religion, if being examin'd by wise Persons, it should be found more Holy and more worthy of God. Hereupon the Virgin was promis'd, and sent to
Edwin, and pursuant to what had been agreed on, Paulinus, a Man beloved of God, was ordain'd Bishop, to go along with, and by daily Exhortations, and celebrating the Heavenly Mysteries to confirm her, and her Company, lest they should be corrupted by the Company of the Pagans. Paulinus was ordain'd Bishop by the Archbishop Justus, on the 12th of the Kalends of August, in the Year of the Incarnation of our Lord, 625. and so he came to King Edwin with the aforesaid Virgin, as a Companions of their carnal Conjunction. But his Mind was wholly bent upon reducing the Nation to which he was sent, to the Knowledge of Truth, according to the Words of the Apostle, To espouse her to one Husband, that he might present her as a chaste Virgin to Christ. Being come into that Province, he labour'd much, not only to retain those that went with him, with the Help of God, that they should not revolt from the Faith, but, if he could, to convert some of the Pagans to a State of Grace by his Preaching. But as the Apostle says, tho' he labour'd long in the Word, The God of this World blinded the Minds of them that believed not, left the Light of the glorious Gospel of Christ, should shine unto them.

The next Year, there came into the Province a certain Ailassin, call'd Eumer, sent by the King of the West-Saxons; whose Name was Quichelm, in hopes at once to deprive King Edwin of Kingdom and Life. He had a two edged Dagger poison'd, to the end, that if the Wound were not sufficient to kill the King, it might be perform'd by the Venom. He came to the King on the first Day of Easter.
The Ri- at the River "Dorowension, where then stood
ver Der-
went. the a Regal City, and was admitted as it were
to deliver a Message from his Master, and be-
ing in an artful manner delivering his pretend-
ed Embassy, he started on a sudden, and draw-
ing the Dagger under his Garment, assaulted
the King; which Lilla, the King's most be-
loved Minister, observing, having no Buckler
at hand, to secure the King from Death, he
interpos'd his own Body to receive the Stroke;
but the Wretch struck so home, that he wound-
ed the King through the Knight's Body. Be-
ing then attack'd on all sides with Swords, he
in that Confusion also slew another Knight,
whose Name was Forther. That same Holy
Night of Easter-Sunday, the Queen had brought
forth to the King a Daughter, call'd Eansled.
The King, in the Presence of the Bishop Pau-
linus, giving Thanks to his Gods for the
Birth of his Daughter; that Bishop on the
other hand return'd Thanks to Christ, and
endeavour'd to persuade the King, that by his
Prayers to him he had obtain'd, that the Queen
should breed the Child in Safety, and with-
out much Pain. The King delighted with
his Words, promis'd, that in case, God would
grant him Life and Victory over the King, by
whom the Assassin had been sent, he would
cast off his Idols, and serve Christ; and in
carnest that he would perform his Promise,

a Royal Village. This Place the Learned Camden di-
covers to be near the City Dervencius of Antoninus, after-
ward call'd Dervent, where is now a Village call'd Aldby,
i.e. the old Habitation, and near which are the Ruins of an
ancient Castle.
he deliver'd up that same Daughter to Paulinus to be consecrated to Christ. She was the first baptiz'd of the Nation of the Northumbrians; on Whitsunday, b with twelve others of her Family. At that Time, the King being recover'd of the Wound he had receiv'd; march'd with his Army against the Nation of the West-Saxons, and having begun the War, either flew, or subdu'd all those that he had been inform'd had conspir'd to murder him. Returning thus victorious into his own Country, he would not immediately and unadvisedly embrace the Mysteries of the Christian Faith, tho' he had no longer worship'd Idols, since he made the Promise that he would serve Christ; but thought fit first at leisure to be instructed, by the venerable Paulinus, in the Knowledge of Faith, and to confer with such as he knew to be the wisest of his Prime Men, to advise what they thought was fittest to be done in that Case. He likewise, being a Man of extraordinary Sagacity, sitting long alone by himself, silent as to his Tongue, but arguing with himself in his Heart, consider'd how he should proceed, and which Religion he should adhere to.

b The Saxon Annals mention no Number. Matthew Paris says thirty. Several Manuscripts of Bede, have twelve.
How Pope Boniface, by his Letters, exhorted the same King to embrace the Faith.

At that Time King Edwin receiv'd Letters from Pope Boniface, exhorting him to embrace the Faith: Which were as follows.

To the glorious Edwin, King of the Angles, Bishop Boniface, the Servant of the Servants of God. Altho' the Power of the Sovereign Divinity cannot be express'd by human Speech, as consisting in its own Greatness, as well as invisible and unsearchable Eternity, so as that no Sharpness of Wit, tho' ever so great, can comprehend or express it; yet, in regard, that its Humanity to give some Notion of itself, having open'd the Doors of the Heart, has mercifully, by secret Inspiration, insus'd into the Minds of Men such things as should be declar'd concerning it, we have thought fit to extend our Priestly Care to make known to you the Fulness of the Christian Faith; to the end, that informing you of the Gospel of Christ, which our Saviour commanded should be preach'd to all Nations, the means may be offer'd for your Salvation.

Thu:

* This Chapter should have been plac'd before the former, which takes the Year of 626. For Pope Boniface dy'd the 22d of October, 625.--- Smith,
Chap. X. of the English Nation.

Thus the Goodness of the Supreme Majesty, which by only the Word of his Command, made and created all Things, that is, Heaven and Earth, the Sea and all that is in them, disposing the Order by which they should subsist, so ordaining with the Counsel of his Coeternal Word, and the Unity of the Holy Spirit; formed Man to his own Likeness, out of the Slime of the Earth; and granted him such supereminent Prerogative, as to place him above all others, as that observing the Precept proposed, his Continuance should be blessed with Eternity. This God, Father, Son and Holy Ghost, which is an undivided Trinity, Mankind, from the East unto the West, by saving Coniection, worship and adore, as the Creator of all Things, and their own Maker; to whom also the Heights of Empire, and the Powers of the World are subject, because, by his Disposition the Preference of all Kingdoms is granted. The Mercy therefore of his Goodness, for the greater Benefit of all his Creatures, has been pleas'd, through the Fever of the Holy Spirit, wonderfully to kindle the cold Hearts of the Nations seated at the Extremities of the Earth in the Knowledge of himself. We guess your Glory has from the nearness of the Places more fully understood what the Clemency of our Redeemer has effect'd in the enlightening of our glorious Son, King Eadbald, and the Nations under his Submission; We therefore confide, with assured Confidence of celestial Hope, that his wonderful Gift will be also confer'd on you; when we understand that your glorious Comfort, which is known to be a Part of your Body, is illuminated with the Reward of Eternity, through the Regeneration of Holy Baptism. We have therefore taken care by these Presents, with all possible Affection to exhort your glorious Self, that abhorring
horriong Idols and their Worship, and contermining
the Follies of Temples, and the deceitful Flatteries
of Auguries, you believe in God the Father Al-
mighty, and his Son JESUS CHRIST, and the
Holy Ghost, to the end, that being discharg’d from
the Bonds of the Diabolical Captivity, by believing,
through the cooperating Power of the Holy and
Undivided Trinity, you may be Partaker of the ex-
ternal Life. How great Guilt they lie under, who
adhere to the most pernicious Superstition and Wor-
ship of Idolatry, appears by the Examples of the
Perdition of those whom they worship. Wherefore
Psal. 96. 5. it is said of them by the Psalmist, All the Gods
of the Gentils are Devils, but the Lord made
Psal. 115. the Heavens. And again, They have Eyes
5. and do not see, they have Ears and do not
hear, they have Noises and do not smell,
they have Hands and do not feel, they have
Feet and do not walk. Therefore they are
like those that confide in them. For how can
they have any Power to yield Assistance, that are
made for you by Hands out of corruptible Matter
of the meateir Sort, to wit, on whom you have by
human Art bestow’d an inanimate Similitude of
Members? Who unless they be mov’d by you, will
not be able to walk; but like a Stone fix’d in one
Place, being so form’d, and having no Understanding,
but absorpt in Insensiblity, have got no Power
of doing Harm or Good. We cannot therefore, up
on mature Deliberation, find out how you come to be
so deceit’d, as to follow and worship those Gods,
to whom you yourselves have given the Likeness of
a Body. It behoves you, therefore, by taking upon
you the Signa of the Holy Croas, by which human
Race is redeem’d, abhorring all Diabolical Art,
the Devil envying the Works of the Divine Good-
ness,
Chap. X. of the English Nation.

nefs, to cast him out of your Hearts. Lay hold then of them, and take special care to have those broken in pieces which you have hitherto made your material Gods. For the very Dissolution and Corruption of them, which could never receive Life or Sense from their Makers, may plainly demonstrate to you, how near that was to nothing that you till then worship’d, when you yourselves, who have received Life from the Lord, are certainly better than their Workmanship, as whom Almighty God has appointed to spring up in several Ages through many Descents, down from the Knowledge of the first Man, whom he form’d. Draw near then to the Knowledge of him that created you, who breath’d the Spirit of Life into you, who sent his only begotten Son for your Redemption, to cleanse you from original Sin, that being deliver’d from the Power of the Diabolical Wickedness, he might bestow on you Heavenly Rewards. Hear the Words of the Preachers, and the Gospel of God, which they declare to you, to the end, that believing, as has been said, in God the Father Almighty, and in JESUS CHRIST his Son, and the Holy Ghost, and the individual Trinity, having put to flight the Sensualities of Devils, and drove from you the Suggestion of the venomous and deceitful Enemy, and being born again by Water and the Holy Ghost, you may, through his Assistance and Bounty, cohabit in the Brightness of eternal Glory with him in whom you shall believe. We have moreover sent you the Blessing of your Protector, the Blessed Peter, Prince of the Apostles, that is, a Shirt, with one Gold Ornament, and one Garment of Anyra, which we pray your Glory will accept the more favourably, as friendly intended by us.
CHAPEL XI.

Pope Boniface advises Queen Edelburg to use her best endeavours for the salvation of her consort, King Edwin.

The same Pope also writes to King Edwin's consort, Ædilburg, to this effect.

The copy of the letter of the most blessed and apostolical Boniface, Pope of the City of Rome, to Ædilburga, King Edwin's Queen.

To the glorious Lady his Daughter, Queen Ædilburga, Boniface, Bishop, Servant of the Servants of God. The Goodness of our Redeemer has with much providence offer'd the means of salvation to human race, which he rescued by the effusion of his precious blood from the bonds of diabolical captivity; so that making his Name known several ways to the Gentiles, they might, by embracing the mystery of the Christian faith, acknowledge their Creator; the which, the mystical regeneration of your purgation strongly inculcates to have been bestowed on you by Heavenly Bounty. Our Mind therefore much rejoiced in the benefit of our Lord's Goodness, for that he has vouchsafed, in your conversion, to kindle a spark of the orthodox religion; by which he might the more truly insinuate in his love the understanding, not only of your glorious consort, but also of all the nation that is subject to you. For we have been informed...
Chap. XI. of the English Nation.

by those who came to acquaint us with the laudable Conversion of our glorious Son, King Eadbald, that your Glory also, having receiv'd the wonderful Sacrament, continually shines bright in the pious and acceptable Works to God of the Christian Faith. That you likewise carefully refrain from the Worship of Idols, or the Deceits of Temples and Auguries, and having chang'd your Devotion, are so wholly taken up with the Love of your Redeemer, as never to cease to contribute your Assistance for the propagating of the Christian Faith. And our Fatherly Charity having earnestly enquir'd, concerning your glorious Comfort, we were given to understand, that he still serving abominable Idols, had deferr'd, yielding his Obedience to give ear to the Voice of the Preachers. This occasion'd us in small Grief, for that Part of your Body still remained a Stranger to the Knowledge of the Sovereign and Undivided Trinity. Whereupon we in our Fatherly Care, did not delay to admonish your glorious Christianity, exhorting you; that being assist'd by the Divine Inspiration, you will not put off that which is importantly and opportunely to be perform'd; that the Power of our Lord and Saviour Jesus Christ, cooperating, he also may be added to the Number of Christians; to the end, you may thereby continue the Rights of the Marriage Union in the unblemish'd Bond of Society. For it is written, They shall be two in one Flesh. How can it be said, that there is Unity of Conjunction between you, if he continues a Stranger to the Brightness of your Faith, by the Interpretation of the Darkness of detestable Error? Therefore applying yourself continually to Prayer, do not cease to beg of the Bounty of the Divine Mercy, the Benefit of his Illumination; to the end, that the Union
of Faith may, after the Course of this Life, continue them in perpetual Society, whom the Copulation of carnal Affection shows to have been in a manner but one Body. Insist therefore, glorious Daughter, and to the utmost of your Power endeavour to soften the Hardness of his Heart by intimating the Divine Precepts; making him sensible, how noble the Mystery is which you have receiv'd by believing, and how wonderful the Reward is, which being new born you have merited to obtain. Inflame the Coldness of his Heart by the Knowledge of the Holy Ghost, that the Heaviness of the most pernicious Worship being remov'd, the Heat of the Divine Faith may enlighten his Understanding through your frequent Exhortations; that the Testimony of the Holy Scripture fulfill'd by you, may appear the more conspicuous. The unbelieving Husband shall be sav'd by the believing Wife. For to this Effect you have obtain'd the Mercy of the Goodness of our Lord, that you may return with Increase the Fruit of Faith, and the Benefits entrusted in your Hands; for through the Assistance of his Mercy, we do not cease with frequent Prayers to beg, that you may be able to perform the same. Having premiz'd thus much, in pursuance of the Duty of our Fatherly Affection, we exhort you, that when the Opportunity of a Bearer shall offer, you will as soon as possible acquaint us with the Success the Sovereign Power shall grant by your means in the Conversion of your Conform, and of the Nation subject to you; to the end, that our Solicitude which with Earnestness expects what appertains to the Salvation of you and yours, may be by your Advice made easy; and we the more fully discerning the Brightness of the Divine Propitiation diffus'd in you, may with a joyful Confession
Chap. XII. of the English Nation.

worthily return abundant Thanks to God, the Giver of all good Things, and to St. Peter, the Prince of the Apostles. We have moreover sent you the Blessing of your Protector, St. Peter, the Prince of the Apostles, that is, a Silver Looking Glass, and a Gilt Ivory Comb, which we intreat your Glory will receive with the same kind Affection, as it is known to be sent by us.

CHAP. XII.

How King Edwin was persuaded to believe by a Vision he had seen when he was once a banish’d Man.

Thus the aforesaid Pope Boniface transacted by Letters for the Salvation of King Edwin, and his Nation. But an Heavenly Oracle, which the Divine Mercy was pleas’d once to reveal to him, when he was once in Banishment at the Court of Redwald, King of the Angles, did not a little forward him towards embracing or understanding the Admonitions of saving Doctrine. Paulinus therefore perceiving, that it was a very difficult Task to incline the King’s lofty Mind to the Humility of the Way of Salvation, and to embrace the Mystery of the Life giving Cross, and at the same time transacting by the Word of Exhortation with Men, and by Prayer with the Divine Goodness, for his and his Subjects Salvation; at length, it was shown him in Spirit,
Spirit, as is most likely, the Oracle that had been formerly reveal'd to the King. Nor did he lose any Time, but continually admonish'd the King to perform the Vow, which he had made, when he receiv'd the Oracle, promising to put the same in Execution, if he were deliver'd from the Trouble he was at that Time under, and should be advance'd to the Throne. The Oracle was thus. At the Time when Ethelfrid, his Predecessor, persecuting him, he for many Years wander'd in a private manner through several Places or Kingdoms, at last he came to *Redwald, beseeching him to give him his Protection against the Snares of so mighty a Persecutor. Redwald willingly admitting him, promis'd he would perform what he requested. But when Ethelfrid understood that he had appear'd in that Province, and that he and his Companions were hospitably entertained by that King he sent Messengers to offer Redwald a great Sum of Money to murder him; but without Effect. He sent a second and a third Time, bidding more Gold and Silver, and moreover threatening to make War on him, if he refus'd. He being either terrify'd with Threats, or gain'd with Gifts comply'd with his Request, and promis'd either to kill, or to deliver up Edwin to the Embassadors. This being observ'd by a most truly Friend of his, he went into his Chamber, where he was going to Bed; for it was the first Hour of the Night, and calling him out, discover'd what the King had promis'd to do with him, adding, If therefore you think fit, I will this very Hour conduct you out of this Province, and lead you to a Place, where neither Redwald nor Ethel-
Chap. XII. of the English Nation. '151

avid shall ever find you. He answer'd, I thank you for your good Will, yet I cannot do what you propose, that is, to be myself guilty of breaking the Compact I have made with so great a King, when he has done me no Hurt, nor yet offer'd any Injury; but, on the contrary, if I must die, let it rather be by his Hand than by a meaner Person. For whether shall I now fly, who have for so many Years been a Vagabond through all the Provinces of Britain, to escape the Hands of my Enemies. His Friend being gone, Edwin remain'd without alone, and sitting with an heavy Heart before the Palace, began to be overwhelm'd with many Thoughts, not knowing what to do, or which Way to turn himself. And having long silently labour'd in Mind with inward Anguish, he, on a sudden, in the dead of the Night, saw an unknown Person, both as to his Face and Habit, drawing near to him, at which unexpected Sight of a Stranger, he was not a little frighted. But he coming close up saluted him, and ask'd, Why he sat there alone, and melancholy on a Stone at that Time, when all others took their rest, and were fast asleep? Edwin, in his turn ask'd, What it was to him, whether he spent the Night within Doors or abroad? Who answering, said Do not think that I am ignorant of the Cause of your Grief, you watching, and sitting without alone. For I certainly know who you are, and why you grieve, and the Evils you fear will fall upon you. But tell me, what Reward you will give the Man, that shall deliver you out of this Anguish, and persuade Redwald neither to do you any Harm himself, nor to deliver you up to be murder'd by your Enemies? He answering, That he would give that Person...
The Ecclesiastical History. Book II.

all that he was able for so singular a favour. The other farther added, What if I also assure you, that you shall overcome your enemies, and be such a king as to surpass in power, not only all your own progenitors, but even all that have reigned before you of the English nation? Edwin being encouraged by these questions, did not hesitate to promise, that he would make suitable returns to him that should so highly oblige him. Then said the other again, But if he who truly foretelt so much good as is to befall you, can also give you better advice for your life and salvation, than any of your progenitors or kindred ever heard of, do you consent to submit to him, and to follow his wholesome counsel? Edwin did not stick immediately to promise, he would in all things follow his directions, who delivering him from so many calamities, should raise him to a throne. Having receiv'd this answer, the person that talked to him laid his hand on his head, saying, When this sign shall be given you, remember this time, and the discourse that has pass'd between us, and do not delay the performance of what you now promise. This said, he immediately vanish'd, as is reported, that he might understand, it was not a man, but a spirit that had appeared to him. The royal youth still sitting there alone, glad of the comfort he had receiv'd; but seriously considering who he was, or whence he came, that had so talked to him; his abovemention'd friend came to him, and saluting him with a pleasant countenance, Rise, said he, go in, and laying aside all anxiety of mind, compose yourself to sleep; for the king's resolution is alter'd, and he design to do you no harm, but rather to perform the promise.
Chap. XII. of the English Nation.

wife he has made you: For when he had in pri- 

vate acquainted the Queen with his Intention, I 
told you of before, she dissuaded him from it, decla- 
ring it was unworthy of so great a King, to sell 
his good Friend in such Distress for Gold, and 
to sacrifice his Honour which is more valuable than 
all other Ornaments, to the Lucre of Many. In 
short, the King did as he was advis'd, and 
not only refus'd to deliver up the banish'd 
Man to his Enemy's Messengers, but assist'd 
him to recover his Kingdom. For as soon as 
the Embassadors were return'd home, he rais'd 
a mighty Army to make War on Ethelfrid; 
who meeting him with much inferior Forces, 
for he had not given Time to gather all his 
Power, was slain on the Borders of the Na- 
ton of the Mercians, on the East side of the 
River, that is call'd a Idle. In this Battle, 
Redwald's Son, call'd Reguheri, was kill'd; and 
thus Edwin, pursuant to the Oracle he had re- 
ceiv'd, not only escaf'd the Danger of his E-
nemy King, but he being slain, succeeded him 
in the Throne. King Edwin therefore delaying 
to receive the Word of God upon the Preaching 
of Paulinus, and using for some Time, as has 
been said, to sit several Hours alone, and seri- 
sously to ponder with himself what he was to 
do, and what Religion he was to follow; the 
Man of God coming into him, laid his Right 
Hand on his Head, and ask'd, Whether he knew 
that Sign. The King offering in a trembling 

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* A small River rising in Sherwood Forrest, so call'd, which gives Name to a Village where this Battle was fought, call'd Idleton, in Nottinghamshire.
Condition to fall down at his Feet, he rais'd him up; and in a familiar Manner said to him, Behold, by the Help of God you have escap'd the Hands of the Enemies you fear'd. Behold you have of his Gift obtained the Kingdom you desir'd. Take heed that you do not delay that which you promised to perform, embracing his Faith, and keeping his Precepts; who delivering you from Temporal Adversity, has rais'd you to the Honour of a Temporal Kingdom; and if, from this Time forward, you shall be obedient to his Will, which through me he signifieth to you, he will not only deliver you from the everlasting Torments of the Wicked, but also make you Partaker with him of his Eternal Kingdom in Heaven.

CHAP. XIII.

Of the Council he held with his prime Men about embracing the Faith of Christ, and how his High Priest profan'd his Altars.

The King hearing these Words, answer'd, That he would, and was oblig'd to receive the Faith which he taught; but said, he would confer about it with his principal Friends and Counsellors, to the end that if they also would be of his Opinion, they might all together be cleans'd in Christ the Fountain of Life. Publius, consenting, he did as he had said; for holding a Council with the wise Men,
Men, he asked of every one in particular, what he thought of that, till then unheard of, Doctrine, and the new Worship of the Deity that was preach'd? To which the chief of his own Priests, Cofit, immediately answer'd, 'Do thou, King, consider what this is that is now preach'd to us; for I verily declare to you what I have learnt, that the Religion we have hitherto professed has no Virtue in it: For none of your People has apply'd himself more diligently to the Worship of our Gods than I; and yet there are many who receive greater Favours from you, and are more preferred than I, and are more prosperous in all their Undertakings. Now if the Gods were good for any thing, they would rather forward me, who have been more careful to serve them. It remains therefore, that if upon Examination you find that those new Doctrines which are now preach'd to us, are better and more efficacious, we immediately admit of them, without any delay. Another of the King's chief Men approving of his Words and Exhortations, presently added: The present Life of Man, O King, seems to me, in comparison of that Time, which is. unknown to us, like to a Sparrow swiftly flying through the Room, well warm'd with the Fire made in the midst of it, wherein you sit at Supper in the Winter, with Commanders and Ministers, whilst the Storms of Rain and Snow prevail abroad; the Sparrow, I say, flying in at one Door, and immediately out at another, whilst he is within is not affected with the Winter Storm; but after an extraordinary short Space of fair Weather, he immediately vanishes out of your sight, returning: from one Winter to another. So this Life of Man appears for a short Space, but of what went before, or what is to follow, we are utterly
terly ignorant. If therefore this new Doctrine contains something more certain, it seems justly to deserve to be follow'd. Such like Discourses the other Elders and King's Counsellors, by divine Inspiration, advanc'd. But Cois, added, that he would willingly and more attentively hear Paulinus discourse concerning the God he preach'd; which he having by the King's Command perform'd, Cois, hearing his Words, cry'd out, I have long since been sensible that there was nothing in that which we worshipp'd; because the more diligently I sought after Truth in that Worship, the less I found. But now I freely confess, that such Truth evidently appears in this preaching, as can confer on us the Gifts of Life, of Salvation, and of eternal Bliss. For which reason I advise, O King, that we instantly abjure and set Fire to those Temples and Altars which we have consecrated without reaping any Benefit. In short, the King publickly gave his Licence to Paulinus to preach the Gospel, and renouncing Idolatry, declar'd that he receiv'd the Faith of Christ: And enquiring of that High Priest of his Worship, who ought first to profane the Altars and Temples of their Idols, with the Enclosures that were about them, he answer'd, I; for who can more properly than myself destroy those things that I worshipp'd through Ignorance, for an Example to all others, through the Wisdom given me by the true God. Then immediately laying aside the vain Superstition, he desir'd the King to furnish him with Arms and a Stone Horse, and mounting the same, he set out to destroy the Idols; for it was not lawful before for the High Priest, either to carry Arms, or to ride on any but a Mare. Having there-
therefore girt a Sword about him, with a Spear in his Hand, he mounted the King’s Stone-Horse and proceeded to the Idols. The Multitude beholding it, concluded he had been distracted; but he lost no Time, for as soon as he drew near the Temple he profan’d the same, casting the Spear he held into it; and rejoicing much in the Knowledge of the Worship of the true God, he commanded his Companions to destroy and set Fire to the Temple, with all its Inclosures. That former Place of Idols is still shown, not far from York, to the Eastward, beyond the River Derwent, and is now call’d Godmundingham, where the High Priest, by the Inspiration of the true God, polluted and destroy’d the Altars which he had himself consecrated.

a Godmanham in Yorkshire, still retaining the Name, i.e. a Receptacle for Gods, and near it is a Place call’d Wigton, i.e. a Place of Idols. Cambd, Britan.

CHAP. XIV.

How King Edwin and his Nation became Christians, and where Paulinus baptiz’d them.

King Edwin therefore, with all the Nobility of the Nation, and abundance of the common Sort, receiv’d the Faith, and the washing of Holy Regeneration, in the eleventh Year of his Reign, which is the Year of the Incar-
Incarnation of our Lord, 627, and about 186 after the coming of the English into Britain. He was baptiz'd at York, on the Holy Day at Easter, being the Day before the Ides of April, in the Church of St. Peter the Apostle, which he himself had built there of Timber, whilst he was Catechizing and Instructing in order to receive Baptism. In that City also he appointed the See of the Bishoprick of his Instructor and Bishop, Paulinus. But as soon as he was baptiz'd, he took care, by the Direction of the same Paulinus, to build in the same Place a larger and nobler Church of Stone, in the midst whereof that same Oratory which he had first erected should be enclos'd. Having therefore laid the Foundation, he began to build the Church Square, encompassing the former Oratory. But before the Wall was rais'd to the height, the King being wickedly slain, left that Work to be finish'd by Oswald his Successor. Paulinus, for six Years forward, from that Time, that is, till the end of the Reign of that King, by his Consent and Favour, preach'd the Word of God in that Country, And all that were preordain'd to eternal Life believ'd and were baptiz'd. Among whom were Offrid and Eadfrid, King Edwin's Sons, who were both born to him, whilst he was in Banishment, of Quenburga, the Daughter of Cearl, King of the Mercians. Afterwards other Children of his by Queen Ethelburga were baptiz'd, viz. Ethilun and his Daughter Etheldrith, and Wulfreda, another Son, the first of which were snatch'd out of this Life, being still in their white Garments, and bury'd in the Church at York. Offrid, the Son of Offrid, was also baptiz'd, and many more Noble
and Royal Persons: So great was then the Fervor of the Faith, as is reported; and the Desire of the saving. Later, among the Nation of the Northumbrians, that Paulinus at a certain time coming with the King and Queen to the Regal Country Seat, which is called Adgebrem, stayed there with them thirty six Days, being taken up with the Employment of Carechizing and Baptizing; during which Days, from Morning till Night he did nothing else but instruct the People, resorting from all Villages and Places, in Christ’s saving Word; and when instructed, washed them with the Water of Remission, in the River called Glen, which is close by. This Town under the following Kings was abandoned, and another was built instead of it, at the Place called Melmin.

These Things happened in the Province of the Bernicians, but in that of the Deiri; where he was wont often to be with the King, he baptized in the River Swale, which runs by the Village called Cataract; for as yet Oratories, or Fonts could not be made in that Infancy of the Church. But he built a Church in the

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b Now Yeverin in Glendale, a Valley in Northumberland, so called from the little River Glen running through it.

c A Part of the River Swale.
d Melford in Northumberland.
e An ancient City, called by Antoninus, Cataracton, Mr. Camden conceives from a Fall of Waters of the Swale, which dashes among Rocks near it; it is now a despicable small Village, still retaining the Name of Cattarick and Cattarickbridge, and showing us Marks of its Antiquity and former Grandeur, the Roman Way, Coins, Bases of Pillars, and Ruins of Castles.
the Plain of Don, the which afterwards the Pagans, by whom King Edwin was slain, burnt, together with all the Town. Instead whereof the latter Kings built themselves a Country Seat in the Country call’d & Loidis. But the Altar escaped the Fire, because it was made of Stone, and is still preserv’d in the Monastery of the most Reverend Abbat and Priest, Thrythwulf, which is in h Elmete Wood.

Or Cambodunum, a ruin’d City near Almondbury in Yorkshire, where Paulinus, says Cambden, built this Church in Honour of St. Alban, whence it was call’d Almansbury. King Aelfred in his Version calls it Donaleoa-Donafeld, which the ingenious Dr. Gale thinks, be Tanfield near Rippon. Cambden is of Opinion, that the Stones are even to this Day colour’d with the Fire when this Place was burnt, which Bishop Gibson disproves, but confirms the Violence of the Fire, by asserting that Lumps of Cinders are dug up, where even the Earth seems to be melted in the Melt.

That Part of the County of Yorkshire, where Leeds now stands, not the City itself, which was not built till after the Destruction of Campodunum; the Province is in the Saxon call’d Loye.

Not only a large Forest, but a great Part of Yorkshire, call’d so from the Grove of Elms. In which Dr. Smith thinks Berwick included, and it’s not unlikely, that this is the Monastery where Pope Anneas Sylvius was entertain’d when Legate here, of which he has given such a pleasant Description.
CHAP. XV.

How the Province of the East-Angles receiv'd the Faith of Christ.

EDWIN was so zealous for the Worship of Truth, that he likewise persuaded Eorpwald, King of the East-Saxons, and Son to Redwald, to abandon the Superstitions of Idols, and with his whole Province to receive the Faith and Sacraments of Christ. And indeed his Father Redwald had long before been admitted to the Sacrament of the Christian Faith in Kent, but in vain; for returning home, he was seduced by his Wife and certain perverse Teachers, and turned away from the Sincerity of the Faith; and thus his latter Part was worse than the former; so that like the ancient Samaritans, he seem'd to serve Christ, and at the same Time the Gods, whom he had serv'd before; and in the same Temple, he had an Altar to sacrifice to Christ, and another small one to offer Victims to the Devils; the which Temple, Aldulf, King of that same Province, who liv'd in our Time, testifies had stood till his Days, and that he had seen it when he was a Boy. The aforesaid King Redwald was noble by Birth, tho' ignoble in his Actions, being the Son of Tytli, whose Father was Vuffa, from whom the Kings of the East-Angles are call'd Viffsing. But Eorpwald was, not long after he had embrac'd
brac'd the Christian Faith, slain by one Rich-
bercht, a Gentil; and from that Time the Pro-
vince was under Error for three Years, till 
Sigbercht, Brother to the same Eorpwald, re-
ceived the Crown, a most Christian and Learn-
ed Man, who being banish'd in France, during 
his Brother's Life, was admitted to the Sacra-
ments of the Faith, whereof he made it his 
Business to cause all his Province to partake, 
as soon as he was advance'd to the Throne. 
His endeavours were much favour'd by the 
Bishop Felix, who coming to Honorius, the 
Archbishop, from the Parts of Burgundy, where 
he had been born and ordain'd, and having 
told him what he desir'd, he sent him to preach 
the Word of Life to the aforesaid Nation of 
the Angles. Nor were his good Wishes in vain; 
for the pious Husbandman reap'd much Fruit 
there of believing People, delivering all that 
Province, answerably to the Signification 
of his Name, from long Iniquity and Infelicity, 
and bringing it to the Faith and Works of 
Righteousness, and the Gifts of perpetual Fe-
licity. He had the See of his Bishoprick ap-
pointed in the City a Domnec, and having 
prefided over the same Province with Pontifi-
cal Government seventeen Years, he ended his 
Days there in Peace.

a Domnec and Domnec, in the Saxon Annals, Domnec, 
and in King Alfred, Domnec-cærex, now Dun-
wich in Suffolk. This see Bisus, the fourth from Felix, 
divided into two Parts, being old, and unable to manage a 
large a Province, one he placed at the little Village, call'd 
North-Elm-ham, and the other here; it was afterward un-
nited in 955, and removed by Erfalbus, the 22d Bishop to 
Thetford, and by Losing, the 24th Bishop to Norwich.
Chap. XVI. of the English Nation. 163

Chap. XVI.

How Paulinus preach'd in the Province of Lindsey, and of the Reign of Edwin.

PAULINUS also preach'd the Word to the Province of a Lindsey, which is the first on the South side of the River Humber, stretching out as far as the Sea; and first converted the Governor of the City of Lincoln, with his Family to our Lord. In which City he likewise built a b Stone Church, of notable Workmanship; the Roof whereof being either fallen through Age, or thrown down by Enemies, the Walls are still to be seen standing, and every Year some miraculous Cures are generally wrought in that same Place, for the Benefit of those who seek the same Faith. In that Church, Justus departing to Christ, Paulinus consecrated Heorix's Bishop in his stead, as shall be hereafter mention'd in its Place. A certain Abbot and Priest of singular Veracity, whose Name was Dedo, in relation to

a This is by Camden computed to be the third Part of Lincolnshire.

b A Monastery in Lincolnshire, whose wild Walls stand near the River Witham in that County, it was burnt down by the Danes, and afterwards rebuilt by Gilbert, a Walter de Gaunt, Earl of Lincoln, as Camden notes; but it should seem a different Place by the Monachism from Bradney, which Gaunt repair'd, for he granteth this latter, the Church and Lordship of Parraney. Mon. Aug. p. 143.
to the Faith of this Province, told me, that one of the eldest Persons had inform'd him, that he himself had been baptiz'd at Noon Day by the Bishop Paulinus, in the Presence of King Edwin, with a great Number of the People in the River Trent, near the City, which in the English Tongue is call'd c Tiowulfingacestir; and he was also wont to describe the Person of the same Paulinus, that he was tall of Stature, a little stooping, his Hair black, his Vifage meagre, his Nose slender and hook'd, his Aspect both venerable and awful. He had also with him in the Ministry, James, the Deacon, a Man industrious and noble in Christ, and in the Church; who liv'd even to our Days. It is reported, that there was then such perfect Peace in Britain, wherefore the Dominion of King Edwin had extended, that, as is now proverbially said, if a Woman, with her new born Babe would walk throughout the Island, from Sea to Sea, she might safely do it without receiving any harm. That King took such care of the good of his Nation, that in several Places, where he had seen clear Springs near the High-ways, he there caus'd Stakes to be fix'd, with Brafs Dishes hanging at them, for the Conveniency of Travellers; nor durst any Man touch them to other intent, than the use they were design'd for, through the dread they had of him, or would offer to do it for the Affection he bore him. His Authority was so great throughout his Dominions, that the

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c Said by Mr. Camden to be Southwell in Nottinghamshire, in which Church History is related this Baptism of Paulinus, who is likewise said to have built that Church.
the Banners were not only born before him in the Fight; but even in Time of Peace, when he rode about his Cities, Towns or Provinces, with his Officers, the Standard-Bearer was wont to go before him. As also when he walk’d along the Streets, that sort of Banner, which the Romans call *Tufa*, and the English, *Thunf*, was in like manner born before him.

*a* A Sign in a Banner, of which were several sorts, as Eagles, Dragons, &c.

**CHAP. XVII.**

*How Edwin receiv’d Letters of Exhortation from Pope Honorius, who also sent Paulinus the Pall.*

At that Time Honorius, Successor to Boniface, was Prelate of the Apostolical See, who, when he understood, that the Nation of the Northumbrians, with their King, had been, by the Preaching of Paulinus, converted to the Faith and Confession of Christ, sent the Pall to the said Paulinus, and with it Exhortatory Letters to King Edwin, exciting him with Fatherly Charity, always to persist and endeavour to advance in the Faith of the Truth, which they had receiv’d. The Contents of which Letter were as follows.
To the most excellent Lord and most noble Son, Edwin, King of the Angles, Bishop Honorius, Servant of the Servants of God, greeting. The Integrity of your Christianity, in relation to the Worship of your Creator, is so much inflamed with the Fire of Faith, that it shines out far and near, and being reported throughout the World, brings forth plentiful Fruits of your Labours. For so you know yourselves to be Kings, whilst being made acquainted with your King and Creator by Orthodox Preaching, you believe God in worshipping him, and as far as human Condition is able, pay him the sincere Devotion of your Mind. For what else are we able to offer to our God, but in endeavouring to worship, and to pay him our Vows, persisting in good Actions, and confessing him the Creator of Mankind? And therefore, most excellent Son, we exhort you with such Fatherly Charity as is requisite, that you with a careful Intention, and constant Prayers, every way labour to preserve this Gift, that the Divine Mercy has vouchsafed to call you to his Grace; to the end, that he, who has been pleased to bring you to the Knowledge of his Name, delivered from all Errors, may likewise prepare you the Mansions of the Heavenly Country. Employing yourselves therefore in reading of Gregory, your Preacher, my Lord, of Apostolical Memory, represent before yourself the Tenderness of his Doctrine, which he willingly employed for the sake of your Souls; that his Prayers may increase your Kingdom and People, and present you blameless before Almighty God. We with a most willing Mind prepare immediately to grant these Things which you haply should be by us ordained for your Priests, the which we do on account of the Sin-city of your Faith, which has been often lamented.
made known to us by the Bearers of these Presents. We have sent two Palls to the two Metropolitans, that is, Honorius and Paulinus; to the intent, that when either of them shall be call'd out of this World to his Creator, the other may substitute another Bishop in his Place, by this Authority of ours; the which we are excided to grant, as well in regard to your charitable Affection, as of the Distance of such large Provinces, as are known to lie between us and you; that we may in all Things afford our Concurrence to your Devotion, according to your Desires. The Heavenly Grace preserve your Excellency in Safety.

CHAP. XVIII.

How Honorius, who succeeded Justus in the Bishoprick of the Church of Canterbury, receiv'd the Pall and Letters from Pope Honorius.

In the mean Time Archbishop Justus was taken up to the Heavenly Kingdom, on the fourth Day of the Ides of November, and Honorius was elected to the See in his stead; who came to Paulinus to be ordain'd, and he meeting him at Lincoln, he was consecrated the fifth Prelate of the Church of Canterbury

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a The Disputes are various about the Time of this Prelate's Death, Rede is silent as to the Year. Others say 532. The Writer of the Saxon Annals places it 627. Ra. de Dict. S63, and Dr. Smith, 732.
from Augustin. To him also the aforesaid Pope Honorius sent the Pall, and a Letter, wherein he ordains the same that he had before estab-
lish'd in his Epistle to King Edwin, viz. that when either the Bishops of Canterbury or of
York, shall depart this Life, the Survivor of the
same Degree shall have Power of ordaining a
Priest in the room of him that is departed;
lest it should be necessary always to be at the
Trouble to travel as far as the City of Rome,
at so great a Distance by Sea and Land, to
ordain an Archbishop. The which Letter we
have also thought fit to insert in this our
History.

To his most beloved Brother, Honorius, Ho-
norius. Among the many good Gifts, which the
Mercy of our Redeemer is pleas'd to bestow on his
Servants, the Piety of his Munificence graciously
confers the same, as often as through Brotherly
Affection it by a sort of Contemplation represents
to them alternatively the unanimous Love, for the
which we continually return Thanks to his Ma-
Jesty; and we humbly beseech him, that he will ever
in all Stability confirm your dear self, labouring in
preaching the Gospel, and bringing forth Fruit,
and following the Rule of your Master and Head,
St. Gregory; and that for the Advancement of
his Church, he may by your means add farther
Encouragement to the end, that your Acquisition, and
that of your Predecessors, which sprouts up from
the first beginning by our Lord Gregory, growing
strong, may be further extended by Faith and Works
in the Fear of God and Charity; that so the Pror-
nises of the Word of God may hereafter be referred
to you; and that this Voice may call you away to
the everlasting rejoicing. Come unto me all ye that labour, and are heavy laden, and I will give you rest. And again, Well done thou good and faithful Servant; thou hast been faithful over a few Things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord. And we, most beloved Brothers, offering you these Words for the sake of the eternal Charity of Exhortation, do not cease to grant those Things which we again perceive may be agreeable for the Privileges of your Churches, and as well pursuant to your Request, as to that of the Kings our Sons, do by these Presents, in the Name of St. Peter, Prince of the Apostles, grant you Authority, that when the Divine Grace shall command one of you to be call’d to him, the Survivor shall ordain a Bishop in the room of him that is deceas’d. To which effect also, we have sent a Pall to each of you, for celebrating of the said Ordination; that by the Authority of our Precept, you make an Ordination acceptable to God; because the long Distance of Sea and Land that lies between us and you, has oblig’d us to condescend to grant you this, that no Loss may happen to your Church any way, on account of any Pretence whatsoever, but rather the Devotion of the People committed to you, be more fully propagated. God preserve you in Safety, most dear Brother. Given the third Day of the Ides of June, in the Reign of our most pious Emperors, Heraclius the 24th Year of it, the 23d of his Proconsulship, and the 3d of his Consulship; as also Heraclius the most fortunate Caesar, that is, his Son, in the 3d Year, the 7th Indiction, that is, in the Year of the Incarnation of our Lord, 634.

C H A P.
CHAPTER XIX.

How the aforesaid Honorius first, and afterwards John writ Letters to the Nation of the Scots, concerning the Observation of Easter, and the Pelagian Heresy.

The same Pope Honorius also writ to the Nation of the Scots, whom he had found to err in the Observation of Holy Easter, as has been shown above, earnestly exhorting, that they would not think their own small Number, placed in the utmost Borders of the Earth, wiser than all the ancient and modern Churches of Christ, throughout the World; and not to celebrate a different Easter, contrary to the Paschal Calculation, and the Synodal Decrees of all the Bishops upon Earth. Likewise John, who succeeded Severinus, Successor to the same Honorius, being yet but Pope elect, sent Letters to them of great Authority and Erudition, for correcting of the same Error; evidently showing, that Easter-Sunday is to be found from the 15th Moon to the 21st, the which was proved in the Council of Nice. He also in the same Epistle admonished them to be careful to crush the Pelagian Heresy, which he had been informed was reviving among them. The beginning of that Epistle was thus.
Chap. XIX. of the English Nation.

To the most beloved and most holy Tomianus, Columbanus, Cronanus, Dimanus, and Baithanus, Bishops; Cronanus, Hermannus, Laufranus, Scelleanus and Segianus, Priests. Saranus and the rest of the Scotch Doctors, or Abbats, Hilarius, the Archpriest, and John, the Deacon, Keeper of the Place of the Holy Apostolical See, and Elect in the Name of God. Item, John, Secretary and Keeper of the Place of the Holy Apostolical See, and John, the Servant of God, Counsellor of the same Apostolical See. The Writings which were brought by the Bearers to Pope Severinus, of holy Memory, he departing this Life, were left without an Answer to the Things contained in them. The same being open'd, left such intricate Questions should remain unresolved, we found that some of your Province, endeavouring to revive a new Heresy out of an old one, contrary to the Orthodox Faith, do through Ignorance reject our Easter, when Christ was sacrifi'd; and intend to keep the same on the 14th Morn with the Hebrews. By which beginning of the Epistle it evidently appears, that this Heresy was sprung among them of very late Times, and that not all their whole Nation, but only some of them were fallen into the same. After having laid down the manner of keeping Easter, they add thus concerning the Pelagians in the same Epistle. And we have also understood, that the Poison of the Pelagian Heresy again springs up among you, we therefore exhort you, that you put from your Thoughts all such venomous Superstitions Wickedness. For you cannot be ignorant how that execrable Heresy has been condemned; for it has not only been abolisht for 200 Years past, but it is also daily by us busy'd in perpetual Annoyance;
The Ecclesiastical History Book II.

... thema; and we exhort you, that you do not take up the Abes of those, whose Weapons you know are burnt. For who will not detest their insolent and impious Proposition, who say, That Man can live without Sin of his own free Will, and not through God's Grace. And in the first Place it is the Folly of Blasphemy to say, that Man is without Sin, which none can be, but only the Mediator of God and Man, the Man Christ Jesus, who was conceived and born without Sin; for all other Men being born in Original Sin, are known to bear the Testimony of Adam's Prevarication, even whilst they are without actual Sin, according to the Saying of the Prophet, For behold I was shapen in Iniquity; and in Sin did my Mother conceive me.

CHAP. XX.

How Edwin being slain Paulinus returning into Kent, had the Bishoprick of Rochester confer'd on him.

Edw'In having reign'd most gloriously 17 Years over the Nations of both the English and the Britons, six whereof, as has been said, he also serv'd the Kingdom of Christ. Cadwal King of the Britons rebell'd against him, being supported by Penda, a most warlike Man of the Royal Race of the Meriones, and who from that Time govern'd the Kingdom of that Nation 22 Years, with...
various Successes: A great Battle being fought in the Plain that is called Hethfeld, Edwin was killed, on the 4th Day of the Ides of October, in the Year of our Lord's Incarnation 633, being then 47 Years of Age, and all his Army was slain or dispersed. In the same Battle also, before him, fell Offrid, one of his Sons, a warlike Youth; Eanfrid, another of them, being compell'd by Necessity, went over to King Penda, and was by him afterwards, in the Reign of Oswald, slain, contrary to his Oath. At which Time a great Slaughter was made in the Church or Nation of the Northumbrians, and the more, for that one of the Commanders, by whom it was made, was a Pagan, and the other, being a Barbarian, was more cruel than the Pagan; for Penda, with all the Nation of the Mercians, being an Idolater, was a stranger to the Name of Christ; but Caedwal, tho' he bore the Name and profess'd himself a Christian, was so barbarous in his Inclination and Behaviour, that he neither spair'd the Female Sex, nor the innocent Age of Children, but with savage Cruelty put them to tormenting Deaths, ravaging all their Country for a long Time, and resolvling to cut off all the Race of the English within the Borders of Britain. Nor did he pay any respect to the Christian Religion which had newly taken Root among them; it being to this Day the Custom of the Britons,

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1 In the Saxon Annals, Hæ-yeleæ, now Hathfield- leas in Yorkshire.
2 In the Saxon Annals, 20 Id. October, and in Flar. die sdmum Octobris. His Death was in the Martyred celebrated on the 4th of December.
not to have any regard to the Faith and Religion of the English, nor to correspond with them any more than with Pagans. King Edwin's Head was brought to York, and afterwards into the Church of St. Peter the Apostle, which he begun, but his Successor Oswald finished, as has been said before. It was deposited in the Porch of St. Gregory, Pope, from whose Disciples he had receiv'd the Word of Life. The Affairs of the Northumbrians being in Confusion, by reason of this Disaster, no Safety appearing anywhere, but in Flight, Paulinus taking along with him Queen Ethelburga, whom he had before brought thither, return'd into Kent by Sea, and was very honourably receiv'd by the Archbishop Honorius, and King Eadbald. He came thither under the Conduct of Bassin, a most valiant Soldier of King Edwin, having with him Eansleda, the Daughter and Vulfrean, the Son of Edwin, as also Idi, the Son of Offrid, his Son, whom afterwards the Mother, for Fear of Eadbald and Oswald, sent over into France to be bred up by that King, who was her Friend; and there they both dy'd in their Infancy, and were bury'd in the Church, with the Honour due either to Royal Children, or to Innocents of Christ. He also brought with him many rich Goods of King Edwin, among which was a large Gold Cross, and a gold Chalice, dedicated to the Use of the Altar, which are still prefer'd, and shown in the Church of Canterbury.

At that Time the Church of Rochester had no Bishop, by reason that Romannus, the Prelate thereof, being faint to Pope Honorius by the Arch-
Archbishop Justus, as his Legate, had been cast away in the Italian Sea; and thereupon, Paulinus, at the Request of Archbishop Honorius, and King Eadbald, took upon him the Charge of the same, and held it till such Time as he departed to Heaven, with the glorious Fruits of his Labours; and dying in that Church, left there the Pall which he had received from the Pope of Rome. He had left behind him in his Church at York, James, the Deacon, an Ecclesiastical and Holy Man, who continuing long after in that Church, by teaching and baptizing, rescued much Prey from the Power of the old Enemy of Mankind; from whom the Village, where he mostly resided, near Catarrath, (or Cetrebham,) has its Name to this Day. He being extraordinary skilful in singing, when the Province was afterwards restored to Peace, and the Number of the Faithful increased, began to teach many the Church Song, according to the Custom of the Romans, or of the Cimitarians. And being old and full of Days, as the Scripture says, he follow'd the Way of his Forefathers.

* Now call'd Akeburg.*

The End of the Second Book.
THE
Ecclesiastical History
OF THE
English Nation.

BOOK III.

CHAP. I.

How King Edwin's next Successors left both the Faith of their Nation and the Kingdom; but the most Christian King Oswald retriev'd both.

EDWIN being slain in Battle, the Kingdom of the Deiri, of which Province his Family was, and where he first began to reign, devolv'd next to Osric, the Son of his Unkle Elfric, who through the Preaching of Paulinus, had also receiv'd the Faith. But the King-
dom of the Bernicians, for into these two provinces the Nation of the Northumbrians was formerly divided, was posse'sd by Eanfrid, the Son of Edelfrid, who deriv'd his Original from that Province, and the Royal Race thereof. For all the Time that Edwin reign'd, the Sons of the aforesaid Edelfrid, who had reign'd before him, with many of the Nobility, liv'd in Banishment among the Scots or Picts; and where there catechiz'd according to the Doctrine of the Scots, and receiv'd the Grace of Baptism. They returning home upon the Death of the King, their Enemy, Eanfrid, the Eldest of them, abovemention'd, became King of the Bernicians. Both those Kings, as soon as they obtain'd the Government of their Earthly Kingdoms, renounce'd and lost the Faith of the Heavenly Kingdom; and again deliver'd themselves up to be desir'd, and cast away by the former Filth of their Idols. But presently after, the wicked King of the Britons, Ceadwal, flew them both, through the rightful Vengeance of Heaven, tho' the Act was base in him. First of all, the very next Summer, by whom being believ'd in a strong Town, sallying out on a sudden with all his Forces, by Surprize, he destroy'd him and all his Army. Then having, for the Space of a Year, not reign'd like a victorious King over the Provinces of the Northumbrians, but ravag'd, and in a bloody manner destroy'd them like an inhuman Tyrant, he at

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*The Kingdom of the Northumbrians was divided into two Provinces, Deira and Bernicia. Deira reach'd from the Humber to the Tees; the other from the Tees to the Tweed.*
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length brought to the same End Eanfrid, who
unadvisedly came to him with only twelve
chosen Soldiers, to sue for Peace. To this
Day that Year is look'd upon as unhappy, and
hateful to all good Men; as well on account
of the Apostacy of the English Kings, who had
renounced the Faith, as of the outrageous Ty-
ranny of the British King. Hence it has been
agreed by all Men, that treat of the Time of
the Reigns of Kings, to abolish the Memory
of those perfidious Persons, and to assign that
Year to the Reign of the following King Os-
wald, a Man belov'd by God. He advancing
after the Death of his Brother Eanfrid, with a
small Army, but strengthened with the Faith of
Christ, the abominable Commander of the
Britons was slain with numerous Forces, which
he boasted nothing could withstand, at a Place
in the English Tongue, call'd Denises-burn, that is, Denises-Brook.

Mr. Camden calls it Devils-burn, by what Authority
is uncertain. The Latin Copies of Bede have it Denises-
burna, and King Æfrid's Saxon Paraphrase, Denisa-
bunna and Denise-bunna. Camden says it was
call'd in old Books Devilston, and now Dilton, a Seat of
the Ratcliffs in Cumberland, and gave the Title of Ratcli-
the late unhappy Earl of Derwentwater.
Chap. II. of the English Nation.

CHAP. II.

How among innumerable other miraculous Cures wrought by the Cross, which King Oswald, being ready to engage against the Barbarians, erected, a certain Touch had his lame Arm heal'd.

The Place is shown to this Day, and and held in much Veneration, where Oswald being about to engage, erected the Sign a of the Holy Cross, and on his Knees pray'd to God, that he would assist his Worshipers in their great Distress. It is farther reported, that the Cross being made in haste, and the Hole dug in which it was to be fix'd, he being full of Faith, laid hold on and held it with both his Hands, till it was set fast by throwing in the Earth; and this done, raising his Voice, he cry'd to his Army, Let us all kneel, and jointly beseech the True and Living God Almighty, in his Mercy, to defend us from the haughty and fierce Enemy; for he knows, that we have undertaken a just War for the Safety of our Nation. All did as he had commanded, and

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a In the Archives of Durham are many Charters with the ancient Seal of St. Cuthbert annex'd, in which is the Head of St. Oswald, on one side, and his Cross on the reverse, as Dr. Smith observes, who has given us the Impression.
accordingly advancing towards the Enemy with the first dawn of the Day, they obtain'd the Victory, suitable to the Merit of their Faith. In that Place of Prayer very many miraculous Cures are known to have been perform'd, as a Token and Memorial of the King's Faith; for even to this Day, many are wont to cut off small Chips of the Wood of the Holy Cross, the which being put into Water, Men or Cattle drinking of, or sprinkled with that Water, are immediately restor'd to Health. That Place in the English Tongue is call'd, b Heofonfeld, which signifieth, The Heavenly Field, which Name, it formerly receiv'd as a certain Presage of what was afterwards to happen, denoting, that there the Heavenly Trophy would be erected, the Heavenly Victory begun, and Heavenly Miracles be wrought to this Day. The same Place is near the Wall, with which the Romans formerly enclos'd the Island from Sea to Sea, to restrain the Fury of the barbarous Nations; as has been said before. In which Place, the Brothers of the Church of Hagulsstad, which is not far from thence, repairing thither Yearly, on the Day before the

b In the Saxon Paraphrase heofonfeld, in Camden, hea-enel, or Heavenfield, now Haledon, or Holydown in Northumberland. This Battle Malmbury lay, was fought against Penda, King of the Mercians, who was at that Time General of Cadwallin's Forces. Mr. Camden (as Bishop Gibbon observes,) has plac'd the Battle of Ofwald at Heafeufelth, where, as Bede only mentions the crossing the Cross there; for the Battle was at Dehisburn. As this Heafeufelth was built a Chapel dedicated to St. Ofwald
the same King Oswald was afterwards slain, to watch there for the Health of his Soul, and having sung many Psalms, to offer for him in the Morning the Sacrifice of the Holy Oblation. And that good Custom increasing, they have lately built and consecrated a Church there, making that a more sacred and more honourable Place; and this with good Reason, for it appears, that there was no Sign of the Christian Faith, no Church, no Altar erected throughout all the Nation of the Bernicians, before that new Commander of the Army, being prompted by the Devotion of his Faith, set up that same, as he was going to give Battle to his most barbarous Enemy.

Nor is it from our Purpose to relate one of the many Miracles that have been wrought at this Cross. One of the Brothers of the same Church of Hagulstad, whose Name is Bothelm, and who is still living, a few Years since, walking carelessly on the Ice at Night, falling on a sudden, broke his Arm, and felt a most raging Pain in the broken Part, so that he could not lift up that Arm to his Mouth for the Violence of the Anguish. He one Morning hearing that one of the Brothers design'd to go to the Place of that Holy Cross, desir'd him, at his Return, to bring him some bit of that venerable Wood, saying, he believ'd, that with the help of God he might thereby be heal'd. The Brother did what he was desir'd, and returning in the Evening, when the Brothers were sitting at Table, he gave him some of the old Moss which grew upon the Superficies of the Wood. He, as he sat at Table, having no Place to lay up that which was brought him,
put the same into his Bosom; and forgetting when he went to Bed, to lay it up, left it in his Bosom. Awaking in the middle of the Night, he felt something cold lying by his side, and putting his Hand to feel what it was, found his Arm and Hand as sound, as if he had never felt any such Pain.

CHAP. III.

How the same King Oswald, asking a Bishop of the Scottish Nation, had Aidan sent him, and granted him an Episcopal See in the Isle of Lindisfarne.

The same Oswald, as soon as he ascended the Throne, being desirous that all the Nation he began to govern, should receive the Grace of the Christian Faith, whereof he had found happy Experience in vanquishing the Barbarians, he sent to the Elders of the Scott, among whom himself and his Followers, when in Banishment had receiv'd the Sacrament of Baptism, desiring they would send him a Bishop, by whose Instruction and Ministry, the Nation of the English which he govern'd, might be taught the Advantages, and receive the Sacraments of the Christian Faith. Nor were they slow in granting his Request; but sent him Bishop Aidan, a Man of singular Meekness, Piety and Moderation; having the Zeal of God, tho' not altogether according to Know
ledge; for he was wont to keep Easter-Sunday, according to the Custom of his Country, often before mention'd, from the fourteenth to the twentieth Moon; the Northern Province of the Scots, and all the Nation of the Piets, celebrating Easter then after that manner, believing they therein follow'd the Writings of the Holy and Praiseworthy Father Anatolius; the which, whether it be true, every skilful Person can discern. But the Nations of the Scots, which dwelt in the Southern Parts of the Island of Ireland, had long since, by the Admonition of the Bishop of the Apostolical See, learnt to observe Easter according to the Canonical Custom. The Bishop coming, the King appointed him his Episcopal See in the Isle of Lindisfarn, where he desir'd it. The which Place, the Tide flowing and ebbing twice a Day, is enclos'd by the Waves of the Sea like an Island; and again, twice the Shore being left dry, becomes contiguous to the Land. The King also humbly and willingly in all Cafes giving ear to his Admonitions, apply'd himself very industriously to build and dilate the Church of Christ in his Kingdom; wherein it was very often most pleasant to see, when the Bishop, who was not skilful in the English Tongue, preach'd the Gospel, the King himself interpreting the Word of God to his Commanders and Ministers, for he had perfectly learnt the Language of the Scots, during his long Banishment. From that Time many of the Scots began daily to come into Britain, and with great Devotion to preach the Word of Faith to those Provinces of the English, over which King Oswald reign'd, and those among...
among them that had receiv’d the Degree of Priesthood, administer’d to them the Grace of Baptism. Churches were built in several Places; the People joyfully flock’d together to hear the Word; Possessions were given of the King’s Bounty, to build Monasteries; the English, great and small, were, by their Scottish Matters, instructed in the Rules and Observance of regular Discipline; for most of them that came to preach, were Monks. The Bishop Aidan was himself a Monk, of the Island call’d a Hii; whose Monastery was for a long Time the chief of almost all those of the Northern Scots, and all those of the Picts, and had the Direction of their People. That Island belongs to Britain, being divided from it by a small Arm of the Sea, but had been long since given by the Picts, who inhabit those Parts of Britain, to the Scottish Monks; because they had receiv’d the Faith of Christ through their Preaching.

2 Gives the Title of Earl to one of the Family of the Campbells, it is now call’d, I-combkill.

CHAP. IV.

When the Nation of the Picts receiv’d the Faith.

In the Year of the Incarnation of our Lord, 565. At which Time Justin, the Younger, had the Government of the Roman Empire, next after Justinian; there came into Britain,
a famous Priest and Abbat, a Monk by Habit
and Life, whose Name was Columb, to preach
the Word of God to the Provinces of the
Northern Piets, that is, to those that are sepa-
rated from the Southern Parts by the steep b and
uncooth Mountains; for the Southern Piets,
who dwell on this side of those Mountains,
had long before, as is reported, forfainted the
Errors of Idolatry, and embrac'd the Faith of
Truth, by the Preaching of Nynias, a most
Reverend Bishop; and most Holy Man of the
British Nation, who had been regularly instruc-
ted at Rome, in the Faith and Mysteries of
Truth; whose Episcopal See, of the Invocati-
of St. Martin, the Bishop, and stately Church,
(wherein he and many other Saints rest in the
Body,) the English Nation is now possest of.
That Place belonging to the Province of the
Bernicians, is generally call'd c Candia Casa,
the White House, because he there built a Church
of Stone, which was not usual among the Brit-
ons. Columb came into Britain, at the Time
when Bridius, the Son of Melocho, reign'd
over the Piets, a most powerful King, and in the

b Bede here means Mount Grampus, of which the highest
Part is call'd Drum Albin.

c This Mr. Camden takes to be the Leucopibia of Po-
tony, and thinks his Transcribers have mistaken the Original,
Ann. Oxidar, i.e. White Houses. The Author of the Sax-
on Chronicle, calls it hynepene, Whit-herne, it is in
Galloway in Scotland. Hector Boethius makes no scruple of
placing this under the Scotish Government in Bede's Time;
and Dempster daringly affirms, that it was always so, where-
as the contrary appears plainly by Bede's last C. of his fifth
Book, when reckoning up the Bishops under Ceolwulf, he
mentions Petulhelm, Bishop of this See, lately erect'd.
the ninth Year of his Reign, and he converted
that Nation to the Faith of Christ, by his
Preaching and Example; whereupon he also
received of them the aforesaid Island for the
Possession of a Monastery; for it is not very
large, but about five Miles in Compass, ac-
cording to the English Computation, which his
Successors hold to this Day; where he was also
bury'd, at the Age of 77, about thirty two
Years after he came into Britain to preach.
Before he pass'd over into Britain, he had
built a noble Monastery in Ireland, which from
the great Number of Oaks, is in the South
Tongue call'd Dearmach, that is, the Field
of Oaks. From both which Monasteries, many
others had their beginning through his Dis-
ciples, both in Britain and Ireland. Over all
which, that Monastery in the Island, where
his Body lies in chief. That Island has an
Abbot, who is a Priest, for its Ruler, to whose
Direction all the Province, and even the Bish-
ops, contrary to the usual Method, are sub-
ject, according to the Example of that first
Teacher, who was not a Bishop, but a Priest
and Monk; of whose Life and Words, some
Writings are said to be preserved by his Disci-
plcs. But whatsoever he was himself, this we
know of him for certain, that he left Success-
ors renowned for much Continency, the Love
of

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*d* Now Durrogh in Kings-County in Ireland.
*e* This the Learned Primate Uther contradicts, and urges
from the Ulter Annals his keeping a Bishop always in his
Monastery, and his Suc. for Adamnan tells us that he
paid Submission to a certain Prelate upon breaking Bread
at the Altar, Adamnan. in vit. Columbi apud Canzii Antics
Tom. 3. Yet this proves nothing against what Bede says.
of God and regular Observance. It is true, they follow'd uncertain Rules in the Observa-
tion of the great Festival, as having none to
bring them the Synodal Decrees for the Ob-
servation of Easter, by reason of their being
seated so far from the rest of the World; there-
fore only practising such Works of Piety and
Chastity, as they could learn from the Prophetic,
Evangelical, and Apostolical Writings.
This manner of keeping Easter continu'd among
them no short Time, that is, till the Year of
our Lord's Inearnation, 716, for the space of
150 Years. But then the Right Reverend and
Holy Father, and Priest Egbert, of the En-
ghish Nation, who had long liv'd in Banishment
in Ireland for the sake of Christ, and was
most learned in the Scriptures, and renowned
for long Perfection of Life, coming to them,
they were correct'd by him, and reduc'd to
the true and canonical Day of Easter; the
which they did not nevertheless always keep on
the 14th Moon with the Jews, as some imagin'd, but indeed on Sunday, yet not in
the proper Week. For, as Christians, they
knew that the Resurrection of our Lord, which
happened on the first Day after the Sabbath, was
always to be celebrated on the first Day after
the Sabbath; but being rude and barbarous
they had not learnt, when that same first Day
after the Sabbath, which is now call'd the
Lord's Day, fell out. But because they had
not laid aside the fervent Grace of Charity,
they were worthy to be perfectly inform'd in
the true Knowledge of this Particular; ac-
cording to the Promise of the Apostle, saying,
And if in any thing ye be otherwise minded, God Phil. 3. 15.
shall.
shall reveal even this unto you. Of which we shall speak more fully in its proper Place.

CHAP. V.

Of the Life of Bishop Aidan.

From the aforesaid Island, and College of Monks was Aidan sent to instruct the English Nation in Christ, having receiv'd the Dignity of a Bishop, at the Time when the Abbat and Priest *Segerinus presided over that Monastery; whence, among other Instructions for Life he left the Clergy the most wholesome Example of Abstinence or Continence, of whose Doctrine it was the highest Commendation with all Men, that he taught no otherwise than he and his liv'd; for he neither fought, nor lov'd any thing of this World, but delighted in distributing immediately among all the Poor he met, whatsoever was given him by the Kings or rich Men of the World. He was wont to range about both Towns and Country, not on Horseback, but a foot, unless compell'd by some urgent Necessity; and wherefoever in his Way he saw any either Rich or Poor, he presently repair'd thither to invite them, if Infidels to embrace the Mystery of Faith; or if they were of the Faithful, to strengthen them in the Faith, and to stir them up by Words and Actions to Alms and

*The Fourth Abbat from St. Columc.
and good Works. His course of Life was so different from the Slothfulness of our Times, that all those who bore him Company, whether they were shorn Monks or Laymen were to be employ’d in Meditation, that is, either in reading the Scriptures; or learning Psalms. This was the daily Employment of him and all that were with him; wherefoever they went; and if it hapned, which was but seldom, that he was invited to eat with the King, he went with one or two Clerks, and having taken a small Repast, made haste to be gone with them, either to read or write. Many religious Men and Women, being stirr’d up by his Example, at that Time, took up the Custom throughout the Year, excepting the Intermis-sion of the fifty Days after Easter, to fast on Wednesdays and Frydays till the ninth Hour. He never us’d to give any Mony to the powerful Men of the World, but only Meat, if he hapned to entertain them; and, on the contrary, whatsoever Gifts of Money he receiv’d from the Rich, he either distributed them, as has been said, to the use of the Poor, or be-low’d them in ransom’ing such as had been wrongfully sold. In fine, he afterwards made many of those he had ransom’d for Mony, his Disciples, and after having taught and instruc’ted them, advanc’d them to the Order of Priesthood. It is reported, that when King Oswald had ask’d a Bishop of the Scotish Province, who might administer the Word of Faith to him and his Nation, there was first sent to him another Man of a more auster Disposition, who, meeting with no Success, when he for some Time preach’d to the En...
glabd Nation, and being unregarded by the People, return'd home, and in an Assembly of the Elders reported, that he had not been able to do any good to that Nation he had been sent to preach to, because they were unciviliz'd Men, and of a stubborn and barbarous Disposition. They, as is testify'd, in a great Council seriously debated what was to be done, being desirous that the Nation should receive the Salvation it demanded, and grieving for that they had not receiv'd the Preacher sent to them. Then said Aidan, who was also present in the Council, to the Priest then spoken of, I am of Opinion, Brother, that you were more severe to your unlearned Hearers than you ought to have been, and did not at first conformably to the Apostolical Rule, give them the Milk of more easy Doctrine, till being by degrees nourish'd with the Word of God, they should be capable of greater Perfection, and able to practice God's Sublime Precepts. Having heard these Words, all there present began diligently to weigh what he had said, and presently concluded, that he deserv'd to be made a Bishop, and ought to be sent to instruct the Incredulous and Unlearned; he being found to be endu'd with singular Difcretion, which is the Mother of other Virtues, and accordingly being ordain'd, they sent him to their Friend, King Oswald, to preach; and he, as the Time approv'd it, afterwards appear'd fraught with all other Virtues, as he had before been observ'd for his Difcretion.
CHAP. VI.
Of King Oswald’s wonderful Religiousnes$ and Piety.

KING Oswald, with the Nation of the English which he govern’d, being instructed with the Doctrine of this most Reverend Prelate, did not only learn to hope for Heavenly Kingdoms unknown to his Progenitors; but also obtain’d of the same one Almighty God, who made Heaven and Earth, more earthly Kingdoms than any of his Ancestors. In fine, he brought under his Dominion all the Nations and Provinces of Britain, which are divided into four Languages, viz. of the Britons, the Picts, the Scots and the English. Being ris’d to that height of Dominion, which is wonderful to relate, he always continu’d humble, affable and generous to the Poor and Strangers.

In short, it is reported, that sitting at a time, on the Holy Day of Easter, at Dinner, with the aforesaid Bishop, and a silver Dish being set before him, full of Royal Dainties, and they being just ready to bless the Bread, the Servant whom he had appointed to relieve the Poor, came in on a sudden, and told the King, that a very great multitude of needy Persons come from all Parts, was sitting in the Streets, begging some Alms of the King; who immediately order’d the Meat set before him to be carried to the Poor,
Poor, and the Dish to be cut in Pieces and divided among them. At which sight, the Bishop who sat by him, much taken with such an Act of Piety, laid hold of his Right-hand and said, May this Hand never perish. Which fell out according to the Prayer of his Blessing, for his Arm and Hand being cut off from his Body, when he was slain in Battle, they remain entire and uncorrupted to this Day; and being put into a silver Case they are kept in St. Peter's Church in the Royal City, which has taken its Name from a certain former Queen call'd Beblæ, and deservedly honour'd by all Persons. Through this King's Management the Provinces of the Deiri and the Bernicians, which till then had been at Variance, were united in Peace, and as it were moulded into one People. He was Nephew to King Edwin by his Sister Acha; and it was fit that so great a Predecessor should have so great an Heir of his Religion and Kingdom of his own Family.

a King Ælfred in his Paraphrase calls it Cyneelican-burh, and Cynelic-an by m, i.e. a Royal Stadt. It is call'd by the Saxon Annals, bebanburh and Becca-bun, but the Derivation from Bebla, is not there mention'd; he says it was built by King Ida, and still surrounded with a Turf (and after with a Stone) Wall, it is now call'd Bamborough, in Northumberland; This Arm the Writer of the Saxon Chronicle says, was in his Time at Bebben-burh, Sim Dunelm, says, that one Swardebrand, a Monk of their House, had often seen it. It was carried to Peterburg, and Ingulfs of Croylund says, he remembered a Prior, who in the Danish Times fled from Peterburgh with some of his Fraternity, and carried with them the Arm of St. Olwald, to the Isle of Eli, but that many Years after it was shewn in the Monastery at Peterborough.
How the Province of the West Saxons receiv'd the Word of God by the preaching of Birinus; and of his Successors Agilbercht and Leuthierius.

At that Time the Nation of the West Saxons, formerly call'd Gevisse, in the Reign of Canegillus, embrac'd the Faith of Christ; Bishop Birinus preaching the Word to them, who came into Britain by the Advice of Pope Honorius; he promising, in his Presence, that he would sow the Seed of the Holy Faith in the inner Parts, beyond the Dominions of the English, where no other Teacher had been before him. Hereupon he receiv'd Episcopal Consecration from Asterius, Bishop of Genoa; but coming into Britain and first entering the Nation of the Gevissians, finding all there most confirm'd Pagans, he thought it more beneficial to preach the Word of God there, than to proceed further to seek for others to preach to. He preaching in the aforesaid Province, it happen'd that when the King himself having been Catechiz'd, was baptiz'd with his People, the most Holy and Victorious Oswald, King of the Northumbrians, was present, and flood his Godfather; and thus by a most pleasing and acceptable to God
Affiliation, he first receiv'd him for his Son, regenerated to God, whose Daughter he was to take to Wife. Both the Kings gave to the Bishop the City that is call'd Dorcic, there to settle his Episcopal See; where having built and consecrated Churches, and by his Labour call'd many People to the Lord, he departed to him; was bury'd in the same City, and many Years after, when Hedde was Bishop, translated thence to the City of Winchester, and deposited in the Church of the blessed Apostles Peter and Paul.

The King also dying, his Son Cenwalch succeeded him in the Throne; but refus'd to embrace the Mysteries of the Faith, and of the Heavenly Kingdom, and not long after also lost the Dominion of his Earthly Kingdom; for putting away the Sister of Penda, King of the Mercians, whom he had marry'd, he took another Wife; whereupon a War ensuing, and being by him expell'd his Kingdom, he withdrew to Aina, King of the East-Saxons, where living three Years in Banishment, he found the Faith, and receiv'd the Truth; for the King, with whom he liv'd in his Banishment, was a good Man, and happy in a good and holy Offspring, as we shall show hereafter. But when Cenwalch was restor'd to his Kingdom,

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5 In the Saxon Chron. Dorcic-cerâne and Dorcic-cerâne, now call'd Dorchester, a small decay'd Town in Oxfordshire, situâte in the Banks of the Thame; and for its wetty situation, call'd by Leland, Hydropolis. It has been long decay'd upon removing the See to Lincoln. And even in Malmesbury's Time it was a small unfrequented Village, remarkable nevertheless for the beauty of its Church, and the care taken of them. Cambd.
dom, there came into that Province out of Ireland, a certain Bishop, call’d Agilbert, by Nation a Frenchman, but who had then liv’d a long Time in Ireland, on account of reading the Scriptures. He associated himself with the King, taking up the Ministry of Preaching, of his own accord. The King, observing his Erudition and Industry, desir’d him to receive an Episcopal See, and stay there for his Bishop, and he complying with that Prince’s Requet, presided over those People many Years in the Priestly Function. At length the King, who understood none but the Language of the Saxons, grown weary of that barbarous Tongue, brought into the Province another Bishop of his own Nation, whose Name was Wini, who had been ordain’d in France; and dividing his Province into two Dioceses, appointed this last his Episcopal See in the City of Winchester, by the Saxons call’d Vintages, Agilbert being highly offended, that the King should do this without his Advice, return’d into France, and being made Bishop of the City of Paris, dy’d there, aged and full of Days. Not many Years after his Departure out of Britain, Wini was also expell’d his Bishoprick, who, going away to Wilshire, King of the Mercians, purchas’d of him for Mony, the See of the City of London, and remain’d Bishop of the same till the End of his Days. Thus the Province of the West-Saxons continu’d no small Time without a Bishop. During which Time, the aforesaid King of that Nation sustaining very great Losses in his Kingdom from his Enemies; at length be thought himself, that having been before expell’d his Kingdom for
his Infidelity, he had been restor'd when he receiv'd the Faith of Christ; and became sensible that the Province being then destitute of a Bishop, it was likewise justly depriv'd of the Divine Protection. He therefore sent Messengers into France to Agilbert, humbly intreating him to return to the Bishoprick of his Nation. But he excusing himself, and affirming that he could not go, because he was ty'd to the Bishoprick of the Diocese of his own City; however, that he might not seem to refuse him any Assistance, sent in his stead thither the Priest Leutherius, his Nephew, who, if he thought fit, might be ordain'd his Bishop, saying, He thought him worthy of a Bishoprick. He being honourably receiv'd by the King and the People, they intreated Theodorus, then Archbishop of the Church of Canterbury, to consecrate him their Bishop. He being Consecrated in the same City, many Years carefully alone govern'd the Bishoprick of the West-Saxons by Synodical Authority.
Chap. VIII.

How Earconbert, King of Kent, order'd the Idols to be destroy'd; and of his Daughter, Earcongota, and his Kinswoman Ethiberga, Virgins consecrated to God.

In the Year of the Incarnation of our Lord, 649, Eadbald, King of Kent, departing this Life, left his Kingdom to his Son Earconbert, which he most nobly govern'd twenty-four Years and some Months. He was the first of the English Kings, that of his supreme Authority commanded the Idols, throughout his whole Kingdom, to be forsworn and destroy'd, and the Fast of forty Days before Easter to be observ'd; and that the same might nor be neglected by any; he appointed proper and con- dign Punishments for the Offenders. His Daughter Earcongota, as became the Offspring of such a Parent, was a most virtuous Virgin, always serving God in a Monastery, which had been built in the Country of the Franks, by a most noble Abbess, cali'd a Fara, at a Place cali'd in b Brige; for at that Time, but few

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a Cali'd also Burgundosara.

b A Province of France, cali'd now Brige, in which Fara built a religious House, cali'd to this Day from the Foundress Farmonaster. Dr. Smith.
few Monasteries being built in the Country of the Angles, many were wont, for the sake of Monastical Conversation, to repair to the Monasteries of the Franks or Gauls; and they also sent their Daughters there to be instructed, and deliver'd to their Heavenly Bridegroom; especially in the Monasteries of Brige, of C Cale and d Andilegum. Among whom was also Sae-thryth, Daughter of the Wife of Anna, King of the East-Angles, abovemention'd; and Ethelwiga, natural Daughter of the same King, both of whom, tho' Strangers, were for their Virtue made Abbesses of that Monastery of Brige. Senhaga, that King's eldest Daughter, Wife to Eanwioht, King of Kent, had a Daughter called Eorawigota, of whom we are to speak. Many wonderful Works and Miracles of this Virgin, dedicated to God, are to this Day related by the Inhabitants of that Place; but it shall suffice us to say something briefly of her Passage out of this World to the Heavenly Kingdom. The Day of her Departure drawing near, she began to go about to the Cells of the Infirm Servants of Christ, and particularly those that were of a great Age, or most distinguished for Probity of Life, and humbly recommending herself to their Prayers, did not flinch to let them know that her Death was at hand, which she had known by Revelation, the which she said was after this manner. That she had seen a Number of Men all in white, come into the Monastery, and being ask'd by her,

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6 Celles in France, where Bathildis founded a Nunnery. Ibid.
7 Now call'd Madelh fer Seine.
her. What they wanted, and what they did there. They answer'd, They had been sent thither to carry away with them the Gold Medal, that had been brought thither from Kent. That same Night in the last Part of it, that is, at the dawn of the Day, leaving the Darkness of this World, she departed to the Heavenly Light. Many of the Brethren of that Monastery, that were in other Houses, declar'd they had then plainly heard Concerts of Angels singing, and the Noise as it were of a Multitude entering the Monastery. Whereupon going out immediately to see what it might be, they saw an extraordinary great Light coming down from Heaven, which conducted that Holy Soul, set loose from the Bonds of the Flesh, to the eternal Joys of its celestial Country. They farther added other Miracles, that were the same Night divinely wrought in the same Monastery; but we proceeding to other Matters, leave them to be related by those to whom it belongs. The Body of the venerable Virgin and Bride of Christ, was bury'd in the Church of the Blessed Protomartyr Stephen. It was thought fit, three Days after to take up the Stone that cover'd the Grave, and to raise it higher in the same Place, which whilst they were doing, so great a Fragrancy of Perfume rose from below, that it seem'd to all the Brothers and Sisters there present, as if some Store of the richest Balsams had been open'd. Her Step-Mother also, Etheilurca abovemention'd, preserv'd the Glory, below'd of God, of perpetual Virginity, in great Continency of Body; but how great her Virtue was, became more conspicuous after her Death. Being Abbess, she began...
began to build in her Monastery a Church, in Honour of all the Apostles, wherein she desir'd her Body might be bury'd; but when that Work was advance'd half Way, she was prevented from finishing it by Death, and bury'd in the very Place of the Church where she had desir'd. After her Death, the Brothers rather applying themselves to other Things; this Structure was intermitted for seven Years, at the Expiration whereof, they resolv'd, by reason of the Greatness of the Work, wholly to lay aside the Building of the Church; but to remove the Abbess's Bones from thence to some other Church that was finish'd and consecrated; and opening her Tomb, they found the Body as entire, as it had been free from the Corruption of carnal Concupiscence, and having wash'd it again, and put on it other Cloaths, they remov'd the same to the Church of St. Stephen, Martyr. Whose Nativity, (or Commemoration Day) is wont to be there celebrated with much Magnificence, on the Day of the Nones of July.
CHAP. IX.

That miraculous Cures have been frequently done in the Place where King Oswald was kill'd; and that first, the Beast of a Traveller, and afterwards a young Girl was cur'd of a Palsy.

Oswald the most Christian King of the Northumbrians reign'd nine Years, including that Year which had been render'd detestable by the brutal Impiety of the King of the Britons, and the Apostacy of the English Kings; for as was said above, it is agreed by the unanimous Consent of all, that the Names of the Apostate Kings should be quite eras'd out of the Catalogue of the Christian Kings, and no Year ascrib'd to their Reign. After which Term of Years, Oswald was kill'd in a great Battle, by the same Pagan Nation, and Pagan King of the Mercians, by whom his Predecessor Edwin had been slain, at a Place, which in the English Tongue is call'd a Maser-feth, in the 38th Year of his Age, on the fifth

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a In Brompton, Marsfeld in the Saxon Annals of Carepelks, as it is likewise in K. Alfred's Paraphrase, a Village on the Western Bounds of Shropshire, now call'd Oswefter or Oswalds-Tree, in Welch, Croix Oswald, from that Prince's Name, and the miraculous Cross here fix'd. Leland observes there is a fair Church with a Tower Steeple dedicated to him; where was formerly a Church, call'd White Church.
fifth Day of the Month of August. How great his Faith towards God, and how singular his Devotion was, has been made evident by Miracles after his Death; for in the Place where he was kill’d by the Pagans, fighting for his Country, both infirm Men and Cattle are heal’d to this Day. Whereupon many taking up the very Dust of the Place, where his Body fell, and putting it into Water, thereby did much Good to their Sick. This Custom came so much in use, that the Earth being carry’d away by Degrees, there remain’d an Hole as deep as a Man’s Height. Nor is it to be admir’d, that the Sick should be heal’d in the Place where he dy’d, who whilst he liv’d, never ceas’d to provide for the Poor and Infirm, to bestow Alms on and assist them. Many Miracles are said to have been wrought in that Place, or with the Earth carried from thence; but we have thought it sufficient to mention two, which we receiv’d from our Ancestors. It hapned, not long after his Death, that a Man travel’d near that Place, whose Horsle on a sudden began to tire, to standstock still, to hang down his Head, to foam at the Mouth, and his Pain increasing to tumble on the Ground; the Rider dismounted, and throwing some Straw under him, waited to see whether the Beast would recover or die. At length, after much rowling about with the extreme Anguish, the Horse hapned to come to the very Place, where the aforesaid King dy’d. Immediately, the Pain ceasing, the Beast gave over.

*On which Day he is celebrated in the Martyrs.*
over those wild Distortions, and as is usual with Cattle, after being tir'd, turn'd gently from side to side, and then starting up, as perfectly recover'd, began to graze along the green Fields, which the Man observing, as an ingenuous Person, he concluded there must be some wonderful Sanctity in the Place where the Horse had been heal'd; and leaving a Mark there, soon after mounted his Horse, and repair'd to the Inn he had design'd; where arriving he found a Girl, Niece to the Host of the House, who had long languish'd under a Palsy; and those that were there acquainted, in his Presence lamenting the Girl's Calamity, he gave them an Account of the Place where his Horse had been cur'd. In short, she was put into a Cart and carried to the Place, and laid her down there. She being there, slept awhile, and when she awak'd, finding herself heal'd of that Bodily Infirmitie, calling for Water, wash'd her own Face, put up her Hair, and dress'd her Head, and return'd home afoot in Health with those that had brought her.

C H A P. X.

The Power of the Earth of that Place against Fire.

ABOUT the same Time another Person of the British Nation, as is reported, hapned to travel by that same Place, where the aforesaid Battle had been fought, and obser-
ving one particular Spot of Ground was greener and more beautiful than any other Part of the Field, he judiciously concluded with himself, that there could be no other Cause for that unusual Greeness there, but that some Person of more Holiness than any other in the Army had been kill'd upon it. He therefore took along with him some of that Earth, tying it up in a Linen Cloth, supposing it would some time be of use for curing of sick People, and proceeding on his Journey, came at Night to a certain Village, and took into an House where the Neighbours were feasting at Supper; and being admitted by the Owners of the House, he sat down with them at the Entertainment, hanging the Cloth in which he had brought the Earth, on a Post against the Wall. They sitting long at Supper and drinking hard, with a great Fire in the middle of the Room, it hapned that the Sparks flying up, the top of the House, which was made of Wattles and Thatch'd, was presentlie in a Flame; which the Guests spying on a sudden, they ran out in a Fright, without being able to put a Stop to the Fire, or save the House. The same being burnt down, only that Post on which the Earth hung, remain'd entire and untouch'd by the Fire. That being observ'd, they were all amazed, and enquiring into it diligently, understood that the Earth had been taken from the Place where the Blood of King *Jesu* had been shed. These Miracles being made known and reported abroad, many began daily to frequent that Place, and receiv'd Health to themselves and theirs.
CHAP. XI.

Of the heavenly Light that appear'd all the Night over the Relicks of King Oswald, and that Persons posses's'd were deliver'd by them.

Among the rest, I think we ought not to pass over in Silence, the heavenly Favours and Miracles that were shown when King Oswald's Bones were found, and translated into the Church where they are now preserv'd. This was perform'd by Offida, Queen of the Mercians, who was the Daughter of his Brother Oswin, that reign'd after him, as shall be said hereafter. There is a noble Monastery in the Province of Lindisfi, call'd a Beadmanu, or Lindsey Beadning, which that Queen and her Husband Ethelfrid much affect'd, honour'd and ador'd, where she was desirous to lay up the venerable Bones of her Uncle. When the Wain in which those Bones were carry'd arriv'd, towards the Evening at the aforesaid Monastery, they that were in it refus'd to receive them, because, tho' they knew him to be an Holy Man, yet for as much as he was originally of another Province, and had reign'd over them, they retain'd their ancient Aversion to him even after Death. Thus it came to pass that the Relicks which had been brought were left abroad.

a Bardney in Lincolnshire. See L. 12 c. 15.
abroad that Night, yet so that a large Tent was set over them; but the appearance of an Heavenly Miracle show'd, with how much Reverence they ought to be receiv'd by all the Faithful; for during that whole Night a Pillar of Light, reaching from the Wain up to Heaven, was seen by almost all the Inhabitants of that Province of Lindsey. Hereupon in the Morning, the Brethren who had refus'd it the Day before, began themselves earnestly to pray that those Holy Relicks, belov'd by God, might be deposited among them. Accordingly the Bones, being wash'd, were put into a Shrine they had made for that purpose, and plac'd in the Church, with due Honour: And to the end that there might be a perpetual Memorial of the Royal Person of the Holy Man, they hung up over the Monument his Banner made of Gold and Purple; and pour'd out the Water, in which they had wash'd the Bones, in a Corner of the sacred Place. From that Time, the very Earth which receiv'd that venerable Water, had the virtue of expelling Devils from the Bodies of Persons possess'd. In short, afterwards when the aforefaid Queen made some stay in that Monastery, there came to visit her a certain venerable Abbess, who is still living, call'd Ethelhild, the Sister of the Holy Men Ethelwin and Aldwin, the first of which was Bishop in the Province of Lindsey, the other Abbat of the Monastery call'd b Pewtran; not far from which she also had her Monastery: She coming thither, and talking with the Queen, the Discourse, among oth-

b See L. 11. c. 16.
Chap. XI. of the English Nation.

ther Things turning upon Oswald, she said, that she also had that Night seen Light reaching from the Relicks up to Heaven. The Queen thereupon added, that the very Dust of the Pavement on which the Water that wash'd the Bones had been spilt, had already heal'd many sick Persons. The Abbess thereupon des'd that some of the said Dust might be given her, which she ty'd up in a Cloth, and putting it into a Casket return'd home. Some Time after, when she was in her Monastery, there came to it a Gueft, who was wont often in the Night to be suddeuly grievously torment'd with an Evil Spirit: He being lovingly entertain'd and gone to Bed after Supper, was on a sudden seiz'd by the Devil, began to cry out, to gnash his Teeth, to foam at the Mouth, and to distort his Limbs in a strange manner. None being able to hold or bind him, the Servant ran, and knocking at the Door, acquainted the Abbess. She opening the Monastery Door went out herself with one of the Nuns to the Men's Apartment, and calling out a Priest, des'd he would go with her to the Patient. Being come thither, and seeing many more present, who had not been able, tho' they endeavour'd it, to hold the torment'd Person and quell his distracted Motions; the Priest us'd Exorcisms, and did all he could to allwage the Wretch's Madness, but tho' he took much Pains, could not prevail. When no Hopes app're'd of easing the raving Person, the Abbess berought herself of the Dust, and immediately order'd her Servant to go and fetch her the Casket in which it was. As soon as she came with what she had been sent for into the Porch
of the House, in the inner Part whereof the Possess'd Person was tormented, he was presently silent, and laid down his Head, as if he had been falling asleep, stretching out all his Limbs to rest. All there present were hush'd, and flood attentive to see the end of that Affair. After some Time, the Man that had been tormented arose up, and fetching a deep Sigh, said, Now I am like a sound Man, for I am restored to my Senses. They earnestly enquired how that came to pass, and he answered, As soon as that Virgin drew near the Porch of this House, with the Casket she brought, all the evil Spirits that vex'd me departed, and leaving me were no more to be seen. Then the Abbot gave him a little of that Dust, and the Priest having pray'd, he had a very quiet Night; nor did he, from that Time forward, receive the least disturbance from the ancient Enemy of Mankind.

CHAP. XII.

Of a Boy cur'd of an Ague at St. Oswald's Tomb.

SOME Time after, there was a certain little Boy in the said Monastery, very long troubled with an Ague; he one Day uneasily expecting the Hour when his Fit was to come on, one of the Brothers coming in to him, said, Shall I tell you, Child, how you may be cur'd of this Distemper. Rise, go into the Church, and get close to St. Oswald's Tomb; stay there, and
stick to it quietly; take heed you come not away from thence, or stay from the Place, till the Time that your Fire is to go off; then I will go in and fetch you away. The Boy did as he had advis'd, and the Disease durst not affect him as he fate by the Saint's Tomb; but fled so absolutely, that he felt it no more, either the second or third Day, or ever after. The Brother that came from thence, and told me this had so hapned, added, That at the Time when he was talking with me, he was then a Youth in the Monastery, on whom, when a Boy, that miraculous Cure had been wrought. Nor is it to be admir'd, that the Prayers of that King, who was then reigning with our Lord, should be very efficacious with him, since he, whilst yet governing his temporal Kingdom, was also wont to pray and take more Pains for the eternal Kingdom. In short, it is reported, that he often continu'd in Prayer from the Morning Hour of Laudes, till it was Day, and that by reason of his constant Custom of praying or giving Thanks to God, he was wont always, whersoever he fate, to hold his Hands turn'd up on his Knees. It is also given out, and become a Proverb, That he ended his Life in Prayer; for when being beset with Weapons and Enemies, he perceived he must be immediately kill'd, he pray'd to God for the Souls of his Army. Whence it is proverbially said, Lord have mercy on their Souls, said Oswald, as he fell to the Ground. His Bones therefore were translated to and bury'd in the Monastery we have mention'd: But the King that slew him, commanded his Head, and Hands, with the Arms cut off from the Body, to be set up-
on Stakes. But his Successor in the Throne, Osuin, coming thither the next Year with his Army, took them down, and bury’d his Head in the Church of Lindisfarne, and the Hands and Arms in his Regal City.

*This was afterwards plac’d with St. Cuthbert’s Body, and both remov’d to Durham.*

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**CHAP. XIII.**

Of a certain Person in Ireland that was recover’d when at the Point of Death, by some Relicks of King Oswald.

Nor was the Fame of the renowned Oswald confin’d to the Borders of Britain, but spreading the Rays of his healing Brightness even beyond the Sea, reach’d also to the Parts of Germany and Ireland. In fine, the most Reverend Prelate Aeca is wont to relate, that when in his Journey to Rome he and his Bishop Wilfrid stay’d some Time with Wilbrod, the now Holy Bishop of the Frisous, he had often heard him talk of the Wonders which had been wrought in that Province at the Relicks of that most reverend King. And that in Ireland, when being yet only a Priest, he liv’d abroad for the sake of his eternal Country, the Fame of that King’s Sanctity was already spread far and near. One of the Miracles, among the rest, which he related, we have thought fit to
inert in our History. At the Time, said he, when the Mortality made great Havock in Britain and Ireland, among the rest, the Infection of that Plague reach'd a certain Scholar of the Scotch Race, a Man indeed learned in worldly Literature; but no way solicitous or studious of his eternal Salvation; who seeing his Death near at hand, began to fear and dread, left as soon as departed, he should be hurry'd away to Hell for his Sins. He sent for me, who was in that Neighbourhood, and quaking amidst sickly Sighs, with a mournful Voice made his Complaint to me, in this manner, You see, said he, my Distemper increasing, I am now reduc'd to the point of Death. Nor do I question but that after the Death of my Body, I shall be immediately snatch'd away to the perpetual Death of my Soul, and cast into the Torments of Hell, as who for a long time, amidst all my reading of divine Books, rather addicted myself to follow Vice, than to keep the Commandments of God. But it is my Resolution, if the Divine Mercy shall grant me any Term of Life, to correct my vicious Customs, and totally to form my Mind and Course of Life in obedience to the Divine Will. But I am sensible, that I have no Merits of my own to obtain a Prolongation of Life, or can I confide in it, unless it shall please God, through the Assistance of those who have faithfully serv'd him to forgive me. We have heard, and the Report is universal, that there was in your Nation a King, of wonderful Sainctity, call'd Osvald, the Excellency of whose Faith and Virtue is become renowned even after his Death by the working of Miracles. I beseech you, if you have any Relicks of his in your Custody, that you will bring the same to me; in case
the Lord shall be pleas’d through his Merits to have mercy on me... I answer’d, 'I have indeed some of the Stake on which his Head was set up by the Pagans, when he was kill’d, and if you believe, with a sincere Heart, the Divine Goodness, may, through the Merit of so great a Man, both grant you a longer Term of Life here, and render you worthy of Admittance into eternal Life.' He answer’d immediately, 'That he had entire Faith therein.' Then I bles’d Water, and put into it a Chip of the aforesaid Oak, gave it the sick Man to drink. He presently found Ease and recovering of his Sickness, liv’d a long Time after, and being entirely converted to God in Heart and Actions, wheresoever he came, he cry’d up the Goodness of his Merciful Creator, and the Honour of his faithful Servant.

C H A P. XIV.

How Paulinus dying, Ithamar was made Bishop of Rochester in his stead; and of the wonderful Humility of King Oswin, who was cruelly slain by Oswi.

OSW. A. D being translated to the Heavenly Kingdom, his Brother Oswi, a Youth of about 30 Years of Age, succeeded him in the Throne of the Earthly Kingdom, and held it 28 Years with much Trouble, being infested by the Pagan King Penda, and by the Pagan Nation of the Mercians, that...
had slain his Brother, as also by his Son Aethfrid, and by his Cousin-German, that is Ethelwald, the Son of his Brother that reign'd before him. In his second Year, that is, in the Year from the Incarnation of our Lord, 644. the Most Reverend Father Paulinus, formerly Bishop of York, but then of the City of Rochester, departed to our Lord, on the sixth Day of the Ides of October, having held the Bishoprick nineteen Years, two Months, and twenty one Days; and was bury'd in the Sacrity of the Blessed Apostle Andrew, which King Ethelbert had built from the Foundation, in the same City of Rochester. In his Place Archbishop Honorius ordain'd Ithamar, descended of the Kentish Nation, but not inferior to his Predecessors for Life and Erudition.

Osui, during the first Part of his Reign, had a Partner in this Royal Dignity, call'd Osuin, of the Race of King Edwin, that is, Son to Osric, of whom we have spoken above; a Man of wonderful Piety and Devotion, who govern'd the Province of the Darii seven Years, in very great Prosperity, and was himself beloved by all Men. But Osui, who govern'd all the other Northern Part of the Nation beyond Humber, that is, the Province of the Bernicians, could not live at Peace with him; but on the contrary, the Causes of their Disagreement being heightned, he miserably overthrew him. For

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*In the time of Gundulfus, Mr. Camden says the Church of St. Andrew was repaired. Dr. Smith says it was pulled down, and the Bones of Paulinus inlaid at the foot of the Ides of January, on which Day that Church was wont to commemorate him.*
having rais’d Armies against one another, when Osuin perceiv’d, that he could not maintain a War against him, who had more Auxiliaries, he thought it better at that Time to lay aside all Thoughts of engaging, and to preserve himself for better Times. He therefore dismissed the Army he had assembled, and ordered all his Men to return to their own Homes, from the Place that is call’d b Wilfares-dun, that is, Wilfares-Hill, which is almost ten Miles distant from the Village, call’d Cataractone, towards the North West. He himself, with only one trusty Soldier, whose Name was Tondhere, withdrew to lie conceal’d in the House of Earl Hunwald, whom he imagin’d to be his most affured Friend. But, alas! it was quite otherwise; for Osuin, in a detestable manner, by the Hands of his Commander Ethilwin, slew Osuin, and his aforesaid Soldier, betray’d to him by the same Earl. This hapned on the 13th Day of the Kalends of September, in the ninth Year of his Reign, at a Place call’d c Ingestinghum, where afterwards, to attone for this Crime, a Monastery was built, wherein Prayers were to be daily offer’d up to God for the Souls of both Kings, that is, of him that was murder’d, and

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b In the Saxon Paraphrase, pillææ χ-συν, notwithstanding Bede’s exactness in describing it, we cannot now point out the Place; I suppose it was inconsiderable in his Time, which made him the more exact, and then it is now so Wonder that so many succeeding Ages have swept away even the Name.

c Call’d by King Ælfred’s Paraphrase, Onæ-λν-συν, A small Village in Richmondshire, where Enfleda, Sister of Osuin, built a Monastery, of which there remains not so much as the Ruins at this Day.
and of him that commanded him to be kill'd. King Ofwin was both of a graceful Aspect, and tall of Stature, affable in Discourse, and courteous in Behaviour; and most bountiful, as well to the Ignoble as the Noble; so that he was belov'd by all Men for his Perfections of Body and Mind, and Perfons of the prime Nobility came almost from all Provinces to serve him. Among the rest of whose Virtues, and if I may so express it, the special glorious Blessings beftow'd on him, Humility is faid to have been the greatest, which it will suffice to prove by one Example. He had given an extraordinary fine Horse to Bishop Aidan, on which, tho' he was always wont to travel afoot, he might either cross Rivers, or perform a Journey upon any urgent Necessity. Some short Time after, a poor Man meeting him, and asking an Alms, he immediately dismounted, and order'd the Horse, with all his Royal Furniture, to be given to the Beggar; for he was very pitiful, a great Friend to the Poor, and as it were the Father of the Wretched. This being told to the King, when they were going in to Dinner, he said to the Bishop, Why would you, my Lord Bishop, give the Poor Man that Royal Horse, which was necessary for your Use? Had not we many other Horses of less value, and of other sorts, which would have been good enough to give to the Poor, and not to give that Horse, which I had particularly chosen for yourfelf? To whom the Bishop readily anfwerd, What is it you say, O King? Is that Fole more dear to you than the Son of God? This faid, they went in to Dinner, and the Bishop fate in his Place; but the King, who was come from Hunting,
Hunting, stood warming himself with his Attendants at the Fire. Then, on a sudden, whilst he was warming, calling to mind what the Bishop had said to him, he ungirt his Sword, and gave it to a Servant, and in an hasty manner fell down at the Bishop's Feet, beseeching him to be pacify'd; For from this Time forward, said he, I will never speak any more of this, nor will I judge of what, or how much of our Money you shall give to the Sons of God. The Bishop was much mov'd at this Sight, and starting up, rais'd him, saying, he was entirely reconcil'd to him, provided that he would sit down to his Meat, and lay aside all Sorrow. The King at the Bishop's Command and Request, beginning to be merry, the Bishop, on the other hand, grew to melancholy as to shed Tears. His Priest then asking him, in the Language of his Country, which the King and his Servants did not understand, why he wept. I know, said he, that the King will not live long; for I never before saw an humble King; whence I conclude that he will soon be snatch'd out of this Life; because this Nation is not worthy of such a Ruler. Not long after, the Bishop's said Prediction was fulfill'd by the King's Death, as has been said above. But Bishop Aidan himself was also taken out of this World, twelve Days after the King he lov'd, to receive the eternal Reward of his Labours from our Lord, which happen'd on the Day before the Kalends of September.

CHAP.
How Bishop Aidan foretold to certain Seamen a Storm that would happen, and gave them some Holy Oil to lay it.

How great the Merits of Aidan were, was made manifest by the All-seeing Judge, with the Testimony of Miracles, whereof it will suffice to mention three as a Memorial. A certain Priest, whose Name was Utta, a Man of great Gravity and Sincerity; and on that Account honoured by all Men, even the Princes of the World, being order'd to Kent, to bring from thence a Wife for King Oswy, being Eanfleda, the Daughter of King Edwin, who had been convey'd thither when her Father was kill'd; and intending to go thither by Land, but to return with the Virgin by Sea, repair'd to Bishop Aidan, intreating him to offer up his Prayers to our Lord for him and his Company, who were then to set out on their Journey. He blessing and recommending them to our Lord, at the same Time, gave them some Holy Oil, saying, I know that when you go abroad, you will meet with a Storm and contrary Wind; but do you remember to cast this Oil I give you into the Sea, and the Wind ceasing immediately, you will have pleasant calm Weather, and return home safe. All which fell out as the Bishop had predicted. For in the first Place, the Winds raging, the Sailors endeavour'd to
ride it out at Anchor, but all to no Purpose; for the Sea breaking on all sides, and the Ship beginning to be fill’d with Water, they all concluded that certain Death was immediately at hand, the Priest at last remembering the Bishop’s Words, laying hold of the Viol, he cast some of the Oil into the Sea, which, as had been foretold, became presently calm. Thus it came to pass, that the Man of God, by the Spirit of Prophecy foretold the Storm that was to happen, and by Virtue of the same Spirit, tho’ absent in Body, laid the same when it hapned. The Manner of which Miracle was not told me by any Person of little Credit, but by Cynewund, a most faithful Priest of our Church; who declar’d, that it was related to him by Utta, the Priest, on and by whom the same was wrought.

CHAP. XVI.

How the same Aidan by his Prayers saved the Royal City, when fir’d by the Enemy.

Another notable Miracle of the same Father is related by many that could know it; for during the Time that he was Bishop, the Army of the Enemy Mercians, under the Command of Penda, wickedly ravaging the Country of the Northumbrians far and near proceeded even to the Regal City, which has its Name from Belba, formerly Queen there, and
and not being able to enter it by Force, or by a long Siege, he endeavor'd to burn it down; and having overthrown all the Villages he met within the Neighbourhood of the City, he brought to it an immense Quantity of Beams, Poits, Wattles and Thatch, where-with he encompass'd the Place to a great Height, on the Land side, and when the Wind set upon it, firing that Mass, design'd to burn the Town. At that Time, the most Reverend Bishop Aidan, resided in the Isle of a Farne, which is near two Miles from the City; for thither he was wont often to retire to pray in private, and be undisturb'd. In short, that solitary Place of Residence of his, is to this Day shown in that Island. He seeing the Flames of Fire and the Smoak carry'd by the boisterous Wind above the City Walls, is reported, with Eyes and Hands lifted up to Heaven, to have said, Behold, Lord, how great Mischief Penda does. Which Words being utter'd, the Wind immediately turning from the City, drove back the Flames upon those who had kindled them, so that some being hurt, and all frighted, they forbore any further Attempts against the City, which they perceive'd was divinely protected.

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1 An Island in the German Ocean, two Miles from Bam- borow-Castle, surrounded with Rocks; with a Fort in the Middle of it, where St. Cuthbert is said to have built a City, as Bede calls it, for religious People. See his Life of St. Cuthbert.
C H A P. XVII.

That the Shore of the Church next to which Bishop Aidan was when he dy'd, could not be burnt, when the rest of the said Church was consum'd by Fire; and of his inward Life.

AIDAN was in the King's Country-House, not far from the City, of which we have spoken above, at the Time when Death separated him from his Body, after having been Bishop seventeen Years; for having a Church and a Chamber there, he was wont often to go and stay there, and to make Excursions to preach in the Country round about; which he likewise did in other of the King's Country Seats, as having nothing of his own besides his Church and some few Lands about it. When he was sick they set up a Tent for him at the Well-end of the Church, so that the said Tent was close to the Wall of the Church; by which means it happen'd, that he gave up the Ghost leaning against a Shore, that was on the outside to strengthen the Wall. He dy'd in the Seventeenth Year of his Episcopacy, the Day before the Kalends of September. His Body was thence translated to the Isle of Lindisfar, and bury'd in the Brethren's Church-yard. Some Time after, when a larger Church was built there, and dedicated in Honour of the most Blessed Prince of the Apostles, his Bones were tran-
translated thither, and deposited on the right Hand of the Altar, as became the Respect due to so great a Prelate. Finan succeeded him in the Bishoprick, being likewise sent from the same Monastery of Hii in the Scopish Island, and continu'd a considerable Time in the Bishoprick. It happen'd some Years after, that Penda, King of the Mercians, coming into these Parts with an hostile Army, destroying all he could with Fire and Sword, burnt down also the Village and Church abovemention'd, where the Bishop dy'd; but it fell out in a wonderful manner, that only the Shore, which he had lean'd upon when he dy'd, could not be consum'd by the Fire that consum'd all about it. This Miracle being taken notice of, the Church was soon rebuilt in the same Place, and that very Shore was set up on the outside, as it had been before, to strengthen the Wall. It happen'd again, some Time after, that the same Village and Church were burnt down the second Time, and even then the Fire could not touch that Shore; and when in a most miraculous manner the Fire breaking through the very Holes wherein it was fix'd to the Building, destroy'd the Church, yet it could do no hurt to the said Shore. The Church being therefore built there the third Time, they did not as before place that Shore on the Outside, as a Support, but within, as a Memorial of the Miracle; where the People coming in were wont to kneel and implore the Divine Mercy. And it is manifest, that since then many have been heal'd in that same Place, as also that Chips being cut off from that Shore, and put into Water, heal'd many from their Dilemangers.
have writ thus much concerning the Person and Works of the aforesaid Man, no Way commending or approving what he imperfectly understood in relation to the Observation of Easter, nay, very much detesting the same, as I have most manifestly prov’d in the Book I have written of Times; but like an impartial Historian, relating what was done by or with him, and commending such Things as are praiseworthy in his Actions, and preserving the Memory thereof for the Benefit of the Readers; viz. his Love of Peace and Charity, Constancy and Humility; his Diligence above Anger and Avarice, and despising Pride and Vainglory; his Industry in both keeping and reaching the Heavenly Commandments; his Diligence in reading and watching; his Authority becoming a Priest in reproving the Haughtiness and Powerful, and at the same Time his Tenderness in comforting the Afflicted, and relieving or defending the Poor. To say all in a few Words, as near as I could be inform’d by those that knew him, he took care to omit none of those Things which he found in the Apostolical or Prophetic Writings ought to be done, but to the utmost of his Power endeavor’d to perform them all. These Things I much love and admire in the aforesaid Bishop; because I do not doubt but that they were pleasing to God; but I do not praise or approve his not observing Easter at the proper Time, either through Ignorance of the Canonical Time appointed, or if he knew it, being prevail’d on by the Authority of his Nation, not to follow the same. Yet this I approve in him, that in the Celebration of his Easter, he nei-
neither held, honour'd, or preach'd up any thing but what we do, that is, the Redemption of Mankind, through the Passion, Resurrection and Ascension into Heaven of the Mediator betwixt God and Man, the Man Jesus Christ. And therefore, he always celebrated the same on the Lord's Day, from the 14th to the 20th Moon, not as some falsely imagine, on the 14th Moon, whatsoever the Day was with the Jews: viz., by reason of the Faith of the Resurrection of our Lord, happening on the Day after the Sabbath, for the Hope of our Resurrection, the which also, he, with the Holy Church believ'd, would truly fall out on the Day after the Sabbath, now call'd the Lord's Day.

CHAP. XVIII.

Of the Life and Death of the Religious King Sigbercht.

At this Time the Kingdom of the East-Angles, after the Death of Eorpwald, the Successor of Redwald, was subject to his Brother Sigbercht, a good and religious Man, who long before had been baptiz'd in France, whilst he liv'd in Banishment, flying from the Enmity of Redwald; and returning home, as soon as he ascended the Throne, being desirous to imitate the good Orders he had seen in France, he set up a School for Youth to be instructed in Literature, and was assist'd therein by Bishop.
shop Felix; whom he had receiv'd from Kent, and who furnish'd them with Masters and Teachers after the manner of Kent; and that King became so great a Lover of the Heavenly Kingdom, that quitting the Affairs of his Crown, and recommending the same to his Kinsman Ecgric, who before held a Part of that Kingdom, he went himself into a Monastery, which he had built, and being shorn, apply'd himself rather to gain an Heavenly Throne. When he had long done so, it hap'd that the Nation of the Mercians, under the Conduit of King Penda, made War on the East-Angles; who finding themselves inferior in Martial Affairs to their Enemy, intreated Sigbercht to go with them to Battle, to encourage the Soldiers. He refusing, and opposing them, they drew him against his Will out of the Monastery, and carry'd him to the Army, hoping that the Soldiers would be less fearful, or think of flying in the Presence of him, who had once been a notable and brave Commander. But he still keeping in mind his Profession, whilst, in the midst of a Royal Army, would carry nothing in his Hand but a Wand, and was kill'd with King Ecgric, and the Pagans pressing on, all their Army was either slaughter'd or dispers'd. Aima, the Son of Eut, of the Blood Royal, a good Man and Father of an excellent Offspring, succeeded them in the Kingdom. Of whom we shall speak hereafter; he being also slay'n by the same Pagan Commander, as his Predecessor had been.
CHAP. XIX.

How Furcius built a Monastery among the East-Angles, and of his Visions and San-ctity, of which, his Flesh remaining un-corrupted after Death, bore Testimony.

WHILST Sigberht yet govern'd the Kingdom, there came out of Ireland an Holy Man, call'd Furcius, renowned for his Words and Actions, but remarkable for singular Virtues, being desirous to live a Stranger for our Lord, wheresoever he should find it convenient. He coming into the Province of the East-Saxons, was honourably receiv'd by the aforesaid King, and performing his usual Employment of Preaching the Gospel, by the Example of his Virtue and the Efficacy of his Discourse, converted many Unbelievers to Christ, and confirm'd those that already believ'd in his Faith and Love. Being fallen into some Infirmitie of Body, he was found worthy to enjoy an Angelical Vision; in which he was admonish'd, diligently to proceed in the Ministry of the Word, he had undertaken, and indefatigably to continue his usual Watching and Prayers; for as much as his End was certain, but the Hour of it would be uncertain, according to the Saying of our Lord, Watch ye therefore, because ye know not the Day nor the Hour. Being confirm'd by that Vilion, he apply'd himself with all speed to
to build the Place for a Monastery, which had been given him by King Sigbercht, and to esta-
blifh regular Discipline therein. That Monas-
tery was delightful, by reafon of the Names of
the Woods and Sea, founded in a Castle, which in the English Language is call'd a Cnob-
beresburg, that is, Cnobber's Town; the which afterwards, Anna, King of that Province, and
the Nobility embellifh'd with more Stately
Buildings and Donations. This Man was of
a most noble Scotifh Blood, but much more no-
bile in Mind than by the Flefh. From his Boy-
ifh Years, he had particularly apply'd himfelf
to reading of sacred Books, and following Mo-
naftical Discipline, and, as is most becoming
Holy Men, he carefully practis'd all that he
learnt was to be done. In short, he afterwards
built himself a Monastery, wherein he might
with more Freedom indulge his Heavenly Stu-
dies. There falling sick, b as the Book writ
of his Life sufficiently informs us, he was in a
Rapture, and quitting his Body from the E-
vening, till the Cock crow'd, he was found wor-

a In King Elfred. Leongepir-bun, it is now call'd Burg-Cafle, in Suffolk. Where this Monastery stood, in
Mr. Camden's Time was nothing but broken Walls, Flints, and Britifh Bricks, quite overgrown with Thorns and Briars.
There was an old Tradition that this Monastery was after-
wards inhabited by Jews, and a Way there call'd Jews-Way,
seems to countenance that Opinion. To this Monastery Cam-
den thinks King Sigebert retir'd; but Thomas Elfenhs in
the Monaficon affures us it was to St. Edmondsbury.

b There were three that wrote of the Life, Fulare, of which
one was written by an anonymous Author not long after his
Death; the second was likewise by an anonymous Author,
that the Abbot Arnulfus in the 11th Century republished
with Alterations.
worthy to behold the Choirs of Angels, and to hear the Heavenly Praises. He was wont to declare, that among other Things he had distinctly heard this echo'd, *The Saints shall advance from one Virtue to another.* And again, *The God of Gods shall be seen in Sion.* Being restored to his Body at that Time, and again taken from it three Days after, he not only saw greater Joys of the Blessed, but also extraordinary Combats of evil Spirits, who by their frequent Accusations wickedly endeavour'd to obstruct his Journey to Heaven; but the Angels protecting him, all their Endeavours proved in vain. Concerning which Particulars, if any one desires to be more fully inform'd, that is, with what subtile Fraudulency, the Devils represented both his Actions and superfluous Words, and even his Thoughts, as if they had been writ down in a Book; and what pleasing or disagreeable Things he was inform'd of by the Angels and Saints, or just Men appearing to him among the Angels, let him read the little Book I have mention'd of his Life, and I believe he will thereby reap much Spiritual Profit. But there is one Thing among the rest, which we have thought may be beneficial to many to be inserted in this History. When he had been lifted up on high, he was order'd by the Angels that conducted him, to look back upon the World. Then he casting his Eyes downward, saw as it were a dark Vale in the Bottom, under him. He also saw four Fires in the Air, not far distant from each other. Then asking the Angels, *What Fires those were? Was told, They were the Fires which would kindle and consume the World. One of them of*
Falshood, when we do not fulfill that which we promis’d in Baptism, to renounce the Devil and all his Works. The next of Covetousness, when we prefer the Riches of the World, before the Love of Heavenly Things. The third of Discord, when we make no Difficulty to offend the Minds of our Neighbours even in needless Things. The fourth of Iniquity, when we look upon it as no Crime to rob the Weaker, and to defraud them. These Fires increasing by Degrees, extended so as to meet one another, and being join’d, became an immense Flame. When it drew near, he, fearing for himself, said to the Angel, Lord, behold the Fire draws near me. Who answer’d, That which you did not kindle shall not burn you; for tho’ this appears to be a terrible and great Fire, yet it tries every Man according to the Merits of his Works; for every Man’s Concupiscence shall burn in the Fire; for as every one burns in the Body through unlawful Pleasure, so when discharge’d of the Body he shall burn in due Punishment. Then he saw one of the three Angels, who had been his Conductors throughout both Visions, going before, divide the Flame of Fire, and the other two flying about on his two sides, defend him from the Danger of that Fire. He also saw Devils flying through the Fire, raising Conflagrations of Wars against the Just. Then follow’d Accusations of the wicked Spirits against him, the Defence of the Good, and the fight of more numerous Heavenly Troops; as also of Men of his own Nation, whom he had long since been inform’d to have been deservedly advance’d to the Degree of Priesthood, from whom he heard many Things that
might be very wholesome to himself, or to all others that would listen to them. They having ended their Discourse, and returning to Heaven with the Angelical Spirits, the three Angels remain'd with the Blessed Firisus, of whom we have spoken before, and who were to bring him back to his Body. And when they approach'd the aforesaid Immense Fire, the Angel divided the Flame, as he had done before; but when the Man of God came to the Passage so open'd amidst the Flames, the unclean Spirits laying hold of one of those whom they tormented in the Fire, threw him at him, and touching his Shoulder and Jaw, burnt them. He knew the Man, and call'd to mind that he had receiv'd his Garment when he dy'd; and the Angel immediately laying hold, threw him back into the Fire, and the malignant Enemy said, Do not reject him you before receiv'd; for as you accepted of his Goods being a Sinner, so you are to partake of his Punishment. The Angel replying, said, He did not receive the same through Avarice, but in order to save his Soul. The Fire ceas'd, and the Angel turning to him added, That which you kindled burnt in you; for had you not receiv'd the Money of this Person that dy'd in his Sins, his Punishment would not burn in you. And proceeding in his Discourse, gave him wholesome Advice, for what ought to be done towards the Salvation of such as repented. He being afterwards restor'd to his Body, throughout the whole Course of his Life, bore the Mark of the Fire which he had felt in his Soul, visible to all Men on his Shoulder and Jaw; and the Flesh publickly show'd, in a wonderful Man-

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ner, what the Soul had suffer'd in private. He always took care, as he had done before, to induce all Men to the Practice of Virtue, as well by his Example, as by Preaching. But as for the Matter of his Visions, he would only relate them to those, who ask'd him for the sake of Compunction. An ancient Brother of our Monastery is still living, who is wont to declare that a very sincere and religious Man told him, that he had seen Furseus himself in the Province of the East-Angles, and receive'd those Visions from his Mouth. Adding, that tho' it was in most sharp Winter Weather, and an hard Frost, sitting in a thin Garment, when he related it, yet he sweated as if it had been in the greatest Heat of Summer, through either excessive Fear, or Comfort.

To return to what we were saying before, when after Preaching the Word of God many Years in Scotland, he could no longer bear the Tumult of the Croud's resorting to him, leaving all that he seem'd to have, he also departed his native Island, and came with a few Brothers through the Britons into the Province of the English, and preaching the Word of God there, as has been said, built a noble Monastery. Then, Things being rightly perform'd, being desirous to rid himself of all Business of this World, and even of the Monastery itself, he left the same, and the Care of Souls to his Brother Fullan, and the Priests Gabban, or Golban and Dicull, and being himself free from all that was worldly, resolv'd to end his Life in Eremitical Conversation. He had another Brother call'd Ulban, who after a long Monastical Probation was arriv'd at an Ancho-
Anchoritical Life. Repairing all alone to him, he liv'd an whole Year with him in Continence and Prayer, and daily Labour of his Hands. Afterwards seeing the Province in Confusion, by reason of the Irruption of the Gentils, and prefaging that the Monasteries would be also in Danger, leaving all Things orderly, he sail'd over into France, and being there honourably entertain'd by Lotharius, King of the Francs, or the Counsellor Erconwald, he built a Monastery in the Place call'd Latinium; and falling sick not long after, departed this Life. The same Counsellor Erconwald taking his Body, deposited it in the Porch of a Church he was building in his Town of Perron, or Perfon, till the Church itself should be dedicated. The which hapning twenty seven Days after, and the Body taken from the Porch, being bury'd near the Altar, was found as entire as if he had just then dy'd. And again four Years after a more decent Tabernacle or Chapel being built for the same Body to the Eastward of the Altar, it was still found free from any Blemish of Corruption, and translated thither with due Honour; where it is evident that his Merits, through the Divine Operation have been declar'd by many Miracles. These Things and the Incorruption of his Body we have taken notice of, that the Sublimeness of this Man may be the better known to the Readers. All which, whosoever will read it, will find more fully, as also of his Fellow-Labourers in his aforesaid little Book.

The Reliques of Furleus are preserved in the Collegiate Church at Peronne in France, which is dedicated to him.

Dr. Smith.
CHAP. XX.

Honorius dying, Deusdedit is chosen Archbishop of Canterbury, and who were at that Time Bishops of the East Angles, and of the Church of Rochester.

In the mean Time a Felix, Bishop of the East-Angles, dying, when he had held that See seventeen Years, Honorius ordained Thomas his Deacon, of the Province of the Gyrvi, in his Place; and he departing this Life when he had been Bishop five Years, he substituted Berchegilus, surnamed Boniface, of the Province of Kent in his stead. Honorius himself also having run his Course, departed this Life, in the Year from the Incarnation of our Lord 653, the Day before the Kalends of October; and and when the See had been vacant a Year and six Months, Deusdedit, of the Nation of the South-Saxons was chosen the sixth Archbishop of Canterbury. To whom Ithamar, Bishop of Rochester came thither. His Ordination

a And was buried at Dunwich, thence removed to Soham, a Village near the Isle of Ely, upon the edge of the Lake formerly dangerous to Ships, but now there is a Way to go over the Marshes on foot, where are still to be seen the Ruins of the Church burnt by the Danes; the Body of the Saint after long Search, was found and bury'd at Ramsley, Malmesbury, de Pont. II. His Day is celebrated the 8th of March. Dr. Smith.
Chap. XXI. of the English Nation.

At this Time, the Midland Angles, under their Prince Peada, the Son of King Penda, receiv’d the Faith and Sacraments of Truth. He being an excellent Youth, and most worthy of the Title and Person of a King, was by his Father preferr’d to the Throne of that Nation, and came to Osuwy, King of the Northumbrians, requesting to have his Daughter Alhsleda, given him to Wife; nor could he obtain his Desires, unless he would embrace the Faith of Christ, and be baptiz’d, with the Nation he govern’d. He hearing the Preaching of Truth, the Promise of the Heavenly Kingdom, and the Hope of Resurrection and future Immortality, declar’d he would willingly become a Christian, tho’ he should be refus’d the Virgin; being chiefly prevail’d on to receive the Faith, by King Osuwy’s Son Alhfrid, who was his Relation and Friend, being marry’d to his Sister Cyheburga, the Daughter of King Penda. Accordingly he was baptiz’d by Bishop Finan, with all his Companions and Soldiers, and their Servants.
vants that came along with him, at the King's famous Country House, cal'd; a At the Wall. And having receiv'd four Priests, who for their Erudition and good Life were found proper to instruct and baptize his Nation, he return'd home with much Joy. These Priests were Cedda and Adda, and Betti and Diuma; the last of which was by Nation a Scot, the others English. Adda was Brother to Uta, a renowned Priest, and Abbat of the Monastery Higg-heasfe, that is, b Goat's Head. The aforesaid Priests arriving in the Province with the Prince, they Preach'd the Word, and were willingly listen'd to; and many as well of the Nobility, as the common Sort, renouncing the Filth of Idolatry, were daily baptiz'd. Nor did King Penda obstruct the Preaching of the Word among his People, that is, the Mercians, if any were willing to hear it; but on the contrary, he hated and despis'd those whom he perceive'd not to perform the Works of Faith, when they had receiv'd the Faith of CHRIST, saying, They were contemptible and wretched, who did not obey their God, in whom they believ'd. This was begun two Years before the Death of King Penda. But when he was slain, Oswy, the most Christian King, succeeding him in the Throne, Diuma, one of the aforesaid four Priests, was made Bishop of the Midland Angles, as also of the Mercians, being ordain'd by Bishop Finan; for the scarcity of Priests was the Occasion that

a Walton.

b Goose-head opposite to Newcastle, as Southwark to London, there remains now no Footsteps of the Minister of Uta.
Chap. XXII. of the English Nation.

dhat one Prelate was set over two Nations. He having in a short Time gain'd many People to our Lord, dy'd among the Midland Angles, in the Country call'd c Reppington; and Ceolfa of the Scotish Nation also succeeded him in the Bishoprick. He, not long after, leaving his Bishoprick, return'd to the Island of Hii, which among the Scots was the Chief and Head of many Monasteries. His Successor in the Bishoprick was Trumhere, a religious Man, and educated in Monastical Life of the English Nation, but ordain'd Bishop by the Scots; which hapned in the Days of King Wulfhere. Of whom we shall speak hereafter.

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c Reppington in Derbyshire.

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CHAP. XXII.

How the East-Saxons again receiv'd the Faith, which they had before cast off, under King Sigbercht, through the preaching of Cedda.

At that Time also the East-Saxons, at the Insistance of King Ofwy, again receiv'd the Faith, which they had formerly cast off, expelling Melitus their Bishop. For Sigbercht, who reign'd next to Sigbercht surnam'd the Little, was then King of that Nation, and a Friend to King Ofwy; who, when he often came to him
into the Province of the Northumbrians, was wont to endeavour to give him to understand, that those could not be Gods that had been made by the Hands of Men; that a Stock or a Stone could not be proper Matter to form a God, the remains whereof were either burnt in the Fire, or fram’d into any Vessels for the use of Men, or else being contemptible were cast out, and being trampled on, or converted into Clay. That God was rather to be understood incomprehensible for his Majesty, invisible to human Eyes, Almighty, Eternal, who created Heaven and Earth, and Human Kind; who govern’d and was to judge the World in Righteousness; whose everlasting Seat was to be believ’d in Heaven, and not in vile and fading Matter; and that it ought in reason to be concluded, that all those who learnt and obey’d the Will of him by whom they were created, would receive from him eternal Rewards. King Osryw having often, in a friendly and brotherly manner, inculcated these and many more Speeches to the like effect; at length, the Content of his Friends forwarding the same, he believ’d, and consulting with those about him, and exhorting them, all agreeing to and approving of the Faith, he was baptiz’d with them by Bishop Finan, in the King’s Country-House above spoken of, which is call’d, At the Wall, because it is close by the Wall with which the Romans formerly divided the Island of Britain, twelve Miles distant from the Eastern Sea. King Sigerecht being now become a Citizen of the eternal Kingdom, return’d to the Seat of his temporal Kingdom, requesting of Osryw that he would
give him some Teachers, who might convert his Nation to the Faith of Christ, and baptize them. He sending into the Province of the Midland Angles, called to him the Man of God Cedd, and giving him another Priest for his Companion, sent them to preach to the Nation of the East-Saxons. Where when travelling to all Parts, they had gather'd a numerous Church to our Lord, it hapned at a certain Time, that the same Cedd return'd home, and came to the Church of Lindisfarne to confer with Bishop Finan; who finding how successful he had been in the Work of the Gospel, made him Bishop of the Church of the East-Saxons, calling to him two other Bishops to administer at the Ordination. Cedd having receiv'd the Episcopal Dignity, return'd to his Province, and pursuing the Work he had begun with more ample Authority, built Churches in several Places, ordaining Priests and Deacons, to assist him in the Work of the Faith and the Ministry of baptizing; especially in the City, which in the Language of the Saxons, is call'd a Ythancestir; as also in that which is nam'd b Tillaburg; the first of which Places

a Ythancestir, and in King Ælfred, Yp pancearten. on the River Pant in Essex; there are no Remains of the City now, for Ralph Niger long since has told us it had been before his Time swallow'd up in the River Pant, the River is now call'd Froshwele, and a Spring near it, to this Day Pans-Well, as for the Place where the City stood, it is supposed to be on the utmost Point of Denbigh Hundred in Essex, where now stands a Village call'd St. Peter's on the Wall.

b Saxon Paraphrase, Tillaburh, now Tilbury in Essex.
Places is on the Bank of the River Pame, the
other on the Bank of Thames; where gathering
a Flock of Servants of Christ, he taught
them to observe the Discipline of regular Life,
as far as those rude People were then capable.
When the Institution of Heavenly Life for a
considerable Time advanced there, to the Joy
of the King and of all the People, it happened
that the King, at the Instigation of the En-
emy of all good Men, was murder'd by his own
Kindred. They were two Brothers who did
this wicked Deed; and being ask'd, What had
you done to it, had nothing else to answer,
but that they had been incensed against the King,
and hated him, because he was too apt to spare
his Enemies, and easily to forgive the Wrongs they
had done him, upon their Intreaty. Such was
the Crime for which the King was kill'd, viz.
that he obser'ved the Evangelical Precepts with
a devout Heart; in which innocent Death of
his, however his true Offence was punish'd,
according to the Prediction of the Man of
God. For one of those Earls that murder'd
him was unlawfully marry'd, which the Bishop
not being able to obstruct or amend, excommuni-
cated him and commanded all that would give ear to him, not to enter within
his House, nor to eat of his Meat. The King
made slight of this Inhibition, and being invi-
ited by the Earl, went to an Entertainment at
his House, and when he was going thence, the
Bishop met him. The King beholding him,
immediately dismounted from his Horse, trem-
bling, and fell down at his Feet, begging Par-
don for his Offence, for the Bishop, who was
likewise a Horseback, had also alighted. Be-

ing much incens'd, he touch'd the King lying in that humble Posture, with the Rod he held in his Hand, and using his Pontifical Authori-

ty, spoke thus, I say to you, for as much as you could not refrain from the House of that wicked and condemn'd Person, you shall die in that very House. Yet it is to believe'd, that such a Death of a religious Man did not only blot out his Offence, but also added to his Merit; because it hapned on a pious Account, being the observing of the Commands of Christ. Sigbercht was succeeded in the Kingdom by Suidhelm; the Son of Sexbald, who was baptiz'd by the same Cedd, in the Province of the East-Angles, at the King's Country Seat, call'd c Rendlesham; that is, RendiliMansion; and Ethilwold, King of that Nation of the East-Angles, Brother to Anna, King of the same People was his God-

father.

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c In Suffolk, Bede tells it takes its Name from the Owner, of which the Royal Paraphraser takes no Notice.
CHAP. XXIII.

The aforesaid Bishop Cedd, having a Place given him by King Ethilwald, consecrated the same to our Lord with Prayer and Fasting, and of his Death.

The same Man of God, whilst he perform'd the Function of a Bishop among the East-Saxons, was also wont several Times to visit his own, that is, the Country of the Northumbrians, to make Exhortations. Ethilwald, the Son of King Oswald, who reign'd among the Deiri, finding him an holy wise and good Man, he desir'd him to accept of some Possession of Land to build a Monastery; to which the King himself might frequently resort, to offer his Prayers to our Lord, and hear the Word, and be bury'd in it when he dy'd; for he faithfully believ'd that he should receive much Benefit by the Prayers of those who were to serve God in that Place. The King had before with him a Brother of the same Bishop, call'd Celin, a Man no less devoted to God, who, being a Priest, was wont to administer to him the Word and the Sacraments of the Faith; by whose means he chiefly came to know and love the Bishop. That Prelate therefore complying with the King's Desires, chose himself a Place to build a Monastery among the craggy and remote Mountains;
Chap. XXIII. of the English Nation.

tains; which look'd more like the lurking Places for Robbers and Retreats for wild Beasts, than Habitations for Men; to the end, that pursuant to the Prophecy of Isaias, In the Habitation of Dragons, where each lay, might be Grass with Reeds and Rushes; that is, that the Fruits of good Works should spring up, where before Beasts were wont to dwell, or Men to live after a beastly manner. The Man of God desiring first to cleanse the Place for the Monastery from former Crimes, by Prayer and Fasting, that it might be acceptable to our Lord, and so to lay the Foundations; he requested of the King that he would give him leave to reside there all the approaching Time of Lent, to attend to Prayer. All which Days, excepting Sundays, observing the Fast till the Evening, according to Custom, he then took no other Sustenance but a very little Bread, and one Hen Egg, with a little Milk mix'd with Water. For this he said was the Custom of those of whom he had learnt the Rule of regular Discipline; first to consecrate to our Lord by Prayer and Fasting, the Places they had newly receiv'd for building a Monastery or a Church. When there were ten Days of Lent still remaining, there came a Messenger to call him to the King; and he, that the religious Work might not be intermitt'd, on Account of the King's Affairs, intreated his Priest Cynebil, who was also his own Brother, to compleat that which had been piously begun. Cynebil readily complying, when the Time of Fasting and Prayer was over, he there built the Monastery, which is now call'd a Leastinghae, and form'd it in re-

* Suppos'd to be near Whitby in Yorkshire.
ligious Customs, according to the manner of Lindisfar

Ceadd for many Years having Charge of the Bi-

shoppick in the aforesaid Province, and taking
care of this Monastery, over which he had
place'd Superiors, it hapned that the coming to
the same at a Time when there was a Morta-

lity, fell there sick and dy'd. He was first
buried without, but in Process of Time, a
Church was built of Stone in the Monastery,
in the Honour of the Mother of God, and his
Body inter'd in the same, on the Right Hand
of the Altar. The Bishop left the Monastery
to be govern'd after him by his Brother Ceadda,
who was afterwards made Bishop, as shall
be laid in its Place. For the four Brothers we
have mention'd, viz. Ceadd and Cinebil, Celm
and Ceadda, which is rare to be met with, were
all renowned Priests of our Lord, and two of
them, also arriv'd to be Bishops. When the
Brethren, who were in his Monastery, in the
Province of the East Saxons, heard that the
Bishop was dead in the Province of the Nor-
thumbrians; about thirty Men of that Mona-
stery came thither, being desirous either to
live near the Body of their Father, if it should
please God, or to be bury'd there when dead.
They being lovingly receiv'd by their Brethren,
and Fellow Soldiers in Christ, all of them
dy'd there, snatch'd away by the aforesaid Pe-
stilence, excepting one little Boy, known to
have been deliver'd from Death by his Father's
Prayers. For he living very long after, and
applying himself to the reading of sacred Writ,
was at length inform'd, that he had not been
regenerated by the Water of Baptism, and be-

Chap. XXIV. of the English Nation.

ing then wash’d in the Laver of Salvation, he was afterwards promoted to the Order of Priesthood; and prov’d very useful to many in the Church. Concerning whom, I do not question, but that he was deliver’d at the Point of Death, by the Intercession of his Spiritual Father, as has been said, to whose Body he came out of Love; that so he might himself avoid eternal Death, and by teaching, exhibit the Ministry of Life and Salvation to others of the Brethren.

C H A P. XXIV.

How that King Penda being slain, the Province of the Mercians receiv’d the Faith of Christ, and Oswy gave Possessions and Territories to God, for building of Monasteries in acknowledgment for the Victory obtain’d.

At this Time King Osry, being expos’d to the cruel and intolerable Irruptions of the often mention’d Penda, King of the Mercians, who had slain his Brother; at length, Necessity compelling him, he promis’d he would give him greater Gifts than can be imagin’d to purchase Peace; provided, that King would return home, and cease to destroy the Provinc-
ces of his Kingdom. That perfidious King refusing to grant his Request, having resolved to extirpate all his Nation, from the highest to the lowest, he had recourse to the Protection of the Divine Goodness, for his Deliverance from barbarous Impiety, and binding himself by Vow, said, If the Pagan will not accept of our Gifts, let us offer them to him that will, the Lord our God. He then vow'd, that if he should come off victorious, he would give up his Daughter to be dedicated to our Lord in Holy Virginity, and befall the Possessions of twelve Farms to build Monasteries; and so he gave Battle with a very small Army. In short, it is reported, that the Pagans had three Times the Number of Forces; for they had thirty Legions, led on by most noted Commanders. King Oswy and his Son Alchofrid, having a very small Army as has been said, but confiding in the Conduct of Christ, met them; for his other Son Ecfrid, was then kept an Hostage at the Court of Queen Cynoese in the Province of the Mercians. King Oswald's Son Ethelwald, who ought to have assisted them, was on the Enemy's side, and led them on to fight against his Country and Unkle; tho' during the Time of the Battle, he withdrew out of it, and waited the Event in a Place of Safety. The Engagement beginning, thirty Pagan Commanders of the King's, who came to his Assistance, were put to flight, and almost all of them slain; among whom Edilhere, Brother to Anna, King of the East-Angles, and King after him, being the Occasion of the War, was kill'd, with the Destruction of his Auxiliaries. And the Battle being
being fought near the River ‡ Vinued, which then with the great Rains, had not only fill'd its Channel, but overflow'd its Banks, many more were drowned in the Flight, than destroy'd by the Sword. Then King Ofswi, pursuant to the Vow he had made to our Lord, returning. Thanks to God for the Victory obtain'd, gave his Daughter Eansled, who was scarce a Year old, to be consecrated to him in perpetual Virginity; delivering also twelve small Possessions of Lands, wherein the Application to Earthly Warfare ceasing, there should be a perpetual Place and Subsistence for Monks to follow the Heavenly Warfare, and with diligent Devotion pray for the Peace of his Nation. Of those Possessions he gave six in the Province of the Deiri, and the other six in that of the Berniciaus. Each of the said Possessions was of ten Families, that is, an hundred and twenty in all. The aforesaid Daughter of King Ofswi, so dedicated to God, was put into the Monastery, call'd b Herutea, that is, the Island of the Stag, where at that Time the Abbess Hilda presided; who, two Years after, having acquire'd a Possession of ten Families, at the Place call'd

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"Saxon Vinhae the River Arc, or Broad-Arc in Yorkshire. The Place where this Battle was fought is call'd Winwidfield Vinpocreisa, which Mr. Camden supposes from the Battle, but it is plain that the River gave the Name."

b Renoca, now Hartlepool, upon the Sea side, in the Bislookick of Durham. Huntington calls it Cervi Insula, and says that Heina, a religious Woman built the Monastery."
The Ecclesiastical History: Book III.

Strangehall, built a Monastery there, in which the aforesaid King's Daughter, was first a Learner, and afterwards taught a regular Life; till, being sixty Years of Age, the Blessed Virgin departed to the Nuptials and Embraces of her Heavenly Bridegroom. In that same Monastery, she and her Father Oswe, and her Mother's Father Edwin, and many other noble Persons are bury'd in the Church of the Holy Apostle Peter. King Oswe concluded the aforesaid War in the Country of Loidis, in the 13th Year of his Reign, on the 13th Day of the Kalends of December, to the great Benefit of both Nations; for he both deliver'd his own People from the hostile Depredations of the Pagans, and having cut off the wicked King's Head, converted that of the Mercians and the adjacent Provinces to the Grace of the Christian Faith. Diuma was made the first Bishop in the Province of the Mercians, as also of the Lindisfarns and the Midland Angles, as has been said above; and he dy'd and was bury'd among the Midland Angles. The second was Cellab, who quitting the Episcopal Function whilst living, return'd into Scotland, both of them being of the Scotch Nation. The third was Trunhere, of the English Nation; but instructed and

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c In K. Ælfræd, ṣtreone þalh, in the Saxon Chron. ṣtreone þelheal, so call’d from ṣtreone, litter by neal Angulus, a Corner or No. of a Shore, according to the ingenuous Mr. Somner. Mr. Camibden thinks it signifies a Bay of Safety, and Janius says that þalh signifies an eminent Building, whence comes our Hall. It is now Whitby in Yorkshire.

d Leeds.
and ordain'd by the Scots; being Abbat in the
Monastery that is call'd Ingethingum, and is the
Place where King Oswin was kill'd, as has been
sai'd above; for Queen Eanfled his Kinswoman,
in Satisfaction for his unjust Death, begg'd of
King Oswy, that he would there give to the
afore-said Servant of God a Place to build
a Monastery, because he also was Kinsman to
the slay'd King; in which Monastery con-
tinual Prayers should be offer'd up for the ete-
ernal Health of both Kings, that is, of him that
had been slay'n, and of him that caus'd it to
be done. The same King Oswy govern'd the
Nation of the Mercians, as also the People of
the other Southern Provinces, three Years after
he had slay'n King Penda; and he likewise sub-
du'd the greater Part of the Nation of the Picts,
to the Dominion of the English; at which
Time he gave to the afore-said Peada, Son to
King Penda, who was his Kinsman, the King-
dom of the Southern Mercians, consisting, as
is reported of 5000 Families, divided by the
River Trent from the Northern Mercians, whose
Land contains 7000 Families; but that Peada
was the next Spring very wickedly kill'd, by
the Treachery, as is sai'd, of his Wife, in the
very Time of the Feast of Easter. Three Years
after the killing of King Penda, Imnin, and
Eada, and Eadbért, Commanders of the Mer-
cian Nation, rebell'd against King Oswy, setting
up for their King Wulfhere, Son to the said
Penda, a Youth, whom they had kept conceal'd;
and expelling the Officers of the foreign King,
at once recover'd their Liberty and Lands; and
being thus free with their King, they rejoic'd
to serve Christ the true King, for the ever-
lasti
lasting Kingdom in Heaven. That King go-
vern'd the Nation of the Mercians seventeen
Years, and had for his first Bishop Trumhere,
above spoken of; the second Jaruman; the
third Ceadda; the fourth Wulfred. All these
succeeding each other regularly under King
Wulfhere, perform'd the Function of Bishops
of the Mercian Nation.

CHAP. XXV.

The Controversy started about the due Time
of keeping Easter, with those that came
out of Scotland.

In the mean Time, Bishop Aidan being de-
parted this Life, Finan sent and ordain'd
by the Scots, had succeeded him in the Bishop-
rick, and built a Church in the Isle of Lindif-
farn, becoming the Episcopal See; the which
nevertheless, after the manner of the Scots, he
made not of Stone, but of hew'd Oak, and
cover'd it with Reeds; and the same was
afterwards dedicated in Honour of St. Peter the
Apostle, by the Reverend Archbishop Theodorus.
Eadberht, also Bishop of that Place, taking off
the Thatch, cover'd it with Plates of Lead,
that is, the Roof and the very Walls. At this
Time a great and frequent a Controversy hap-

a Of this famous Controversy at Whitby, concerning the
Observation of Easter, and Ecclesiastical Tonsure, no mention
is made in the Paraphrase of King Ælred, in which both
Chapters are omitted, neither do the Saxon Annals mention
it, which has occasion'd several to think there was no such
Meeting, and Bishop Nicholton pretends to prove there was
not. But the Credit of Eadæ is beyond them all.
Chap. XXV. of the English Nation.

ned about the Observation of Easter, those that came from Kent or France, affirming, that the Scots kept Easter-Sunday contrary to the Custom of the universal Church. Among them was a most zealous Defender of the true Easter, whose Names was Roman, a Scot by Nation, but instructed in the Rule of Ecclesiastical Truth, either in France or Italy, who disputing with Finan, convince'd many, or at least mov'd them to make a more strict Enquiry after the Truth; but he could not prevail upon Finan, but on the contrary made him the more inveterate by Reproof, and a profess'd Opposer of the Truth, as being of a hot Temper. James, formerly the Deacon of the venerable Archbishop Paulinus, as has been said above, kept the True and Catholick Easter, with all those that he could reduce to the more correct Way. Queen Eansleda and her Followers observ'd the same, pursuant to what she had seen practis'd in Kent, having with her a Kentish Priest that kept the Catholick Observation, whose Name was Romanus. Thus it is reported to have hapned in those Times that Easter was twice kept in one Year; and that when the King having ended the Time of Fasting, kept his Easter, the Queen and her Followers still fasting, celebrated Palm-Sunday. This Difference about the Observation of Easter, whilst Aidan liv'd, was patiently tolerated by all Men; as being sensible, that tho' he could nor keep Easter contrary to the Custom of those who had sent him, yet he industriously labour'd to practice all Works of Faith, Piety and Love, according to the Custom us'd by all Holy Men; for which Reason he was deservedly belov'd by
by all, even those who differ'd in Opinion concerning Easter, and was held in Veneration not only by indifferent Persons, but even by the Bishops, Honorius of Canterbury, and Felix of the East Angles. But Finian, who succeeded him, dying, when Colman, who was also sent out of Scotland, came to be Bishop, a greater Controversy arose about the Observation of Easter, as also about the Rules of Ecclesiastical Life. Whereupon this Dispute touch'd the Thoughts and Hearts of many, as fearing, left having receiv'd the Name of Christians, they might happen to run, or to have run in vain. This came also reach'd the Ears of the Princes, viz. of King Oswy and his Son Abbfried; for Oswy having been instructed and baptiz'd by the Scots, and being very perfectly skill'd in their Language, thought nothing better than what they taught. But Abbfried having been instructed in Christianity by Wilfrid, a most learned Man, who had first gone to Rome to learn the Ecclesiastical Doctrine, and spent much Time at Lyons with Dalbin, Archbishop of France, from whom also he had receiv'd the Ecclesiastical Tonsure, rightly thought this Man's Doctrine ought to be preferred before all the Traditions of the Scots. For this Reason he had also given him a Monastery of forty Families at the Place call'd Hirppan; the which Place, not long before, he had given those that follow'd the Scots for a Monastery; but for as much as they afterwards, being left to their Choice, would rather quit the Place, than alter their Opinion, he gave it to him, whose Life and Doctrine were worthy of the Place. Agilbert, Bishop of the West...
West Saxons, abovemention'd, a Friend to King Alchfrid, and to Abbat Wilfrid, was at that Time come into the Province of the Northumbrians, and made some Stay among them; and at the Request of Alchfrid, he made Wilfrid a Priest in his Monastery, and had in his Company a Priest, whose Name was Agatho. The Controversy being there started, concerning Easter, or Tonsure, or other Ecclesiastical Affairs, it was agreed, that a Synod should be held in the Monastery that is call'd Streamsbach, signifying the Bay of Lighthouse, where then the Abbess Hilda, a Woman devoted to God, presided; and there this Controversy decided. Both the Kings, Father and Son, came thither, the Bishops Colman, with his Sister Hursa, and Agilbercht, with the Priests Agatho and Wilfrid, and James, and Romanus were on their side; the Abbess Hilda, and her Followers for the Scots, as was also the venerable Bishop Cedd, long before ordain'd by the Scots, as has been said above, and he was in that Council the most careful Interpreter for both Parties. King Offa having first discours'd, that it behoiv'd them who serv'd one God, to observe the same Rule of Life; and as they all expected the same Kingdom in Heaven, not to differ in the Celebration of the Divine Mysteries; but rather to enquire which was the truest Tradition, that the same might be follow'd by all; commanded his Bishop Colman first to declare what the Custom was, which he observ'd, and whence it deriv'd its Original. Then Colman said, The Easter I keep, I receiv'd from my Elders, who sent me Bishop Ethis; the which all our Forefathers, Men beloved of God,
are known to have kept after the same manner; and that the same may not seem to any contemptible or worthy to be rejected, it is the same which St. John the Evangelist, the Disciple beloved of our Lord, with all the Churches over which he presided, is read to have observ'd. He having said thus much, and more to the like effect, the King commanded Agilberht to show whence his Custom of keeping Easter was deriv'd, or on what Authority grounded. Agilberht answer'd, I desire that my Disciple the Priest Wilfrid may speak in my stead; because we both concur with the other Followers of the Ecclesiastical Tradition, that are here present, and he can better explain our Opinion in the English Language, than I can by an Interpreter. Then Wilfrid being order'd by the King to speak, deliver'd himself thus. The Easter we observe, we saw celebrated by all at Rome, where the Blessed Apostles, Peter and Paul liv'd, taught and suffer'd, and were bury'd; this we behold perform'd by all in Italy and in France, which we travel'd through, either to learn or pray. This we have found to be practis'd in Africk, Asia, and Egypt, Greece, and all the World, wherever the Church of Christ is spread abroad, through several Nations and Tongues, at one and the same Time; excepting only these and their Accomplices in Obstinacy, I mean the Picts and the Britons, who foolishly in these two remotest Islands of the World, and not the whole of them neither oppose all the rest of the Universe. When he had so said, Colman answer'd, It is strange that you will call our Labours foolish, wherein we follow the Example of so great an Apostle, who was thought worthy to lay his Head on our Lord's Bosom, when all the World knew kinn
him to have liv'd most wisely. Wilfrid reply'd, 
far be it from us to charge John with Folly, where-
as he literally observ'd the Precepts of the Jewish 
Law, the Church still judaizing in many Points, 
and the Apostles not being able at once to cast oft 
all the Observation of the Law, which had been 
instituted by God, as it is necessary that all who 
come to the Faith should forsake the Idols which 
were invented by Devils; that they might not give 
Scandal to the Jews that were among the Gentils, 
For this Reason it was that Paul circumcis'd Ti-
mothoy, that he offer'd Sacrifice in the Temple, 
that he shrow his Head with Aquila and Priscilla 
at Corinth; for no other Advantage than to avoid 
giving Scandal to the Jews. Hence it was that 
James said, to the same Paul, You see Brother how 
many Thousands of the Jews have believ'd, and they 
are all zealous for the Law. And yet, at this Time, 
the Gospel spreading throughout the World, it is 
needful, nay it is not lawful for the Faithful either 
to be circumcis'd, or to offer up to God Sacri-
fies of Flesh. So John, pursuant to the Custom of 
the Law, began the Celebration of the Feast of 
Easter, on the fourteenth Day of the first Month, 
in the Evening, not regarding whether the same 
happ'd on a Saturday, or any other Day. But 
when Peter preach'd at Rome, being mindful that 
our Lord arose from the Dead on the first Day af-
ter the Sabbath, and gave the World the Hopes 
of Resurrection, did understand that Easter ought 
to be observ'd, so as always to stay till the rising 
of the Moon on the 14th Day of the first Moon, in 
the Evening, according to the Custom and Precepts 
of the Law, even as John did. And when that 
same, if the Lord's Day, then call'd the first Day 
after the Sabbath, was the next Day, he began
that every Evening to keep Easter, as all we do at this Day. But if the Lord's Day did not fall the next Morning after the 14th Moon, but on the 16th, or the 17th, or any other Moon till the 21st, he waited for that, and on the Saturday before in the Evening, began the Holy Solemnity of Easter. Thus it came to pass, that Easter-Sunday was only kept from the 15th Moon to the 21st. Nor does this Evangelical and Apostolical Tradition abolish the Law, but rather fulfil it, the Command being to keep the Passover from the 14th Moon of the first Month in the Evening to the 21st Moon of the same Month in the Evening; the which Observation, all the Successors of St. John in Asia; after his Death, and all the Church throughout the World have since follow'd; and that this is the true Easter, and the only one to be kept by the Faithful, was not newly decreed by the Council of Nicc, but confirm'd; as the Church History informs us. Thus it appears, that you, Colman, neither follow the Example of John, as you imagine, nor that of Peter, whose Tradition you knowingly contradict; and that you neither agree with the Law nor the Gospel in the keeping of your Easter. For John, keeping the Paschal Time according to the Decree of the Mosaical Law, had no regard to the first Day after the Sabbath, which you do in practice, who celebrate Easter only on the first Day after the Sabbath. Peter kept Easter-Sunday between the 15th and the 21st Moon, which you do not, who keep Easter-Sunday from the 14th to the 20th Moon; so that you often begin Easter on the 13th Moon in the Evening, whereas neither the Law made no mention, nor did the Author and Giver of the Gospel our Lord on that Day, but on the 14th either eat the old Passover in the Evening,
Chap. XXV. of the English Nation.

or deliver the Sacraments of the New Testament to be celebrated by the Church, in Memory of his Passion. Besides you utterly exclude the 21st Moon, which the Law recommended to be principally observed, from the Celebration of your Easter. Thus, as I said before, you agree neither with John nor Peter, nor with the Law, nor the Gospel in the Celebration of the greatest Festival. To this Columbus again rejoind, Did Anatolius, an Holy Man, and much commended in the aforesaid Church History, judge contrary to the Law and the Gospel, when he writ, that Easter was to be celebrated from the 14th to the 20th? Is it to be believed that our most Reverend Father Columbus and his Successors, Men beloved by God, who kept Easter after the same manner, thought or acted contrary to the Divine Writings? Whereas there were many among them, whose Sanctity is testified by heavenly Signs and the working of Miracles, whose life, Customs and Discipline I never cease to follow, as not questioning their being Saints in Heaven. It is evident, said Wilfrid, that Anatolius was a most Holy and most Learn'd, and a most commendable Man; but what have you to do with him since you do not observe his Decrees? For he following the Rule of Truth in his Easter, appointed a Revolution of nineteen Years, the which either you are ignorant of, or if you knew it to be kept by the whole Church of Christ, yet you despise it. He computed the 14th Moon in the Easter of our Lord, that he on the same Day, according to the Custom of the Egyptians, contended it to be the 15th Moon in the Evening; so in like manner he assigned the 20th to Easter-Sunday, as believing that to be the 21st Moon, when the same Day was divided. The which Rule of Distinction it appears
you are ignorant of, in that you sometimes keep Easter before the full of the Moon, that is, on the 13th Day. Concerning your Father Columb and his Followers, whose Sanctity you say you imitate, and observe his Rules and Precepts, which have been confirm'd by Signs from Heaven, I can answer, that when many on the Day of Judgment shall say to our Lord, That in his Name they prophesy'd, and cast out Devils, and wrought many Wonders, our Lord will reply, That he never knew them. But far be it from me, that I say so of your Fathers, because it is much more just to believe what is good, than what is evil of Persons unknown. Wherefore I do not deny those to have been God's Servants, and beloved by him, who with a rustic Simplicity, but pious Intention love God. Nor do I think that such keeping of Easter was very prejudicial to them, as long as none came to show them the Decrees of a more perfect Institute; and yet I do believe that they, if any Catholic Calculator had then come to them, would have as readily follow'd his Admonitions, as they are known to have kept those Commandments of God, which they knew and had learn'd. But as for you and your Companions, you certainly sin, if having heard the Decrees of the Apostolical See, nay of the universal Church, and the same confirm'd by Holy Writ, you refuse to follow them, for the your Fathers were holy, do you think that their small Number of a Corner of the remotest Island is to be preferr'd before the universal Church of Christ, throughout the World? And if that your Columb, nay, and ours, if he were Christ's, was holy and powerful in Miracles, yet could he be preferr'd before the most blessed Prince of the Apostles? To whom our Lord said, Thou art Pet-
ter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it, and to thee I will give the Keys of the kingdom of Heaven. Wilfrid having spoke thus, the King said, Is it true, Colman, that these Words were spoken to Peter by our Lord? He answer'd, It is true, O King. Then says he, Can you show any such Power given to your Columb? Colman answer'd, None. Then added the King, Do you both agree, that these Words were principally directed to Peter, and that the Keys of Heaven were given to him by our Lord? They both answer'd, We do. Then the King concluded, And I also say unto you, that he is the Doorkeeper, whom I will not contradict, but will, as far as I know and am able, in all Things obey his Decrees, lest when I come to the Gates of the Kingdom of Heaven, there should be none to open them, he being my Adversary who is provid'd to have the Keys. The King having so said, all there present, both great and small, gave their Assent, and renouncing the more imperfect Institution, resolve'd to conform to that which they found to be better.
CHAP. XXVI.

That Colman being worsted return'd home, and Tuda succeeded him in the Bishoprick, and what the state of the Church was under those Teachers.

The Disputation being ended, and the Company broke up, Agilbercht return'd home. Colman perceiving his Doctrin was rejected, and his Sect despis'd, taking also such as would follow him, that is, such as would not comply with the Catholick Easter and Tonfure, for there was likewise much Controversy about that, went back into Scotland, to consult with his People, what was to be done in the case. Cedd forsaking the Practices of the Scots, return'd to his Bishoprick, having submitted to the Observation of the Catholick Easter. This Disputation hapned in the Year of our Lord's Incarnacion 664, which was the 22d Year of the Reign of King Offwy, but the 30th of the Episcopacy of the Scots in the Province of the English; for Aidan was Bishop seventeen Years, Finan ten, and Colman three. Colman returning into his own Country, the Servant of God Tuda, was made Bishop of the Northumbrians in his Place, having been instructed and ordain'd Bishop among the Southern Scots, and according to the Custom of that Province, having the Ecclesiastical Tonfure of his Crown, and observing the Catholick Time of Easter; a good
a good and religious Man, but govern'd his Church a very short Time; for he came out of Scotland whilst Colman was yet Bishop, and diligently, both by Word and Example, taught all Persons those Things that appertain to the Faith and Truth. But Eata, who was Abbat of the Monastery that is call'd a Mainros, a most reverend and meek Man, was appointed Abbat over the Brethren that thought fit to stay in the Church of Lindisfarn, when the Scots went away; which, they say, Colman being upon his departure, requested and obtain'd of King Osuwy, for as much as Eata was one of Aidan's twelve Lads of the English Nation, whom he receiv'd when first made Bishop there, to be instructed in Christ; for the King much lov'd that Bishop Colman, on account of his singular Discretion. This is the same Eata, who not long after was made Bishop of the same Church of Lindisfarn. Colman returning home, took along with him some Part of the Bones of the most Reverend Father Aidan; and left Part of them in the Church where he had presided, ordering them to be interr'd in the Sarcistry. The Place he govern'd, shews how parcimonious he and his Predecessors were, for there very few Houses besides the Church were found at their Departure; that is, only so many, as without which Civil Conversation could not subsist; they had no Mony, but Cattle; for if they receiv'd any Mony from rich Persons, they immediately gave it to the Poor; there being no need to gather Mony, or provide Houses for

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* A Monastery near Jedburgh in Teindale, it is now one of the Scottish Presbyteries in that County.*
for the Entertainment of the great Men of the World; they never resorting to the Church, but only to pray and hear the Word of God, The King himself, when Opportunity offer'd, came only with five or six Servants, and having perform'd his Devotions in the Church, departed. But, if they hapned to take a Repast there, being satisfy'd with only the plain and daily Food of the Brethren, they requir'd no more; for the whole Care of those Teachers then was to serve God, not the World, to feed the Soul, and not the Belly. For this Reason the religious Habit was at that Time in great Veneration; so that wherefoever any Clergyman or Monk hapned to come, he was joyfully receiv'd by all Persons, as God's Servant; and if they chanc'd to meet him upon the Way, they ran to him, and bowing, were glad either to be sign'd with his Hand, or blest with his Mouth. They also gave great Attention to their Words of Exhortation; and on Sundays they flock'd eagerly to the Church, or the Monasteries, not to feed their Bodies, but to hear the Word of God; and if any Priest hapned to come into a Village, the Inhabitants flocking together, were diligent to ask the Word of Life of him; for the Priests and Clergymen went not into the Villages on any other account, but to preach, baptize, visit the Sick; and, in few Words, to take care of Souls; and they were so free from all worldly Avarice, that none receiv'd Lands and Possessions for building of Monasteries, unless they were compell'd to it by the worldly Powers; the which Custom was in all Points, for some Time after observ'd
in the Churches of the Northumbrians. But enough has been said of these Things.

C H A P. XXVII.

That Egbercht, an Holy Man, of the English Nation, led a Monastical Life in Ireland.

The same Year of our Lord's Incarnation 664, there hapned an Eclipse of the Sun, on the third Day of May, about ten of the Clock in the Morning: Which same Year a sudden Pestilential Infection having first depopulated the Southern Coasts of Britain, afterwards falling also into the Province of the Northumbrians, and having long cruelly raged far and near, destroy'd a great Multitude of Men. By which Plague the aforesaid Priest of our Lord, Tuda, was snatch'd out of this World, and honourably bury'd in the Monastery call'd Pegnaleth. This Pestilence did no less Harm in the Island of Ireland. Many of the Nobility, and of the lower Rank of the English Nation, were there at that Time, who in the Days of the Bishops Finan and Colman, forsoaking their Native Island, retir'd thither, either

3 Pegnalech in King Ælfred, Pegâaleah, in the Saxon Chron. Vâgele. Thought by Dr. Smith to be Finchale, two Miles from Durham.
for the sake of Divine Studies; or of a more continent Life; and some of them presently addidted themselves sincerely to a Monastical Life; others chose rather to apply themselves to study, going about from one Master’s Cell to another’s. The Scots most willingly receiving them all, took care to supply them with their daily Sustenance, as also to furnish them with Books to read, and their Teaching, gratis. Among these were Edilbun and Ecgbert, two Youths of great Capacity, of the English Nobility. The former of which was Brother to Ecbilwin, a Man no less belov’d by God, who also afterwards went over into Ireland to study, and having been well instructed, return’d into his own Country, and being made Bishop in the Province of Lindsey, long govern’d the Church most worthily. These two being in the Monastery, which in the Language of the Scots is call’d b Rathmelsigi, and all their Companions, either snatch’d away by the Mortality, or dispers’d into other Places, fell both desperately sick of the same Distemper, and were grievously afflicted. Of these Ecgbert (as I was inform’d by a Priest venerable for his Age, and of great Veracity, who declar’d he had hear’d these Things from his own Mouth,) concluding that he was to die, went out of his Chamber, where the Sick lay, in the Morning, and sitting all alone in a convenient Place, began seriously to reflect upon his past Actions, and being full of Compunction at the Remembrance of his Sins, bedew’d his Face with Tears, and from the Bottom of his Heart, pray’d

b Melifont in Ireland.
pray'd to God, that he might not die yet, before he could either make amends for his past Offences, committed either in his Infancy, or in his younger Years, or might farther exercise himself in good Works. He also made a Vow that he would, for the sake of God live in a strange Place, so as never to return into the Island where he was born, that is, Britain; that, besides the Canonical Times of singing Psalms, unless obstructed by Corporal Infirmity, he would say the whole Psalter daily to the Praise of God; and that he would every Week fast one whole Day and a Night. Returning home, after his Tears, Prayers and Vows, he found his Companion asleep, and going to Bed himself began to compose himself to rest. When he had lain quiet awhile, his Comrade awaking, look'd on him, and said, Alas! Brother Egbercht, what have you done? I was in hopes that we should have enter'd together into Life Everlasting; but know, that what you pray'd for is granted. For he had learnt in a Vision what the other had requested, and that his Prayer was granted. In short, Edithun dy'd the next Night; but Egbercht, shaking off his Distemper, recover'd, and living a long Time after, and gracing the Priestly Function he had receiv'd with worthy Behaviour, he, after much Increase of Virtue, according to his Desire, lastly, that is, in the Year of our Lord's Incarnation 729, being himself ninety Years of Age, departed to the Heavenly Kingdom. He led his Life in great Perfection of Humility, Meekness, Continence, Simplicity and Justice. Thus he was very beneficial, both to his own Nation, and to those of the Scots and Picts among whom...
The Ecclesiastical History Book III,

whom he liv'd a Stranger, by his Example of Life, his Industry in teaching, his Authority in reproving, and his Piety in giving away much of what he receiv'd from the Bounty of the Rich. He also added to his Vow, abovemention'd, that always, during the Lent, he would eat but one Meal a Day, allowing himself nothing but Bread and thin Milk, and even that by Measure. That Milk, new the Day before, he kept in a Vessel, and the next Day skimming off the Cream, drank the rest, as has been said, with a little Bread. The which Sort of Abstinence he likewise always observ'd forty Days before the Nativity of our Lord, and as many after the Solemnity of Pentecost, that is, of the Quinquagesima.

CHAP. XXVIII.

How Tuda being dead, Wilfrid was ordain'd Bishop of the Northumbrians in France, and Ceadd in the Province of the West Saxons.

In the mean Time, King Alchfrid sent the Priest Wilfrid to the King of France, to cause him to be consecrated Bishop over himself and his People. That Prince sent him to be ordain'd to Agilbert, who, as was said above, having departed Britain, was made Bishop of the City of Paris; and by him Wilfrid
frid was very honourably consecrated, several Bishops meeting together for that Purpose in the King's Country House, call'd a Compiengue. He making some stay in the Parts beyond the Sea, after his Consecration, Ofwy following the Example of the King his Son, sent an Holy Man, modest of Behaviour, well instructed in the Study of Scripture, and diligently prati-ling those Things which he had learnt in Holy Writ ought to be perform'd, to be ordain'd Bishop of the Church of York. This was a Priest call'd Ceadd, Brother to the most Reverend Prelate Ceadd, of whom mention has been often made, and Abbat of the Monastery of Lescingaeu. With him the King also sent his Priest Eadshedun, who was afterwards, in the Reign of Egfrid, made Bishop of the Church of Hrump. They arriving in Kent, found that Archbishop Deusdedit was departed this Life, and no other Prelate as yet appointed in his Place; whereupon they proceeded to the Province of the West Saxons, where Wine was Bishop, and by him the Person abovemention'd was consecrated Bishop; two Bishops of the British Nation, who kept Easter-Sunday according to the Canonical Manner, from the 14th to the 20th Day of the Moon, as has been said, being taken in to assist at the Ordination; for at that Time there was no other Bishop in all Britain canonically ordain'd, beside that Wine. Ceadd being thus consecrated

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a In Compendio in France, where was held a Synod under King Pepin: and where afterward Charles the Bald, founded a Monastery to the Honour of the Blessed Virgin, now call'd St. Cornelius.
ted Bishop, began immediately to devote himself to the Ecclesiastical Truth and Chastity; to apply himself to Humility, Continence and Study; to travel about, not on Horseback, but after the manner of the Apostles, on foot, to preach the Gospel in Towns, the open Country, Cottages, Villages and Castles; for he was one of the Disciples of Aidan, and endeavoured to instruct his People, by the same Actions and Behaviour, according to his and his Brother Cedd's Example. Wilfrid also made a Bishop, coming into Britain, in like manner by his Doctrine brought into the English Church many Rules of Catholick Observance. Whence it follow'd, that the Catholick Institution daily increasing, all the Scots that dwelt in England, either conform'd with these, or return'd into their own Country.

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CHAP. XXIX.

How the Priest Wighard was sent from Britain to Rome, to be consecrated Archbishop, of whose Death there the Letters of the Apostolical Pope soon gave an Account.

At this Time the most noble English Kings Osuwy, of the Province of the Northumbrians, and Ecgbert of Kent, having consulted together about the State of the English Church, for Osuwy, tho' educated by the Scots, perfectly under-
understood, that the Roman was the Catholic and Apostolick Church, with the Choice and Consent of the Holy Church of the English Nation, accepted of a good Man, and fit Priest to be made a Bishop, call'd Wighard, of Bishop Deusdedit's Clergy, and sent him to Rome to be ordain'd Bishop, to the end, that he, having receiv'd the Degree of an Archbishop, might ordain Catholic Prelates for the Churches of the English Nation throughout all Britain. But Wighard arriving at Rome, was snatch'd away by Death, before he could be consecrated Bishop, and the following Letters were sent back into Britain to King Osywy.

To the most excellent Lord, our Son, Osywy, King of the Saxons, Vitalian, Bishop, Servant of the Servants of God. We have receiv'd your Excellency's desirous Letters; by reading whereof we understood your most pious Devotion, and the most fervent Love you have for the Blessed Life; and that, the Hand of God protecting, you have been converted to the true and Apostolical Faith, hoping, that as you reign in your Nation, so you will hereafter reign in Christ. Blessed be the Nation therefore, that has been found worthy to have such a most wise King and Worshipper of God; for as much as he is not himself alone a Worshipper of God, but also studies Day and Night the Conversation of all his Subjects to the Catholic and Apostolical Faith, for the Redemption of his own Soul. Who will not rejoice at the hearing of such pleasant Things? Who will not be delighted at such good Works? Because your Nation has believed in Christ the Almighty God, according to the Words of the Divine Prophets, as it is
written in Isaiah, In that Day there shall be a Root of Jesse, which shall stand for an Ensign of the People, to him shall the Gentils seek. And again, Listen, O Isles unto me, and hearken ye People from far. And a little after, It is a light thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preserv'd of Israel. I will also give thee for a light to the Gentils, that thou mayst be my Salvation unto the ends of the Earth. And again, Kings shall see and arise, Princes also shall worship. And presently after, I have given thee for a Covenant of the People, to establish the Earth, and possess the desolate Heritages. That thou mayst say to the Prisoners, go forth; to them that are in Darkness, show yourselves. And again, I the Lord have call'd thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentils; To open the blind Eyes, to bring out the Prisoner from the Prison, and them that sit in Darkness from the Prison-House. Behold, most Excellent Son, how plainly it is, not only of you, but also of all the Nations of the Prophets, that they shall believe in Christ, the Creator of all things. Wherefore it behoves your Highness, as being a Member of Christ, in all things continually to follow the pious Rule of the Prince of the Apostles, either in celebrating Easter, or in all Things deliver'd by the blessed Apostles, Peter and Paul, who, as the two Heavenly Lights illuminate all the World, so their Doctrine daily enlightens the Hearts of Believers.
And after some Lines, wherein he speaks of celebrating one Easter throughout all the World, he adds,

We have not been able now to find, considering the length of the Journey, a Man docile, and a Prelate accomplished in all Respects, according to the Tenor of your Letters. But as soon as such a proper Person shall be found, we will send him well instructed to your Country, that he may, vivavoce, and through the Divine Oracles, with the Assiduity of God, root out all the Enemy's Tares throughout your Island. We have receiv'd the Presents sent by your Highness to the Blessed Prince of the Apostles, for an eternal Memorial, and return you Thanks, and always pray for your Safety with the Clergy of Christ. But he that brought these Presents is snatch'd out of this World, and bury'd at the Church of the Apostles, for whom we have been much concern'd, because he dy'd here. However we have order'd the Benefits of the Holy Martyrs, that is, Relicks of the Blessed Apostles Peter and Paul, and of the Holy Martyrs, Laurence, John and Paul, and Gregory, and Pancrace, to be deliver'd to the Bearers of these our Letters, all to be by them deliver'd to you. And to your Consort also, our Spiritual Daughter, we have by the aforesaid Bearers sent a Cross, with a Gold Key to it, and some of the most Holy Chains of the Apostles, Peter and Paul; whose pious Endeavours being known, all the See Apostolick, as much rejoices with us, as her pious Works shine and blossom before God. We therefore desire your Highness will hasten, as we wish, to dedicate all your Island to Christ our God; for you certainly have for your Protector, the Redeemer of Man-kind,
kind, our Lord Jesus Christ, who will prepare you in all things, that you may bring together a new People of Christ; establishing there the Catholick and Apostolick Faith. For it is written, Seek first the Kingdom of God and his Righteousness, and all these things shall be added to you. In short, seek and you shall obtain, and all your Islands shall be made subject to you, as we wish. Saluting your Excellency with Fatherly Affection, we always pray to the Divine Goodness, that it will vouchsafe to assist you and yours in all good Works, that you may reign with Christ in the World to come. The Heavenly Grace preserve your Excellency in Safety.

CHAP. XXX.

How the East-Saxons at the Time of a Mortality returning to Idolatry, were immediately brought back from their Error, by means of the Bishop Jaruman.

At the same Time the Kings Sighere and Sebbi, tho' subject to Wulfhere, King of the Mercians, govern'd the Province of the East Saxons, after Suthelm, of whom we have spoken above. That Province labouring under the Calamity of the aforesaid Mortality, Sighere, with that Part of the People that was under his Dominion, forsaking the Mysteries of the Christian Faith, turn'd Apostate. For the King himself, and many of the Commons and great Men, being fond of this Life, and not seeking after
after another, or rather believing there was no other, began to restore the Temples that had been abandon'd, and to adore Idols, as if they might by that means have been protected against the Mortality. But Sebbi, his Companions and Coheir in the Kingdom, with his People very devoutly preserv'd the Faith he had embrac'd, and, as we shall show hereafter, ended his faithful Life with much Felicity. King Wulfhere understanding, that the Faith of the Province was partly profan'd, sent Bishop Ja-
runn, who was Successor to Trumbere, to correct that Error, and restore the Province to the Faith of Truth. He proceeding with much Discretion, (as I was inform'd by a Priest who bore him Company in that Journey, and had been his Fellow-Labourer in the Word,) for he was a religious and good Man, travelling all the Country far and near, reduc'd both the a-
foresaid King and People to the Way of Right-
teousness, so that either forsaking or destroying the Temples and Altars they had erected, they open'd the Churches, and rejoic'd in the Con-
fession of the Name of CHRIST, which they had oppos'd; becoming more desirous to die in him with the Faith of the Resurrection, than to live in the Filth of Perfidiousness among their Idols. These Things being perform'd, those Priests and Teachers return'd home with joy.

The End of the Third Book.
THE 
Ecclesiastical History 
OF THE 
English Nation. 

BOOK IV. 

CHAP. I.

How Deusdedit, Archbishop of Canterbury, 
dying, Wighard was sent to Rome to suc-
ceed him in that Dignity; but he dying 
there, Theodore, was ordain'd Archbishop,
and sent into Britain with the Abbat A-
drian.

Ann. 674. 

In the abovemention'd Year of the 
abovesaid Eclipse, which was pre-
sently follow'd by the Pestilence, 
in which also Bishop Cohnan, 
being overcome by the unani-
mous Consent of the Catholicks,
return'd home, Deusdedit, the sixth Bishop of 
the Church of Canterbury, dy'd, the Day before 
the
the Ides of July. Ercobert also, King of Kent, departed this Life the same Month and Day; leaving his Kingdom to his Son Ecgherht, which he held nine Years. Then the See being vacant some considerable Time, the Priest Wigbert, a Man most knowing in Ecclesiastical Discipline, of the English Race, was sent to Rome by the said King Ecgherht, and Ofwy King of the Northumbrians, as was briefly mention'd in the foregoing Book, they requesting that he might be ordain'd Bishop of the Church of England; sending at the same Time Presents to the Apostolical Pope, and many Vessels of Gold and Silver. He arriving at Rome, in which Apostolical See Vitalian presided at that Time, and having made known to the aforesaid Apostolical Pope the Occasion of his Journey, was not long after snatch'd away, with almost all his Companions that went with him, by a Pestilence hapning at that Time. But the Apostolical Pope having consulted about that Affair, made diligent Enquiry whom he might send Archbishop of the English Churches. There was then in the Nireian Monastery, which is not far from the City of Naples in Campania, an Abbat call'd Adrian, by Nation an African, well vers'd in Holy Writ, knowing in Monastical and Ecclesiastical Discipline, and excellently skill'd both in the Greek and Latin Tongues. The Pope sending for him, commanded him to accept of the Bishoprick, and repair into Britain; who answering that he was unworthy of so great a Dignity, said he could name another, whose Learning and Age were fitter for the Episcopal Function. And having propos'd to the Pope a certain Monk,
belonging to a Neighbouring Monastery of Virgins, whose Name was Andrew, he was by all that knew him judg'd worthy of a Bishopric; but the Weight of his corporal Infirmity, obstructed his being advance'd to the Episcopal Degree. Then again Adrian was press'd to accept of the Bishopric; who thereupon desir'd some Respite, to see whether he could in that Time find another fit to be ordain'd Bishop. There was at that Time in Rome, a Monk, call'd Theodore, well known to Adrian, born at Tharsus in Cilicia, a Man well instructed in Worldly and Divine Literature, as also in Greek and Latin; of known Probity of Life, and venerable for Age, being 66 Years old. Adrian offering him to the Pope to be ordain'd Bishop, prevail'd; but upon these Conditions, that he should conduct him into Britain, because he had already travell'd through France twice upon several Occasions, and was therefore better acquainted with the Way of travelling, and had proper Men enough of his own; as also that being his Fellow Labourer in Doctrine, he should take special Care that Theodore should not introduce any thing contrary to the true Faith, according to the Custom of the Greeks, into the Church where he presid'd. Adrian being ordain'd Subdeacon, waited four Months for his Hair to grow, that it might be shorn to a Crown; for he had before the Tonsure of St. Paul, the Apostle, after the manner of the Eastern People. Being ordain'd by Pope Vitalian, in the Year of the Incarnation of our Lord 668, on Sunday, the 7th Day of the Kalends of April, and on the 6th of the Kalends of June was sent with Adrian
Chap. I. of the English Nation.


drian into Britain, They proceeding by Sea
to Marseilles, and thence by Land to Arles, and
having there deliver'd to John, Archbishop of
that City, the Pope Vitalian's Letters of Re-
commendation, were by him detain'd till such
Time as Ebrin, the King's Maire of the Pa-
lace, sent them a Pafs to go where they pleas'd.
Having receiv'd the same, Theodore repair'd to
Agilbert, Bishop of Paris, of whom we have
spoken above, and was by him kindly receiv'd
and long entertain'd. But Adrian went first
to Emmes conson, and then to Faron, Bishops of
Meaux, and liv'd with them a considerable
Time; for the hard Winter had oblig'd them
to lie still wherefover they could. King Eg-
bert being certainly inform'd by Messengers,
that the Bishop they had ask'd of the Roman
Prelate, was in the Kingdom of France; he
presently sent thither his President Redfrid to
conduct him; who being arriv'd there, with
Ebrin's leave took and convey'd him to the
Port of a Quentavit; where being indispos'd,
he made some stay, and as soon as he began
to recover, sail'd over into Britain. But Ebrin
detain'd Adrian, suspecting that he went on
some Mission from the Emperor to the Kings
of Britain, to the Prejudice of the Kingdom,
he then had the main Charge of; however,
when he found him really to have no such Com-
mission, he discharg'd and permitted him to
follow Theodore; who, as soon as he came, gave
him the Monastery of St. Peter, the Apostle,
where the Archbishops of Canterbury are usu-
ally

a In the Province of Picardy in France, so call'd them
from the River Quenta, now St. Jeffreystown.
ally bury'd, as I have said before; for at his Departure the Apostolical Lord had order'd, that he should in his Diocese provide for, and give him a Place, where he might live conve-
niently with his Followers.

CHAP. II.

How Theodore visiting all Places, the Churches of the English began to be in-
structed in Holy Literature, together with the Catholick Truth; and how Put-
ta was made Bishop of the Church of Rochester in the Room of Damianus.

THEODORE arriv'd at his Church the second Year after his Consecration, on the 6th Day of the Kalends of June, being Sunday, and held the same 21 Years, 3 Months, and 26 Days, presently after visiting all the Island, wherever the Nations of the Anglos inhabited, for he was most willingly entertain'd and heard by all Persons, he every where, being attended and assisted by Adrian, taught the right Rule of Life, and the Canonical Custom of celebrating Easter. This was the first Archbishop to whom all the Church of the English submitted itself. And for as much as both of them were, as has been said before, very know-
ing, as well in Sacred, as in Secular Literature, having gather'd a Crew of Disciples, there daily flow'd from them Rivers of saving Know-
ledge,
Chap. II. of the English Nation.

ledge, for watering of their Hearts; so that together with the Books of Holy Writ, they also deliver'd to their Hearer the Arts of Ecclesiastical Poetry, Astronomy and Arithmetick.

A Testimony herof is, that there are still living at this Day some of their Scholars, who are as well vers'd in the Greek and Latin Tongues, as in their own in which they were born. Nor were there ever happier Times since the English came into Britain, whilst their Kings being more brave and Christan, they were a Terror to all barbarous Nations, and the Minds of all Men were bent upon the newly heard of Joys of the Heavenly Kingdom; and all that desired to be instructed in sacred Reading, had Master at hand to teach them. From that Time also they began in all the Churches of the English to learn the Church Song, which till then had been only known in Kent. And excepting James abovemention'd, the first singing Master in the Churches of the Northum-

brians was Eddi, surname'd Stephen, invited from Kent by the most Reverend Wilfrid, who was the first of the Bishops of the English Nation, that learnt to deliver to the Churches of the English, the Catholick Manner of living. Theodore visiting all Parts, ordain'd Bishops in proper Places, and with their Assistance corrected such things as he found faulty. Among the rest, when he upbraided Bishop Ceadd, that he had not been duly a consecrated, he with great

a The Errors arg'd by Theodore in Ceadda's Consecration, were these two, the first that he was ordain'd to a See, then lessify'd by Wilfrid; the second, the Bishops assisting at his Ordination were such as celebrated Easter according to the Irish Church.
great Humility answer'd, If you know I have not duly received Episcopal Ordination, I willingly resign the Function; as having never thought myself worthy of it, but, tho' unworthy, in Obedience submitted to undertake it. He hearing his humble Answer, said, That he should not resign the Bishoprick, but he himself compleated his Ordination after the Catholic manner. At the same Time when Deusdedit being dead, a Bishop for the Church of Canterbury was sought, ordained and sent, Wilfrid was also sent out of Britain into France to be ordained; and because he return'd before Theodore, he ordained Priests and Deacons in Kent, till such Time as the Archbishop should come to his See. He being arriv'd in the City of Rochester, where the See had been long vacant by the Death of Damiani, ordained a Person better instructed in the Ecclesiastical Discipline, and more addicted to Simplicity of Life, than active in worldly Affairs, whose Name was Putta; and he was extraordinary skilful in Church-Musick.
CHAP. III.

How Ceadd, above spoken of, was made Bishop of the Province of the Mercians, and of his Life, Death and Burial.

At that Time King Wulfhere govern'd the Province of the Mercians, who, upon the Death of Faruman, desiring of Theodorus to supply him and his People with a Bishop; he would not ordain a new one for them, but requested of King Oswey, that Ceadd might be their Bishop. He then liv'd retir'd at his Monastery, which is at Laestingue, Wilfrid serving the Bishoprick of the Church of York, and of all the Northumbrians, and likewise the Picts, as far as the Dominions of King Oswey extended. And in regard, that it was the Custom of that most Reverend Prelate, to go about the Work of the Gospel to several Places, rather a foot than a Horseback, Theodore commanded him to ride, whatsoever he had a long Journey to undertake, and he being very unwilling for the sake of the pious Labour, he himself, with his Hand lifted him on the Horse; because he found he was an Holy Man, and therefore oblig'd him to ride whithersoever there was need. Ceadd having receiv'd the Bishoprick of the Mercians and the Lindisfarne, took care to administer the same with great Perfection of Life, according to the Example
of the Ancients. King Wulfhere also gave him Land of fifty Families, to build a Monastery, at the Place call'd Etbearwe, that is, at the Wood in the Province of Lindsey, wherein the Footsteps of the regular Life instituted by him continue to this Day. He had his Episcopal See in the Place call'd a Licesfeld, in which he also dy'd, and was bury'd, and where the See of the succeeding Bishops of that Province still continues. He had built himself an Habitation not far remov'd from the Church, wherein he was wont to pray and read with a few, that is, seven or eight of the Brethren, as often as he had any spare Time from the Labour and Ministry of the Word. When he had most gloriously govern'd the Church in that Province two Years and an half, the Divine Providence so ordaining, there came on that Time, of which Ecclesiastes says, That there is a Time to cast Stones, and a Time to gather them; for there hapned a Mortality sent from Heaven, which, by means of the Death of the Flesh, translated the Stones of the Church from their Earthly Places to the Heavenly Building. And when after many of the Church of that most Reverend Prelate had been taken out

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a In King Ælfræd Licesfeldæ, in the Saxon Chron. Licesfeldæ, thought by some to be so call'd from a Field of Carcasses, there being a great Slaughter of Christians under Dioclesian, and the City bears for its Arms an Elevation Landscape with Martyrs. But others take it to be derived from the Saxon Leccian, from the Watrines of the Place, it is now call'd Lichfield, where long after Ætæc's Death, viz. in the Year 1143. Roger de Clinton, the Bishop then, of founded a Nately Church in Honour of the Blessed Virgin, and St. Ecadda or Chad.
out of the Flesh, his Hour also drew near, wherein he was to pass out of this World to our Lord; it hapned one Day that he was in the aforesaid Dwelling, with only one Brother, call'd Owini, his other Companion being upon some reasonable Occasion, return'd to the Church. That Owini was a Monk of great Merit, having left the World out of pure Intention of obtaining the Heavenly Reward; worthy in all respects to have the Secrets of our Lord reveal'd to him, and worthy to have Credit given by his Hearers to what he related, for he came with Queen Etheldryde from the Province of the East-Angles, and was her prime Minister and Governour of her Family. He, as the Fervour of his Faith increas'd, resolving to renounce the World, did not go about it floatfully, but so fully forsook the Things of this World, that quittting all he had, being clad in a plain Garment, and carrying an Axe and Hatchet in his Hand, he came to the Monastery of that most Reverend Prelate, call'd Lessingaeu; denoting, that he did not go to the Monastery to live idle, as some do, but to labour, which he also made out by Practice; for as he was less capable of meditating of the Holy Scriptures, he the more earnestly apply'd himself to the Labour of his Hands. In short, whilst the Bishop, respected by the Brethren, as became him, attended to reading in the aforesaid House, he was without, doing such Things as were necessary. He being one Day so employ'd abroad, when his Companions were gone to the Church, as I had begun to relate, and the Bishop alone attended to Reading, or prayer in the Oratory of.
of that Place, on a sudden, as he afterwards said, heard the Voices of Persons most sweetly singing and rejoicing, which descended from Heaven down to the Earth. The which Voice he said he first heard as coming from the South East, and that afterwards it drew near him, till it came to the Roof of the Oratory, where the Bishop was, and entering therein, fill'd the same and all about it. He listening attentively to what he heard, after about half an Hour perceive'd the same Song of Joy to ascend from the Roof of the said Oratory, and to return to Heaven the same Way it came with unexpressible Sweetness. When he had stood some Time astonish'd, and seriously revolving in his Mind what that might be, the Bishop open'd the Window of the Oratory, and making a Noise with his Hand, as he was wont oft to do, order'd him to come in to him. He accordingly went hastily in, to whom the Bishop said, Make haste to the Church, and cause the seven Brothers to come hither, and do you come with them. They being come, he first admonish'd them to preserve the Virtue of Peace among themselves, and towards all others; and indignantly to practice the Rules of regular Discipline, which they had either been taught by him, or seen him observe, or found in the Words or Actions of the former Fathers. Then he added, That the Day of his Death was at hand, For, said he, that amiable Guest, who was wont to visit our Brethren, has woulsfaded also to come to me this Day, and to call me out of this World. Therefore returning to the Church, speak to the Brethren, that they in their Prayers recommend my Passage to our Lord, and that they be
careful to provide for their own, the Hour whereof is uncertain, by Watching, Prayer and good Works. He having spoken thus much and more, and they, having receiv'd his Blessing, and going away very sorrowful, he return'd alone, who had heard the Heavenly Song, and prostrating himself on the Ground, said, I beseech you, Father, may I be permitted to ask a Question? Ask what you will, answer'd the Bishop. Then he added, I intreat you, what Song of Joy was that, which I heard, coming upon this Oratory, and after some Time returning to Heaven. The Bishop answer'd, If you heard the singing, and knew the coming of the Heavenly Company, I command you, in the Name of our Lord, that you do not tell the same to any before my Death. But they were really Angelical Spirits, who came to call me to the Heavenly Rewards, which I always lov'd and desir'd, and they promis'd they would return seven Days hence, and take me away with them. Which was accordingly fulfill'd as had been said to him; for being then prefently seiz'd with a languishing Distemper, and the same daily increasing, on the seventh Day, as had been promis'd to him, when he had prepar'd for Death by receiving the Body and Blood of our Lord, his Soul being deliver'd from the Prison of the Body, the Angels, as may justly be believ'd, attending him, he departed to the Heavenly Joys. No wonder that he joyfully be-

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b Of the Life and Miracles of this St. Ceadda or Chad, Pits, says Dainel, Bishop of Winchester, (mention'd by Bede) wrote a Book; but I suppose he had no other ground for saying it, then his communicating some Particulars of him to Bede.
beheld the Day of his Death, or rather the
Day of our Lord, which he had always care
fully expected till it came; for notwithstanding
his many Merits of Continence, Humili-
ty, Teaching, Prayer, voluntary Poverty, and
other Virtues, he was so full of the Fear of
God, so mindful of his last End in all his Ac-
tions, that, as I was inform'd by one of the
Brothers that instructed me in Divinity, and
who had been bred in his Monastery, and un-
der his Direction, whose Name was Trunbore,
if it hapned, when he was reading, or doing
any other Thing, that there blew a strong
Gust of Wind, he immediately call'd upon God
for Mercy, and begg'd it might be extended
to all Mankind. If the Wind still grew stronger,
clos'd his Book, and prostrating himself on the
Ground, pray'd more earnestly. But if it
provd a more violent Storm of Wind or Rain,
or else that the Earth and Air were inflected
with Thunder and Lightning, then repairing
to the Church, he entirely addicted himself to
Prayers and repeating of Psalms, till the Wea-
ther became calm. Being ask'd by his Follow-
ers, why he did so, he answer'd, Have you
read? The Lord also thunder'd in the Hea-
vens, and the Highest gave his Voice. Yes,
he sent out his Arrows and scatter'd them;
and he shot out Lightnings, and discomfited
them. For the Lord moves the Air, raises the
Winds, darts Lightning, thunders from Heaven,
to excite the Inhabitants of the Earth to fear him;
to put them in mind of the future Judgment; to
disper their Pride, and vanquish their Boldness,
by bringing into their Thoughts that dreadful Time,
when the Heavens and the Earth being in a Flare,
be will come in the Clouds, with great Power and Majesty, to judge the Quick and the Dead. Wherefore, said he, it behoves us to answer his Heavenly Admonition with due Fear and Love; that, as often as moving the Air, he lifts his Hand, as it were to strike; but does not yet let it fall; we may immediately implore his Mercy; and searching the Recesses of our Hearts, and cleansing the Filth of our Vices, we may carefully behave ourselves so as never to be struck. To the Revelation and Account of the aforesaid Brother, concerning the Death of this Prelate, is also agreeable the Discourse of the most Reverend Father Egberht, above spoken of, who long led a Monastical Life with the fame Ceadd then a Youth, and himself of the like Age in Ireland, praying, observing Continency, and meditating on the Holy Scripture. But he afterwards returning into his own Country, the other continu'd in a strange Country for our Lord, till the end of his Life. A long Time after, Hygbald, a most Holy and Continent Man, who was an Abbot in the Province of Lindsey, coming out of Britain to visit him, and they as became Holy Men discoursing of the Life of the former Fathers, and rejoicing to imitate the same, mention was made of the most Reverend Prelate Ceadd, and Egberht said, I know a Man in this Island, still continuing in the Flesh, who, when that Prelate pass'd out of this World, saw the Soul of his Brother Ceddi with a Company of Angels descending from Heaven, and having taken his Soul along with them, return'd thither again. The which whether, he said of himself, or some other, we do not certainly know; but the same being said by so great a Man, there can be no doubt of
of the Truth thereof. Ceadd dy'd on the 6th Day of the Nones of March; and was first bury'd by St. Mary's Church, but afterwards, when the Church of the most Holy Prince of the Apostles Peter, was built, his Bones were translated into it. In both which Places, as a Testimony of his Virtue, frequent miraculous Cures are wont to be wrought. Lastly, of late, a certain distracted Person, wandering about every where, arriv'd there in the Evening, unknown or unregarded by the Keepers of the Place, and having rested there all the Night, went out in his perfect Senses the next Morning, all Persons admiring and rejoicing, thus showing the Cure that had been perform'd on him through the Goodness of God. The Place of the Sepulchre, is a wooden Monument, made like a little House, cover'd, having an Hole in the Wall, through which those that go thither for Devotion, usually put in their Hand, and take out some of the Dust, the which being put into Water, and given to sick Cattle or Men to drink, being presently eas'd of their Infirmitie, they are restor'd to Health. In his Place Theodore ordain'd Wинфид, a good and modest Man, to preside, as his Predecessors had done over the Bishopsricks of the Provinces of the Mercians, the Midland Angles, and the Lindisfarne; over all which Wulfsere, who was still living, reign'd. Wинфид was one of the Clergy of the Prelate he had succeeded, and had for a considerable Time perform'd the Function of Deaconship under him.
CHAP. IV.

How Bishop Colman departing Britain, built two Monasteries in Scotland; the one for the Scots, the other for the English he had taken along with him.

In the mean Time, Colman, the Scotch Bishop, departing Britain, took along with him all the Scots he had assembled in the Isle of Lindisfarne, and also about thirty of the English Nation, all of them instructed in the Monastical Life; and leaving some Brothers in his Church, repair'd first to the Isle of Hii, whence he had been sent to preach the Word of God to the English Nation. Afterwards he retir'd to a certain small Island, which being on the West side is far remote from Ireland, and call'd in the Language of the Scots, Inhis a bofindo, the Island of the White Heifer. Arriving there, he built a Monastery, and plac'd it the Monks he had brought of both Nations; who not agreeing among themselves, by reason that the Scots, in the Summer Season, when the Harvest was to be brought in, leaving the Monastery, wander'd about through Places well known to them; but return'd again the next Winter, and would have what the English had provided to be in common. Colman fought to

* So call'd to this Day.*
put an end to this Dissention, and travelling about far and near found a Place in the Island of Ireland fit to build a Monastery, which in the Language of the Scots, is call’d b Mageo, and bought a small Part of it of the Earl to whom it belong’d, to build his Monastery thereon; upon Condition, that the Monks residing there, should pray to our Lord for him that found the Place. Then building a Monastery, with the Assistance of the Earl and all the Neighbours, he plac’d the English there, leaving the Scots in the aforesaid Island. The which Monastery is to this Day possess’d by English Inhabitants; being the same that grown up from a small Beginning to be very large, is generally call’d Mageo; and all Things being long since brought under better Method, it contains a notable Flock of Monks, who being gather’d there from the Province of the English, live by the Labour of their Hands, after the Example of the venerable Fathers under a Rule and a Canonical Abbat, in much Continency and Sincerity.

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a King Ælfræd, Maigeo. Now call’d Maio, a Bishoprick annex’d to the Archbishopsrick of Tuam.
CHAP. V.

Of the Death of the Kings Oswy and Egbert, and of the Synod held at the Place call'd Heorutford, in which Archbishop Theodore presided.

In the Year of the Incarnation of our Lord, Anno 670, being the second Year after Theodore arriv'd in England, Oswy, King of the Northumbrians, fell sick and dy'd, in the 58th Year of his Age. He at that Time bore so great Affection to the Roman and Apostolical Institution, that had he recover'd of his Sickness, he had design'd to go to Rome, and there to end his Days at the Holy Places, having intreated Bishop Wilfrid to conduct him in that Journey, promising a very considerable Donation in Money. He dy'd on the 14th of the Kalends of March, leaving his Son Ecgfrith his Successor, in the Kingdom. In the third Year of his Reign, Theodore assembled a Synod of Bishops, and many other Teachers of the Church, who lov'd and were acquainted with the Canonical Statutes of the Fathers. They being met together, he began, as became a Prelate, to enjoin the Observation of such Things, as were agreeable to the Unity of the Peace of the Church.

* King Oswy dy'd the 15th Day of February and was buried in St. Peter's Church at Streanshall, or Whitby.*
Church. The Purport of which Synodical Proceedings is as follows.

"In the Name of our Lord God and Savi-

Our Jesus Christ, our same Lord Jesus

Christ reigning for ever, and governing

his Church, it was thought meet that we

should assemble, according to the Custom of

the venerable Canons, to treat about the ne-

cessary Affairs of the Church. We met on

the 24th Day of September, the first Indicti-

on, at the Place call’d b Hermitford, (the

Saxon has it Hermitford, other MSS. Herford

and Hereford,) I Theodore, the unworthy,

appointed Bishop of the See of Canterbury,

by the Apostolical See, and our Fellow Priest,

and most Reverend Brother Bish, Bishop of

the East-Angles; where also was present by

his Proxies, our Brother and Fellow Priest,

Wilfrid, Bishop of the Nation of the Nor-

thumbrians, as also our Brothers and Fellow

Priests, Putta, Bishop of the Kentish Castle,

call’d Rofecesor; (in the Saxon it is writ the

Burghe, call’d Hrofescesor, and is the City

of Rochester,) Lutherius, Bishop of the West-

Saxons, Wulfred, Bishop of the Province of

the Mercians. And when being met together,

we were all sate down in Order, I said, I

beseech you, most dear Brothers, for the Love

and Fear of our Redeemer, that we may all treat

in common our Faith; to the end that what-

soever we have been elected and defined by the Holy

and approved Fathers may be inviolately observed

by
Chap. V. of the English Nation.

"by all. This and much more I spoke tending " to the preserving of the Charity and Unity " of the Church; and when I had ended my " Discourse, I ask'd every one of them in Or- " der, Whether they consented to observe the Things " that had been formerly canonically decreed by " the Fathers. To which all our Fellow Priests " answering, said, It highly pleases us all " most willingly to observe with a cheerful Mind, " whatsoever the Canons of the Holy Fathers have " defini'd. I presently produc'd to them " the said Book of Canons, and publicly " show'd them, ten Chapters in the same, " which I had mark'd in several Places, because " I knew them to be most necessary for us, " and intreated that they might be most par- " ticularly receiv'd by them all.

" The first Chapter, That we all in common " keep the Holy Day of Easter, on the Sunday " after the fourteenth Moon of the first Month. " The second, That no Bishop intrude into " the Diocese of another, but be satisfied with " the Government of the People committed to " him. The third, That it shall not be lawful " for any Bishop to molest Monasteries dedi- " cated to God, nor to take any thing forcibly " from them. The fourth, That Monks do not " remove from one Place to another, that is, " from Monastery to Monastery, unless by the " Consent of their own Abbat; but that they " continue under that Obedience which they " promis'd at the Time of their Conversion. " The fifth, That no Clergyman forfalleth his " own

*According to the Book of Canons at the Council of Chalcedon, Dr. Smith.*
own Bishop, wander about, or be any where entertain'd without Letters of Recommendation from his own Prelate. But if once receiv'd, and he will not return when invited, both the Receiver, and the Person receiv'd, be under Excommunication. The sixth, That travelling Bishops and Clergymen be content with the Hospitality that is afforded them; and that it be not lawful for them to exercise any Priestly Function, without leave of the Bishop, in whose Diocese they are. The seventh, That a Synod be assembled twice a Year; but in regard, that several Causes obtruct the fame, it was approvd by all in general, that we meet on the Kalends of August once a Year, at the Place call'd Clofeshoob. The eighth, That no Bishop, through Ambition, prefer himself before

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a In King Alfred's Paraphrase, Clofeshoob, in the Saxon Chron. Clouerehou and Cloferhoo. Writers are divided about fixing this Synod, some placing it upon a long Tract of Land between the Thames and Medway, call'd Hoo, where is a Town upon a Chalk Hill, call'd Cliff at Hoo; Of this Opinion are the two great Antiquaries, Spelman and Talbot, to which Lambard likewise gives in, tho' with Caution; 'tis likely there had been no further Enquiry, but the Kings of Mercia being at all the Synods call'd, makes it very probable that Clovesho was in Mercia, and not in Kent, which Mr. Somner since has with great show of Reason plac'd at Abbingdon in Berkshire, and the Limits of the Mercians, and this he confinys by the Book of Abbington, where in that Place is ancienly written Shoelsham, which by Fault of Transcription is probably a Corruption of Clovesham, to which Leland seems to allude in calling it Seulsham.) This being in the heart of the Nation, Bishop Gibson observes was to prepare for a general Rest in Church-Affairs, as well as in others; for the Abbington Book says, His Sedes Reg,
Chap. V. of the English Nation.

fore another; but that they all observe the
Time and Order of their Consecration. The
ninth Chapter was treated of in common,
That more Bishops should be made, as the
Number of the Faithful increas'd; but this
Matter for the present was pafs'd over. The
The tenth for Marriages, That none be al-
low'd any but lawful Wedlock, none commit
Incest; no Man quit his true Wife, unless,
as the Gospel teaches, on account of Forrrica-
tion. And if any Man shall put away his
own Wife, lawfully join'd to him in Matri-
mony, if he will rightly be a Christian, that
he take no other, but continue so, or be re-
concil'd to his own Wife.

These Chapters being thus treated of and
defin'd by all, to the end, that for the future,
no Scandal of Contention come from
any of us, or that Things be wrong publish'd,
it was thought fit that every one of us should
by subscribing his Hand, confirm all the Par-
ticulars so defin'd. The which definitive
Judgment of ours, I dictated to be writ by
our Notary. Done the Month and Indiction
aforesaid. Whosoever therefore, shall pre-
sume any way to oppose, or infringe this
Decision confirm'd by our Consent, and the
Subscription of our Hands, according to the
Decree of the Canons, must take notice,
that he is cut off from all Sacerdotal Func-
U 3
on, and our Society. The Divine Grace preserve us in Safety, living in the Unity of his Holy Church.

This Synod was held in the Year from the Incarnation of our Lord 673. In which Year, Egbert, King of Kent, dy'd, in the Month of July; his Brother Lothaire succeeding in the Throne, which he had held eleven Years and seven Months. Bisw, the Bishop of the East-Angles, who is said to have been in the aforesaid Synod, was Successor to Boniface, before spoken of, a Man of much Sanctity and Religion; for Boniface dying, when he had been Bishop 17 Years, he was by Theodore substituted in his Place. He still living, but hinder'd by much Sickness from administering his Episcopal Function, two Bishops, viz. Eccl and Badwine were elected and consecrated in his Place; from which Time to this, that Province is wont to have two Bishops.

CHAPEL VI.

How Winfrid being deposed, Sexulf was put into his See, and made Bishop of the East-Saxons.

NOT long after, Theodore, the Archbishop, taking Omission at some Disobedience of Winfrid, Bishop of the Mercians, deposed him from his Bishoprick, when he had been
been possefl'sd of it but a few Years, and in his Place made Sexuljie Bifhop, who was Founder and Abbat of the Monaftry that is call'd 2 Medefbunftede, in the Country of the Givwii. The depre'sd Wunfrid return'd to his Monaftry call'd Adbarwe, (according to the Saxon, Etbearwe,) and there ended his Life in extraordinary Virtue. He then also plac'd Earconwal, Bifhop over the East-Saxons, in the City of London, over whom at that Time prelided Sebbe and Sigheare, of whom mention has been made above. This Earconwal's Life and Conversation, as well when he was Bifhop, as before his Advancement to the fame, is reported to have been most Holy, as is even at this Time teflify'd by Heavenly Miracles; for to this Day his Horfe Litter, on which he was wont to be carry'd when fick, being kept by his Disciples, continues to cure many of Agues and other Distempers; and not only sick Persons laid into, or close by this Litter are cur'd; but the very Chips cut of it, and carry'd to the Sick, are wont immediately to restore them to Health. This Man, before he was made Bifhop, had built two famous Monaftries, the one for himself, and the other for his Sister Ethilburga; and excellently establish'd them both in regular Discipline. That for himself in the County of Surrey by the River

a New Peterborough, Sexuljie was not Founder but fifth Abbat of this Monaftry, it was begun by Penda, and finish'd by Wulfhere, there is a large Account of the Foundation of this Monaftry in the Saxon Chron, and a Chapter thought to be spurious.
ver Thames, at a Place call'd b Ceortefei, that is, the Island of Ceorot; that for his Sister in the Province of the East Saxons, at the Place call'd c Bercingum, wherein she might be a Mother and Nurse of devout Women. She being put into the Government of that Monastery, behav'd herself in all Respects as became the Sister of such a Brother, living herself regularly, and piously, and orderly providing for those under her, as was also manifested by Heavenly Miracles.

b Ceortefei, now call'd Chertsey, a Town in Surrey, standing upon the side of the River Thames, whereeth under Wulfhere, King of the Me. J. 16, and the Bishop Erkenwald built the aforesaid Monastery. Here for some Time reposed the Body of that devout King H. 6. till it was afterwards remov'd to Windsor, this Abbey at the Dissolution was valued at six Hundred eighty nine Pound, the House was standing till lately an ancient and venerable Pile, till the late Proprietor, a zealous Bigot to Fanaticism, thought fit to carry on a more thorough Reformation, and at a great Expense pull'd it down, and erecting in its stead a Fabric, as ridiculous as the Capital of its Founder, it perhaps may not be improper to acquaint the Reader this is that Chertsey where the great Mr. Cowley liv'd a Life of Retirement, and breathed his last, whole Bowels upon being embalm'd, were buried in an Urn in the Church-yard joining to the Chancel.

c Bercingum, now Berking in Essex.
CHAP. VII.

That an Heavenly Light shou’d where the Bodies of the Nuns should be bury’d in the Monastery of Berking.

In this Monastery many Miracles were wrought; the which have been committed to writing by many, from those who knew them, to preserve their Memory, and for the Edification of following Generations; some whereof we have also taken care to insert in our Ecclesiastical History. When the Calamity of the several Times before mention’d Mortality, raving all about, had also seiz’d that Part of this Monastery, where the Men resided, and they were daily hurry’d away to our Lord, the careful Mother of the Congregation, began often to enquire in the Convent of the Sistrs, where they would have their Bodies bury’d, and a Church-yard to be made, when the same Pestilence should fall upon that Part of the Monastery in which the Flock of God’s Female Servants was divided from the Men, and they should happen to be snatch’d away out of this World by the same Destruction. And receiving no certain Answer, tho’ often putting the Question to the Sistrs, she and all of them receiv’d a most certain Answer from Heaven. For one Night, when having ended their Morning Praise of singing Psalms, those Servants of Christ
Christ going out of their Oratory to the Tombs of the Brothers, who were departed this Life before them, were singing the usual Praises to our Lord; on a sudden, a Light sent out from Heaven, like a great Sheer, came down upon them all, and struck them with so much Terror, that they, in a Consternation, left off singing. But that resplendent Light, which seemed to exceed the Sun at Noon-Day, soon after rising from that Place, remov'd to the South side of the Monastery, that is, to the Westward of the Oratory, and having continued there some Time, and cover'd those Parts, in the light of them all, withdrew itself up again to Heaven, none doubting but that the same Light which was to lead or to receive the Souls of those Servants of God into Heaven, did shew the Place in which their Bodies were to rest, and expect the Day of the Resurrection. The which Ray of Light was so great, that one of the eldest of the Brothers, who at the same Time was in their Oratory with another Younger, in the Morning related, that the Rays of Light which came in at the Crannies of the Doors and Windows seem'd to exceed all the Brightness of the Day-Light.
CHAP. VIII.

That a little Boy dying in the same Monastery, call'd upon a Virgin that was to follow him; and how another at the Point of leaving her Body, saw some small Part of the future Glory.

There was in the same Monastery a Boy about, and not above three Years of Age, call'd Esca, who by reason of his Infant Age was bred up among the Virgins dedicated to God, and there to meditate. This Child being seiz'd by the aforesaid Pesti-lence, when he was at the last Gasp, three Times call'd upon one of the Virgins consecrated to God, directing his Words to her by her own Name, as if she had been present, Eadgyth, Eadgyth, Eadgyth, and thus ending his Temporal Life, enter'd into the Eternal. That Virgin whom he dying, call'd, being immediately seiz'd where she was, with the same Distemper, departing this Life the same Day on which she had been call'd, fellow'd him that call'd her into the Heavenly Country.

Likewise one of those same Servants of God being ill of the same Disease, and reduc'd to Extremity, began on a sudden about Midnight to cry out to them that attended her, desiring they would put out the Candle that was lighted.
ed there; which when she had often repeated, and yet no Body perform'd it, at last she said, I know you think I speak this in a raving Fit; but let me inform you it is not so; for I truly tell you, that I see this Horse fill'd with so much Light, that your Canopic there seems to me to be dark. And none yet regarding what she said, or returning any Answer, she added, Let that Worm live as long as you will; but take notice, that it is not my Light, for my Light will come to me at the Dawn of the Day. Then she began to tell, that a certain Man of God, who had dy'd that same Year, had appear'd to her, telling her, that at the Break of Day she should depart to the Heavenly Light. The Truth of which Vision was made out by the Virgin's dying, as the Day appear'd.

CHAPEL IX.

Of the Signs shewn from Heaven, when the Mother of that Congregation departed this World.

When Edilsberg the pious Mother of that Congregation devoted to God, was to be snatch'd out of this World, a wonderful Vision appear'd to one of the Sifters, call'd Torchgyth; who having liv'd many Years in that Monastery, always endeavour'd in all Humility and Sincerity to serve God, and took care to be affliction in regular Discipline to the same
same Mother, either instructing or reproving the young ones. For the perfecting of whose Virtue in Infirmitv, according to the Apostle, she was suddenly seiz'd with a most grievous Distemper, under which, through the good Providence of our Redeemer, she suffer'd very much for the space of nine Years; to the end, that whatsoever fully ing of Vice had amidst her Virtues, either through Ignorance or Neglect, fix'd upon her, might all be consum'd in the fire of long Tribulation. This Person going out of her Chamber one Night just at the first Dawn of the Day, plainly saw as it were an Human Body, which was brighter than the Sun, wrap'd up in a Sheet, lifted up on high; being taken out of the House, in which the Sisters us'd to reside. Then looking earnestly what it was that drew up the Likeness of the glorious Body she beheld, she perceiv'd it was drawn up as it were by brighter Cords of Gold, till entering into the open Heavens, it could no longer be seen by her. Reflecting on this Vision, she made no doubt but that some one of the Congregation would soon die, whose Soul would be lifted up to Heaven by the good Works perform'd, as it were by golden Cords. The which accordingly hapned; for but a few Days after, the beloved of God, Edilburg, Mother of that Congregation was deliver'd out of the Prison of the Flesh; whose Life is known to have been such, that no Person who knew her ought to question but that the Heavenly Kingdom was open to her, when she departed this World.

There
There was also in the same Monastery a certain Nun, noble as to this World, and much nobler in the Love of the World to come; who had for many Years been so disabled in all her Body, that she could not of herself move any one Limb. She being inform’d that the venerable Abbess’s Body was carry’d into the Church, till it could be bury’d, desir’d to be carry’d thither, and to be bow’d down towards it after the manner of one praying. Which being done, speaking to her as if she had been living, she intreated her, that she would obtain of the Mercy of our compassionate Creator, that she might be deliver’d from such great and lasting Pains; nor was it long before she was heard; for being taken out of the Flesh twelve Days after, she exchang’d her Temporal Afflictions for an eternal Reward. When the abovemention’d Servant of Christ, Tychygynth had continu’d in this Life three Years after the Death of that Lady, she was so far spent with the Distemper we mention’d before, that her Bones could scarce hang together; and at last, when the Time of her Dissolution was at hand, she not only lost the Use of her other Limbs, but even of her Tongue; which having continu’d three Days, and as many Nights, and being on a sudden relieved by a spiritual Vision, she open’d her Mouth and Eyes, and looking up to Heaven, began thus to direct her Discourse to the Vision she saw, Your coming is very acceptable to me, and you are welcome. Having to say she was silent a while, as it were waiting the Answer of the Person she saw and spoke to. Then as somewhat displeas’d, she said, I cannot bear this with Satisfaction. Then
Then pausing awhile, she said again, If it can-
posibly be to day, I beg the Delay may not be long. 
And holding her Peace a short while, she con-
cluded thus, If it is positively so decreed, and the 
Resolution cannot be alter'd, I beg that it may be no 
longer defer'd than this next Night. Having 
so said, and being ask'd by those about her, 
to whom she talk'd, With my most dear Mother 
Ethilburg, said she. By which they understood, 
that she was come to acquaint her, that the 
Time of her Departure was at hand. For, as 
she had desir'd, after one Day and Night, being 
deliver'd from the Bonds of the Flesh and her 
Infirmity, she enter'd the Joys of eternal Sal-

vation.

CHAP. X.

How a blind Woman praying in the Bury-
al Place of that Monastery, was restor'd 
to her Sight.

HILDEIJD, the devout Servant of God 
succeeded Ethilburg, in the Office of Ab-
bes, and presided over that Monastery many 
Years, that is, to a very great Age, with ex-
traordinary Conduct, in the Observance of reg-
ular Discipline, and in the Care of providing 
all Things for the publick Use. She by reason 
of the Strightness of the Place where the 
Monastery is built, having thought fit that the 
Bones of the Male and Female Servants of 
CHRIST, which had been there bury'd, should 
be
be taken up, and all of them translated into the Church of the Blessed Mother of God, and interr'd in one Place; whosoever will read it, may find in the Book from which we have gather'd these Things; how often a Brightness of Heavenly Light was seen there; and a Fragrancy of wonderful Odour smelt; and what other Miracles wrought. However, I think it by no means fit to pass by the miraculous Cure, which the same Book informs us was wrought at that Buryal Place of the Congregation dedicated to God. There liv'd in that Neighbourhood a certain Earl, whose Wife being seiz'd with a Dimness in her Eyes; at length the same daily increasing, came to such an height, that she could not see the least Glimpse of Light. Having continu'd some Time confin'd under this Night of Darkness, on a sudden she betook her soul to the Monastery of the Nuns, the she should pray there for the same, at the Relicks of the Saints. Nor did she lose any Time in performing what she had thought of; for being conducted by her Maids to the Monastery, which was very near, professing that she had perfect Faith that she should be there heal'd, she was led into the burial Place. And having long pray'd there on her Knees, did not fail to be heard; for rising from Prayer, before she went out of the Place, she receiv'd the Grace of desir'd Sight; and having been led thither by her Servants, return'd home joyfully without Help; as if she had lost her Sight to no other End, than that she might make it appear, how great Light
Chap. XI. of the English Nation.

Light the Saints enjoy'd in Heaven, and how great the Power of their Virtue was.

CHAP. XI.

How Sebhi King of that same Province ended his Life in Monastical Conversation.

At that Time, as the same little Book informs us, Sebhi, a Man much devoted to God, of whom mention has been made above, govern'd the Kingdom of the East-Saxons. He was much addicted to religious Actions, frequent Prayer, and pious Alms; preferring a private and Monastical Life before all the Wealth and Honours of his Kingdom, which sort of Life he would also long before have undertaken, had not the positive Temper of his Wife refus'd to be divorce'd from him; for which reason many were of Opinion, (as has been often said,) that a Person of such a Disposition ought rather to have been made a Bishop than a King. When he had been thirty Years a King, as a Soldier of the Heavenly Kingdom, he fell into a violent Sickness, of which he dy'd, and admonish'd his Wife, that they should then at least jointly devote themselves to the Service of God, since they could no longer enjoy, or rather serve the World. Having with much Difficulty obtain'd this of her, he repair'd to Waldhere, Bishop of the City of London, who
who had succeeded a Ercenwold, and with his Blessing receiv'd the Habit of Religion, which he had long desir'd. He also carry'd to him a considerable Sum of Mony, to be bestowed on the Poor, referring nothing for himself, but rather coveting to remain poor in Spirit for the sake of the Kingdom of Heaven. When, the aforesaid Distemper increasing upon him, he perceiv'd the Day of his Death to draw near, being a Man of a Royal Disposition, he began to apprehend, lest Death coming on, when under so much Pain, he might be guilty of any Thing unworthy of his Person, either in Words, or any Motion of his Limbs. Wherefore calling to him the aforesaid Bishop of the City of London, where he then was, he intreated him that none might be present at his Death, beside the Bishop himself, and two of his Attendants. The Bishop having promis'd, that he would most willingly perform the same; not long after, that Man of God having compos'd himself to sleep, saw a comforting Vision, which took from him all Anxiety for the aforesaid Uneasiness; and moreover show'd him on what Day he was to depart this Life. For, as he afterwards related himself, he saw three Men in bright Garments come to him; one of whom sitting down before his Bed, the other Companions he had brought with him, standing

a This Bishop Ercenwold dy'd at Berking and was bur'd in St. Paul's, London, in the Body of the Church, but in the Year 1148, he was remov'd to the East side of the Wall, above the high Altar, and the Corps enclos'd in a rich Shrine, and valuable Offerings made to it. In the Year 1385. Robert Braybrooke, Bishop of London, constituted his Festival on the last Day of April. Dugdale's History of St. Paul's.
and enquiring about the State of the sick Man they came to see, he told them, That his Soul should depart his Body without any Pain, and with a great Splendor of Light; and declar'd that he should die the third Day after; both which Particulars hapned, as he had been inform'd by the Vision; for on the third Day after, on a sudden falling as it were into a Slumber, he breath'd out his Soul without any Sense or Pain. A stone Coffin having been provided for burying of his Body, when they came to lay it in the same, they found his Body a Span longer than the Coffin. Hereupon hewing the Stone, they made the Coffin about two Fingers longer; but neither would it then contain the Body. This Difficulty of entombing him, occurring, they had Thoughts either to get another Coffin, or else, to shorten the Body, by bending it at the Knees, if they could. But a wonderful Accident, and which was only owing to Heaven, prevented the executing of either of those Designs; for on a sudden, in the Presence of the Bishop, a Monk, and the same King's Son, Sigward, who reign'd after him, with his Brother Sefred, and a considerable Number of Men, that same Coffin was found to answer the Length of the Body, insomuch that a Pillow might also be put in at the Head; but at the Feet the Coffin was four Fingers longer than the Body. He was bury'd in the Church of the Blessed Apostle of the Gentiles, by whose Instructions he had learnt to hope for Heavenly Things.

* This Tomb was to be seen in St. Paul's till the Confisca-
  tion in 1625.
CHAP. XII.

Haeddi succeeds Lutherius in the Bishoprick of the West-Saxons; Quinchelm succeeds Putta in that of the Church of Rochester, and is himself succeeded by Gebmund; and who were then Bishops of the Northumbrians.

LEUTHERIUS was the fourth Bishop of the West-Saxons; for Birinus was the first, Agilbercht the second, and Wini the third. When Cerwulf, in whose reign the said Leutherius was made Bishop, dy'd, his under Rulers took upon them the Kingdom of the People, and dividing it among themselves, held it ten Years; and during their Rule he dy'd, and Heddi succeeded him in the Bishoprick, being consecrated by Theodore, in the City of London, during whose Prelacy, Ceadwalla having subdued and remov'd those Rulers, took upon him the Government. When he had held the same two Years, being taken with the Love of the Heavenly Kingdom, he quitted it, the same Bishop still governing the Church, and going away to Rome, ended his Days there, as shall be laid more fully hereafter.

Ann. 576. In the Year of our Lord's Incarnation 676, when Ethelred, King of the Mercians, ravag'd Kent with a mighty Army, and profan'd Churches and Monasteries, without Regard to Piety,
Piety, or the Fear of God, he among the rest destroy’d the City of Rochester, where Putta was Bishop, tho’ absent at that Time, which when he understood, viz. that his Church, all Things being taken away, was ravag’d, he went away to Sexulfe, Bishop of the Mercians, and having receiv’d of him the Possession of a certain Church, and a small Spot of Land, ended his Days there in Peace; no Way contriving to restore his Bishopsrick, because (as has been said above,) he was more industrious in Ecclesiastical, than in Worldly Affairs; serving God only in that Church, and going wheresoever he was desir’d to teach the Church Song. Theodore consecrated Quichelm, Bishop of Rochester in his stead; but he, not long after, departing from his Bishopsrick for want of Necessaries, and withdrawing to other Parts, he substituted Gebmund in his Place.

In the Year of our Lord’s Incarnation, 678, Ann. 678, which is the eighth of the Reign of Egfrid, in the Month of August, appear’d a Star, call’d a Comet, and continuing for three Months, rose in the Morning, darting out, as it were a Pillar of radiant Flame. The same Year Discord breaking out between King Egfrid, and the most Reverend Prelate Wilfrid, that Bishop was drove from his See, and two Bishops substituted in his stead, to preside over the Nation of the Northumbrians, that is, Bosa to preside over the Nation of the Deiri; and Ea- ra over that of the Bernicians; the latter having his See in the City of York, the former, in the Church of Hagulshad, or Lindisfarne; both of them promoted to the Episcopal Dignity from the Community of Monks. With them also

was
was Edbed ordain'd Bishop in the Province of Lindsey, which King Egfrid had but newly subdued, having overcome and vanquish'd Wulfhere, and this was the first Bishop of its own that Province had; the second was Edilwin; the third Eadgar; the fourth Cynbercht; who is there at present. Before Edbed, Sexwulf was Bishop as well of that Province, as of the Mercians and Midland Angles; so that being expell'd Lindsey, he continu'd in the Government of those Provinces. Edbed, B.s.t, and Eata were ordain'd at York by Archbishop Theodore; who, also three Years after the Departure of Wilfrid, added two Bishops to their Number, Trumwercht in the Church of Hagulstäd, Eata still continuing in that of Lindisfarne; and Trumwine in the Province of the Piets, which at that Time was subject to the Dominion, of the English. Edbed returning from Lindsey, on account that Ethildred had recover'd that Province, he plac'd him over the Church of a Rhipe.

a In the Latin, Rhyppum, in King Ælfred, ἡγγαρία θύμιν, now Rippon in Yorkshire, where Wilfrid Archbishop of York founded a stately Monastery, curious, as Malmsbury observ'd in his Time, for its arch'd Vaults, fine Pavements and winding Entries, this was burnt by the Danes, and afterwards rebuilt by Odo the Archbishop of Canterbury, where was St. Wilfred's Needle.
CHAP. XIII.

How Bishop Wilfrid converted the Province of the South-Saxons to Christ.

Wilfrid being expell'd his Bishoprick, and having travel'd in several Parts, went to Rome, and return'd to Britain; and tho' he could not, by reason of the Enmity of the aforesaid King, be receiv'd into his own Country or Diocese, yet he could not be restrain'd from the Ministry of preaching of the Gospel; for taking his Way into the Province of the South-Saxons, which extends from Kent on the West and South, as far as the West-Saxons, containing Land of seven Thousand Families, and still at that Time follow'd the Pagan Worship, he administer'd to them the Word of Faith, and the Law of Salvation. Edithwulfs, then King of that Nation, had been, not long before, baptiz'd in the Province of the Mercians, in the Presence of and by the Persuasion of King Wulfhere, who was also his Godfather, and as such gave him two Provinces, viz. the Isle of Wight, and the Province of Wessex, in the Nation of the West-Saxons. The Bishop therefore, with the King's Consent, or rather to his great Satisfaction, baptiz'd the prime Commander and Soldiers of that Country; and the Priests Eappa, and Padda, and Burghelm, and Eadda, either then, or afterwards baptiz'd the rest of the
the People. The Queen, whose Name was Ebba, had been christen’d in her own Island, that is, the Province of the Wiccii. She was the Daughter of Eanfrid, the Brother of Eanher, who were both Christians, as were their People; but all the Province of the South-Saxons were Strangers to the Name and Faith of God. There was among them a certain Monk of the Scotho Nation, whose Name was Dicul, having a very small Monastery, at the Place call’d Bosannah, encompass’d with the Sea and Woods, and in it five or six Brothers, serving God in a poor and humble Life; but none of the Natives can’d either to follow their Course of Life, nor hear their Preaching. But Bishop Wilfrid preaching to them, did not only deliver them from the Misery of perpetual Damnation, but also from an inexpressible Calamity of Temporal Death; for no Rain had fallen in that Province in three Years before his Arrival, whereupon a dreadful Famine ensuing, cruelly destroy’d the People. In short, it is reported, that very often, forty or fifty Men being spent with Want, would go together to some Precipice, or the Sea Shore, and there, hand in hand, either perish by the Fall, or be swallow’d up by the Waves. But

Now call’d Bosham, in Sussex, this was the Archbishop of Canterbury’s, till Earl Godwin taking a Fancy to it, requiring of the Archbishop to give him Bosham, i.e. a Kid; the Archbishop reply’d, I give you Bosham, whereupon he took Possession, and by Arms kept it. It was a Place of Retreat to his Son Harold, and from hence he set out in a Pleasure. But, when the Wind drove him to Normandy, where Duke William obliged him to surrender his Right to the Crown.
Chap. XIII. of the English Nation.

But on the very Day on which the Nation receiv'd the Baptism of Faith, there fell a soft but plentiful Rain; the Earth flourisht'd again, and the Verdure being restor'd to the Fields, the Year prov'd pleasant and fruitful. Thus the former Superstition being rejected, and Idolatry exploded, the Hearts and Flesh of all rejoic'd in the Living God, being convinc'd that he who is the true God, had, through his Heavenly Grace enrich'd them with interior and exterior Goods. For the Bishop, when he came into the Province, and found so great Misery of Famine, taught them to get their Food by fishing; their Sea and Rivers abounding in Fish, and yet the People had no Skill to take them, except only Eels. The Bishop's Men having gather'd Eel Nets every where, cast them into the Sea, and by the Help of God, took three Hundred Fishes of several sorts, the which being divided into three Parts, they gave an Hundred to the Poor, an Hundred to those of whom they had the Nets, and kept an Hundred for their own Use. By this Benefit the Bishop gain'd the Affections of them all, and they began the more readily upon his Preaching to hope for Heavenly Goods, by whose Help they had receiv'd the Temporal. At this Time King Ethelwalch gave to the most Reverend Prelate Wilfrid Land of eighty seven Families, to maintain his Men that wander'd in Banishment, which Place is call'd Selceu, that is, The Land of the Sea Calf. That Place is en-

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b i.e. Seals, now Selsey in Sussex, the Bishop's See was removed thence to Chichester by Stigaud the 22d Bishop. Mr. Camden observes that at low Water are to be seen the Rains of the City, here mention'd by Lede.
compass'd by the Sea on all sides, except the West, where is an Entrance about the Call of a Sling over; which sort of Place is by the Latins call'd a Peninsula; by the Greeks, a Cher-
Jonesus. Bishop Wilfrid having this Place given him, founded a Monastery therein, and esta-
blisht a regular Course of Life; chiefly of the Brethren he had brought with him, the which his Successors are known to possess to this Day; for he both in Word and Actions per-
form'd the Function of a Bishop in those Parts during the space of five Years, that is, till the Death of King Ecgfrid. And for as much as the aforesaid King, together with the Possess-
on of the said Place, gave him all the Goods that were in the same, with the Lands and Men, he having instructed them in the Faith of Christ, baptiz'd them all. Among whom were two Hundred and fifty Men and Women Slaves, all whom he by Baptism not only rescut'd from the Servitude of the Devil, but giving them their Liberty, exempted them from the Yoke of Human Servitude.
CHAP. XIV.

How a Pestilential Mortality ceased through the Intercession of King Oswald.

In which Monastery at that Time, some Favours of the Heavenly Grace are said to have been shown; as in a Place where the Tyranny of the Devil being lately expell'd, Christ had then began to reign. Of which Number I have thought it proper to perpetuate the Memory of one, which the most Reverend Bishop Acca was wont to relate to me, affirming it had been told him by most creditable Brothers of the same Monastery. About the same Time, that this Province (of the South Saxons) embrac'd the Faith of Christ; a grievous Mortality ran through many Provinces of Britain; the which also, by the Divine Dispensation, reaching the aforesaid Monastery, then govern'd by the most Reverend and most Religious Priest of Christ, Eappa, and many as well of those that came thither with the Bishop, as of those that had been call'd to the Faith of the same Province of the South-Saxons, being snatch'd away out of this World; the Brethren thought fit to keep a Fast of three Days, and to implore the Divine Goodness, that it would vouchsafe to extend Mercy to them, either by delivering those that were in Danger by the Distemper from Death, or by de-
delivering those that departed this Life from eternal Damnation. There was at that Time in the Monastery a little Boy of the Saxon Nation, lately call'd to the Faith, who being seiz'd with the same Distemper, had long kept his Bed. On the second Day of that Fasting and Praying, it hapned that the said Boy was about the second Hour of the Day left alone in the Place where he lay sick, to whom, through the Divine Disposition, the most Blessed Princes of the Apostles vouchsaf'd to appear; for he was a Lad of an extraordinary mild and innocent Disposition, and with sincere Devotion observ'd the Mysteries of the Faith, which he had receiv'd. The Apostles therefore saluting him in most affectionate manner, said, Do not fear Death, Child, which makes you uneasy; for we will this Day conduct you to the Heavenly Kingdom; but you are first to stay till the Masses are said, that having receiv'd the Viaticum of the Body and Blood of our Lord, and being so discharg'd through Sickness and Death, you may be carry'd up to the everlasting Joys in Heaven. Call therefore to you the Priest Eappa, and tell him, that the Lord has heard your Prayers and Devotion, and has favourably accept'd of your Fasting, and no one more shall die of this Plague, either in the Monastery, or its adjacent Possessions; but all your People who any where labour under this Distemper, shall be ear'd of their Pain, and restor'd to their former Health, except you alone, who are this Day to be deliver'd by Death, and to be carry'd into Heaven to behold our Lord Christ, whom you have faithfully serv'd; the which the Divine Mercy has vouchsaf'd to grant you, through the Intercession of the Religious and Beloved of God, King Oswald, whom...
formerly nobly presided over the Nation of the Northumbrians, as well by the Authority of the Temporal Kingdom, as the Devotion of Christian Piety, which leads to the Heavenly Kingdom; for this very Day that King, being corporally kill'd in War by the Infidels, was immediately taken up to the everlasting Joys of Souls in Heaven, and as-
associated to the Number of the Elect. Let them loo in their Books, wherein the Deposition of the Dead is set down, and they will find that he was this Day, as we have said, taken out of this World. Let them therefore celebrate Masses in all the Or-
aries of this Monastery, either in Thanksgiving for their Prayers being heard, or else in Memory of the aforesaid King Oswald, who once govern'd their Nation; and therefore he humbly offer'd up his Prayers to our Lord for them, as for Strangers of his Nation; and let all the Brethren assembling in the Church communicate in the Heavenly Sacri-
fices, and so giving over the Fast, let them refresh themselves with Food. The Boy having call'd the Priest, and repeated all these Words to him, he particularly enquir'd after the Habit and Form of the Men that had appear'd to him. He answer'd, their Habit was noble, and their Countenances most pleasant and beautiful; such as I had never seen before, nor did I think there could be any Men so graceful and comely. One of them indeed was born like a Clerk, the other had a long Beard; and they said, that one of them was Peter, the other call'd Paul; and both of them the Servants of our Lord and Saviour Jesus Christ, sent by him from Heaven to protect our Monastery. The Priest believ'd what the Boy said, and going thence immediately look'd in his Annal, and found that King Oswald had been
been kill’d on that very Day. Then calling the Brethren, he order’d Dinner to be provi-
ded, Masse to be said, and all of them to com-
municate as usual; causing also a Particle of
the Lord’s Obletion of the same Sacrifice to
be carry’d to the sick Boy. These Things be-
ing to perform’d, the Boy dy’d soon after on
that same Day, and by his Death prov’d that
what he had heard from the Apostles of God
was true. A farther Testimony of the Truth
of his Words was, that no Person besides him-
selt belonging to the same Monastery, at that
time departed this World. By which Vision,
many that heard of it, were wonderfully exci-
ted to implore the Divine Mercy in Adversity,
and to undertake the wholesome Remedy of Fa-
sting. From that Time, the Day of the Na-
tivity of that King and Soldier of Christ
began to be yearly honour’d with the Celebra-
tion of Masse, not only in that Monastery,
but in many other Places.

C H A P. XV.

How King Ceadwal having slain Edilwalch,
King of the West-Saxons, wasted that
Province with much Slaughter and Ra-
vaging.

In the mean Time Ceadwal, a most daring
young Man, of the Royal Race of the
West-Saxons, who had been banish’d his Coun-
try, coming with an Army, slew Edilwalch,
(King of the South-Saxons,) and wafted that Country with much Slaughter and Plundering; but he was soon expell'd by Berchthun and Andun, the King's Commanders, who afterwards held the Government of that Province. The first of them was afterwards kill'd by the same Ceadwall, when he was King of the West-Saxons, and the Province was more entirely subdu'd. Ina likewise, who reign'd after Ceadwall, kept that Country under the like Servitude for several Years. For which Reason, during all that Time, they had no Bishop of their own; but their first Bishop Wilfrid being recall'd home, they were subject to the Bishop of the West-Saxons, whose See was in the City of Winchester.

CHAP. XVI.

How the Isle of Wight receiv'd Christian Inhabitants, two Royal Youths of which Place were kill'd immediately after having been baptiz'd.

After Ceadwall had posses'd himself of the Kingdom of the West-Saxons, he also took the Isle of Wight, which till then was entirely addicted to Idolatry, and by cruel Slaughter endeavour'd to destroy all the Inhabitants thereof, and to place in their stead, People of his own Province; obliging himself by a Vow, tho' not yet, as is reported, rege-
generated in Christ, to give the fourth Part of the Land, and of the Booty to our Lord, if he took the Island; which he perform'd by giving the same for our Lord to the Use of Bishop Wilfrid, who hapned then to be there, coming from his own Nation. The Measure of that Island, according to the Computation of the English, is of twelve Hundred Families, and accordingly the Bishop had given him the Possession of Land of three Hundred Families, (in the Saxon they are call'd Hides.) The Part which he receiv'd, he committed to one of his Clerks, call'd Berchtwin, (in the Saxon, Berchtwine,) who was his Sister's Son, assigning him a Priest, whose Name was Hiddila, who might administer the Word and Lavre of Life to all that would be sav'd. Here I think it ought not to be omitted, that as the first Fruits of the Natives of that Island, that believing were sav'd; two Royal Youths, Brothers to Atwald, King of the Island, were particularly crown'd by the Grace of God. For the Enemy approaching, they made their Escape out of the Island, and pass'd over into the Neighbouring Province of the Viti, (in the Saxon it is Eota Land, which is Hampshire.) Where being conducted to the Place call'd *Eftane,* (that is, *At the Stone,* as they thought, to be conceal'd from the victorious King, they were betray'd and order'd to be kill'd. This being made known to a certain Abbat

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*a In the Latin call'd ad Lapidem, in King Elfred, Aetlæ, a small Village in Hampshire, now called Stonham.*
Abbat and Priest, whose Name was Kyneberht, who had a Monastery not far from thence, at a Place call'd a Reodsford (in the Saxon, Hroedford) that is, the Ford of Reeds; he came to the King, who then lay privately in those Parts, to be cur'd of the Wounds he had receiv'd, fighting in the Isle of Wight; and begg'd of him, that if the Lads must of necessity be kill'd, he might be allow'd first to instruct them in the Mysteries of the Faith. The King consented, and he having taught them the Word of Truth, and cleans'd their Souls by Baptism, made the Entrance into the Kingdom of Heaven sure to them. Then the Executioner being at hand, they joyfully underwent the Temporal Death, through which they did not doubt they were to pass to the Everlasting Life of the Soul. Thus, when all the Provinces of the Island of Britain had embrac'd the Faith of Christ, the Isle of Wight also receiv'd the same; yet being under the Affliction of Foreign Subjection, no Man there received the Degree of the Ministry, and of an Episcopal See before Daniel, who is now Bishop of the West Saxons. This Island is seated opposite to the middle Part of the South and West Saxons, being parted by a Sea, three Miles over, which is call'd Solente. In this narrow Sea, the two Tides of the Ocean, which flow round Britain from the immense Northern Ocean, daily meet and

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*In the Latin Hreutford, in King Ælfred hneospop's formerly called Redford from the Stream now Redbridge in Hampshire.*
oppose one another, beyond the Mouth of
the River b Homelea (or Amelaea) which runs
into that narrow Sea, from the Lands of the
Vites (Hampshire) which belongs to the Coun-
try of the West Saxons. Having ended their
Struggle, they return into the Ocean from
whence they come.

b Now call'd Hamble.

C H A P. XVII.

Of the Synod held in the Plain call'd
Haethfeld, where Archbishop Theodore
presided.

A BOUT this Time Theodore being in-
form'd, that the Faith of the Church
at Constantinople was much perplex'd by the
Hereby of Eutyches, and desiring to preserve
the Churches of the English over which he
presided, from that Infection, having gather'd
an Assembly of many venerable Priests and
Doctors, he diligently enquir'd into their
Faith, and found they all unanimously agreed
in the Cathlick Faith. This he took care to
have committed to writing by the Authority
of the Synod, as a Memorial, and for the In-
struction of succeeding Generations; the Be-
ginning of which Instrument is as follows.

"In
"In the Name of our Lord and Saviour Jesus Christ, in the Reign of our most pious Lords, Ecgfrid, King of the Northumbrians, the 10th Year of his said Reign, the 15th Day of the Kalends of October, the eighth Indiction; and Ethelfrid, King of the Mercians, the sixth Year of his Reign; and Aldulf, of the East-Angles, the seventeenth Year of his Reign; and Lothair, King of Kent, the seventh Year of his Reign; Theodore, by the Grace of God, Archbishop of the Island of Britain, and of the City of Canterbury, presiding, the other venerable Bishops of the Island of Britain sitting with him, the Holy Gospels being laid before them, at the Place, which in the Saxon Tongue is call'd Haethfeld, conferring together, we Expounded the True and Orthodox Faith, as our Lord Jesus in the Flesh deliver'd the same to his Disciples, who saw him present, and heard his Words, and as deliver'd in the Creed of the Holy Fathers, and by all Holy and Universal Synods in general, and the Consent of all approv'd Doctors of the Catholick Church, we therefore following them jointly and orthodoxly, professing according to their divinely inspir'd Doctrine, do believe, and do, according to the Holy Fathers, firmly confess, properly and truly the Father, and Son, and Holy Ghost, a Trinity confessional in Unity, and Unity in Trinity, that

*New Bishop Hatfield in Hertfordshire.*
that is, one God in three Subsistences, or
Consubstantial Persons of equal Honour and
Glory. And after much more of this sort,
appertaining to the Confession of the true
Faith, this Holy Synod added to its In-
strument. "We have receiv'd the five Holy
and General Councils of the Blessed Fathers
acceptable to God; that is, those who
were assembled in the Nicene Council of
318 Bishops, against the most impious Ari-
us and his Tenets; and at Constantinople, of
150 against the Madness of Macedonius and
Eudoxius, and their Tenets; and at Ephe-
sus, first of 300 against the most wicked
Nestorius, and his Tenets; and at Chalcedon,
of 630 against Eutyches and Nestorius, and
their Tenets; and again, at Constantinople,
they Assembled in the fifth Council, in the
Reign of Justinian the Younger, against
Theodorus and Theodoret, and the Epistles of
Iba, and their Tenets. (And against Cyril, a
little lower.) And the Synod held in the
City of Rome, in the Time of the most
blesseed Pope Martin, the eighth Indiction,
the most pious Constantine being Emperor,
and in his ninth Year. We receive and
glorify our Lord Jesus Christ, as they
glorified Him, neither adding nor diminish-
ing any thing, Anathematizing those with
our Hearts and Mouths whom they ana-
thematiz'd, and receiving those whom they
receiv'd, glorifying God the Father with-
out any Beginning, and his only begotten
Son generated from Eternity, and the Ho-
ly Ghost proceeding from the Father and
the Son after an ineffable Manner, as those
"Holy
Chap. XVIII. of the English Nation.

"Holy Apostles, Prophets, and Doctors, whom we have above mention'd did declare. And all we, who with Archbishop Theodore expounded the Catholick Faith, have subscrib'd.

CHAP. XVIII.

Of John the Singer of the Apostolick See, who came into Britain to teach.

The Venerable John, Archchanter of the Church of the Holy Apostle Peter, and Abbat of the Monastery of St. Martin, who came lately from Rome, by Order of Pope Agatho, together with the most Reverend Abbat Biscep, surnam'd Benedict, of whom mention has been made above, was present at this Synod, and with the rest, sign'd the Decrees of the Catholick Faith. For the said Benedict having built a Monastery in Britain, in Honour of the most blessed Prince of the Apostles, at the Mouth of the River Wye, went to Rome with Ceolfrid his Companion and Fellow Labourer in that Work, who was after him Abbat of the same Monastery; the said Benedict having been several Times before at Rome, and was honourably receiv'd by Pope Agatho of blessed Memory; of whom he also ask'd and receiv'd the Confirmation of the Immunities of the Monastery he had built, being a Bull of Privilege sign'd by A-

Y 3 political
postulical Authority, pursuant to what he knew King Egfrid had deliv'rd and granted, by whose Consent also and Gift of Possessions in Land, he had built that Monastery. He then receiv'ed the aforesaid Abbat John to be conducted into Britain, that he might teach in his Monastery the Method of singing throughout the Year, as it was practis'ed at St Peter's at Rome. The Abbat John did as he had been commanded by the Pope, teaching the Singers of the said Monastery the Order and Manner of singing and reading aloud and committing to Writing all that was requisite throughout the whole Course of the Year for celebrating of Festivals; all which are still observ'd in that Monastery, and transcrib'd by many others elsewhere. The said John did not only teach the Brothers of that Monastery; but such as had Skill in Singing resorted from almost all the Monasteries of the same Province to hear him; and many invited him to teach in other Places. Besides the Affair of Singing and Reading, he had also been directed by the Apostolical Pope, which was carefully to inform himself concerning the Faith of the English Church, and to give an Account thereof at his Return to Rome. For he also brought with him the Decision of the Synod of the blessed Pope Martin, and 105 Bishops, not long before, held at Rome, principally against those who taught but one Will and Operation in Christ, and gave it to be transcrib'd in the aforesaid Monastery of the most Religious Abbat Benedict. That sort of Men at that Time, much perplex'd the Faith of the Church of Constantinople; but by the Help
Help of God they were then discover'd and subdu'd. Wherefore Pope Agatho being desirous to be inform'd concerning the State of the Church in Britain, as well as in other Provinces, and how clear from the Contagion of Hereticks, he gave this Affair in Charge to the most Reverend Abbat John, then appointed to go for Britain. The Synod we have spoken of having been gather'd to this Effect in Britain, the Catholick Faith was found untainted in them all; and a Copy of the same given him to carry to Rome. But in his Return to his own Country, he soon after crossing the Sea, fell Sick and Dy'd; and his Body, for the sake of St. Martin, in whose Monastery he presided, was by his Friends carry'd to Tours, and honourably bury'd; for he had been lovingly entertain'd there when he went into Britain, and earnestly intreated by the Brethren, that in his Return to Rome he would take that Road, and give them a Visit. In short, he was there supply'd with some to conduct him on his Way, and assist him in the Work enjoin'd him. Tho' he dy'd by the Way, yet the Testimonial of the Faith of the English Nation was carry'd to Rome, and most agreeably receiv'd by the Apostolical Pope, and all those that heard or read it.
C H A P. XIX.

How Queen Etheldrith always preserved her Virginity; whose Body suffered no Corruption in the Grave.

KING Ecgfred took to Wife Etheldrith, the Daughter of Anna King of the East-Angles, of whom mention has been often made, a Man very Religious, and in all respects renowned for his inward Disposition and Actions. She had before been given in Marriage to another, viz. to Tondberht, Chief of the Southern Girwift (Inhabitants of the Fens of Lincolnshire, &c.) But he dying soon after he had receiv'd her, she was given to the aforesaid King. Tho' she liv'd with him Twelve Years, yet she preserv'd the Glory of perfect Virginity, as I was inform'd by Bishop Wulfred of blessed Memory, upon enquiring of him, by Reason that some question'd the Truth thereof, he saying he was an undoubted Witness of her Virginity, forasmuch as Ecgfred promis'd he would give many Lands and much Money, if he could perfwade the Queen to consent to pay the Marriage Duty, for he knew the Queen lov'd no Man so much as him, nor is it to be doubted, but that the fame might be once done in our Age, which true Histories tell us, was several Times perform'd in the former Age, through the Assistance
ance of the same Lord, who has promised to continue with us unto the End of the World; for that miraculous Effect, by which that Woman's Hand being bury'd could not suffer Corruption, is a Token, that she had not been defil'd by the Familiarity of Man. She having long requested the King, that he would permit her to lay aside worldly Cares, and to serve only the true King, Christ, in a Monastery; having at length with Difficulty prevail'd, went into the Monastery of the Abbess Ebba, who was Aunt to King Egfrid, at the Place call'd the City Coludi, (in the Saxon, Cudelburgh) being veil'd a Nun by the afore-said Bishop Wilfrid; but a Year after she was herself made Abbess in the Country call'd Elige, (Elis,) where building a Monastery, she began by Works and Examples of a heavenly Life, to be the Virgin Mother of very many Virgins dedicated to God. It is reported of her, that from the Time of her entering into the Monastery, she never wore any Linen, but only Woollen Garments, and would rarely wash in any hot Bath, unless just before any of the greatest Festivals, as Easter, Whitson-tide, and the Epiphany, and then she did it last of all, after having, with the Assistance of those about her, first wash'd the other Servants of God there present. Besides, she seldom did eat above once a Day, excepting on the great Solemnities, or some other urgent Occasion, unless some considerable Distemper oblig'd her. From the Time of Mattins she continued in the Church at Prayer till it was Day. Some also say, that by the Spirit of Prophecy, she, in the Presence of all, not only
foretold the Pestilence, of which she was to die, but also the Number of those that should be then snatch'd away out of her Monastery. She was taken away to our Lord, in the midst of her Flock, seven Years after she had been made Abbess, and, as she had order'd, bury'd among them, according to the Time of her Departure, in a wooden Coffin. She was succeeded in the Ministry of Abbess by her Sister Sexburga, who had been Wife to Erconbercht, King of Kent; who, when her Sister had been sixteen Years bury'd, thought fit to take up her Bones, and putting them into a new Coffin, to translate them into the Church. Accordingly she order'd some of the Brother's to provide a Stone to make a Coffin of. They going aboard, because the Country of Ely is on every side encompass'd with the Sea or Marshes, and has no large Stones, came to a small abandon'd City, not far from thence, which in the Language of the English is call'd Grantecestor, and presently by the City Walls, found a white Marble Coffin most beautifully wrought, and neatly cover'd with a Lid of the same sort of Stone. Concluding therefore that God had prosper'd their Journey, returning Thanks to God, they carry'd it to the Monastery; and the Body of the holy Virgin and Spouse of Christ, when her Grave was open'd, being brought into sight, it was found as free from Corruption as if she had dy'd

*Supposed to be the Camborium of Antoninus, as appear by Bede's calling it a decay'd City; it is now call'd Grantchester, a Village not far from Cambridge.*
dy'd that very Day, or been then bury'd, as
the aforesaid Bishop Wilfrid, and many others
that know it do testify. But the Physician
Cinfrid, who was present at her Death, and
when she was taken up out of the Grave, was
wont of more certain Knowledge to relate,
that in her Sickness she had a very great Swel-
ling under her Jaw; And I was order'd, said he,
to lay open that Swelling, to let out the noxious
Matter in it, which I having done, she seem'd to
be somewhat more easy for two Days, so that
many thought she might recover from her Dis-
temper; but the third Day the former Pains returning,
and she being soon snatch'd out of the World, ex-
chang'd all Pain and Death for everlasting Life
and Health. And when so many Years after her
Bones were to be taken out of the Grave, a Pa-
villion being spread over it, all the Congregation of
Brothers on the one side, and of Sistres on the oth-
er, standing about it singing, and the Abbess with
a few being gone to take up and wash the Bones, on
a sudden, we heard the Abbess within loudly cry out,
Glory be to the Name of the Lord. Not long
after they call'd me in, opening the Door of the Pa-
villion, where I found the Body of the holy Virgin
taken out of the Grave and laid on a Bed, as if it
had been asleep. Then taking off the Veil from
the Face, they also shew'd the Incision I had made
beard up; so that, to my great Atonisment, in-
stead of the open gaping Wound with which she had
been bury'd, there then appear'd only an extraor-
dinary slender Scar. Besides, all the Linen Cloths
the Body had been bury'd in, appear'd entire and
as fresh, as if they had been that very Day wrapp-
ed about her chaste Limbs. It is reported, that
when she was much troubled with the afore-

said
said Swelling, and the Pain of her Jaw, she was much pleas'd with that sort of Distemper, and went to say, I know most certainly, that I deservedly bear the Weight of my Sickness on my Neck, on which, I remember, when I was very young, I bore the needless Weight of Jewels; and therefore, I believe, the Divine Goodness would have me endure the Pain in my Neck, that I may be absolv'd from the Guilt of my needless Levity, having now instead of Gold and precious Stones, a red Swelling, and burning on my Neck. It happen'd also that by the Touch of that Linen, Devils were expell'd from Bodies possess'd, and other Distempers sometimes cur'd; and the Coffin she was first bury'd in is reported to have cur'd some of Distempers in the Eyes; who praying with their Heads touching that Coffin, presently were deliver'd from the Pain or Dimness in their Eyes. They wash'd the Virgin's Body, and having cloath'd it in new Garments, brought it into the Church, and laid it in the Coffin that had been brought; where it is held in great Veneration to this Day. The Coffin was in a wonderful manner found, as fit for the Virgin's Body, as if it had been made purposely for her, and the Place for the Head particularly cut, exactly fit for her Head, and shap'd to a Nicety. Ely is in the Province of the East-Angles, a Country of about six Hundred Families (or, Hides of Land,) in the Nature of an Island, enclos'd, as has been said, either with Marshes, or Waters, and therefore it has its Name from the great Plenty of Eels taken in those Marshes. There the aforesaid Servant of Christ desired to have a Monastery, because,
as we have before observ'd, she was descended from that same Province of the East-Angles.

CHAP. XX.

An Hymn on the aforesaid Holy Virgin.

I think it proper to insert in this History an Hymn of Virginity, which I compos'd in Elegiack Verse several Years ago, in Praise and Honour of the same Queen and Spouse of Christ; and therefore truly a Queen, because the Spouse of Christ; and to imitate the Method of the Holy Scripture, in whose History many Verses are inserted, and that is known to be compos'd in Verse and Metre.

Alma Deus Trinitas, qui sæcula sæcula gubernas,
Annue jam captis, alma Deus Trinitas.
Bella Maro resoner, nos paucis dona canamus,
Minera nos Christi, bella Maro resoner.
Cerumina casta mihi, fædænon raptus Helenæ;
Luxus erit lubricis, carmina casta mihi.
Donea superna loquer, misera non prælia Trojæ,
Terra quibus gaudeat, donea superna loquer.
En Deus altus adit veneranda Virginis alvum!
Liberet ut homines, en Deus altus adit!
Famina Virgo parit mundi devoa parentem,
Porta Maria Dei, famina Virgo parit.
Gaudet amica cohortes de virgine matre taonantis,
Virginitate micas; gaudet amica cohortes.
Hujus honor genuit casto de germine plures,
Virginios flores hujus honor genuit.
Ignibus ustra feris, Virgo non cessat Agathe, 
Eulalia & perfert, ignibus ustra feris.
Castra feras superat, mentis pro culmine Tecla; 
Eufemia sacras, castra feras superat.
Lata ridet gladios ferro robustior Agnes, 
Cecilia infestos lata ridet gladios.
Multa in orbe viget per sobria corda triumphos; 
Subrietatis amor multus in orbe viget.
Nostra quoque egregia jam tempora virgo beavit, 
Euthildritha nitet nostra quoque egregia.
Orta Patre eximio, regali & flemmate clara, 
Nobilior Domino est, orata patre eximio.
Percipit inde decus Reginae & sceptra sub Abris, 
Plus super astris manens percipit inde decus.
Quid petis alma virum sponfo jam dedita summo? 
Sponsus adest CHRISTUS, quid petis alma virum?
Regis ut athearei Matrem jam credo sequaris, 
Tu quoque sis Mater Regis ut athearei.
Sponsa dicata Deo bis sex regnaverat annis, 
Iuxte Monasterio est sponsa dicata Deo.
Tota sacrata polo, cellis ubi floruit aethis, 
Reddidit atque animam tota sacrata polo.
Virginiis alma caro est tumulata bis octo Novembres, 
Nec putet in tumulo Virginis alma caro.
CHRISTE! tui est operis, quia vestis in ipsa Sepulcro 
Inviolata nitet! CHRISTE! tui est operis.
Hydros & ater abit, sacræ pro vestis honore; 
Morbi diffugiunt, hydros & ater abit.
Zelus in bofte fuit quondam qui vicerat Evam; 
Virgo triumphat ovans; Zelus in bofte fuit.
Aspice nupta Deo, quae sit tibi Gloria terris, 
Quæ maneat coelis, aspice nupta Deo.
Minerva lata capis faetivis fulgida tædis; 
Ecce venit sponsus, minerva lata capis.
Et nova dulcis nono modularis carmina plectro; 
Sponsa hymno exultans, & novo dulcisnono.
Hail triune Power who govern'st every Age,
King Power assist the Numbers I engage,
Let Maro Wars in loftier Numbers sing,
I found the Kindness of our Heavenly King.
Chast is my Verse, nor Helen's Rape I write;
Light Tales like these, but prove the Mind as Light.
See! from on high the God descends, confin'd
In Mary's Womb, to rescue lost Mankind.
Behold! a spotless Maid a God brings forth,
A God is born, who gave even Nature Birth!
The Virgin Choir the Mother Maid resound,
And chast themselves, her Praises shout around.
Her bright Example numerous Vot'ries raise,
Tread spotless Paths, and imitate her Ways.
The blest Agatha and Eulalia trust
Sooner to Flames, then farmore dangerous Lust.
Teda and chast Euphemia overcame
The Fear of Beasts to save a Virgin Name.
Agnes and sweet Cecilia, joyful Maids,
Smile while the pointed Sword their bolder Breasts invades.
Triumphing Joy attends the peaceful Soul,
Where Heat, nor Reigns, nor Wishes mean controul.
Thus fair Eldreda pure from sensual Crime,
Bright shining Star! arose to bless our Time.
Born of a regal Race, her Sire a King,
More noble Honour to her Lord shall bring.
A Queen her Name, her Hand a Scepter bears,
But greater Glories wait above the Stars.

What
What Man wouldst thou desire? See Christ is made
Her Spouse, her blest Redeemer weds the Maid.
While you attend the Heavenly Mothers Train,
Thou shalt be Mother of a Heavenly Reign.
Twelve Years devote to God she sat a Queen,
A cloyster'd Nun devote to God has been.
Noted for pious Deeds, her spotless Soul
Left the vile World, and soar'd above the Pole.
Sixteen November's since was the blest Maid
Intomb'd, whose Flesh no putrid Damps invade.
Thy Grace O Christ! for in the Coffin's found
No tainted Veit to wind the Corps around.
The swelling Dropsy, and dire Atrophy,
A pale Disease from the blest Veltments fly.
Rage fires the Fiend, who whilome Eve betrayed,
While shouting Angels hail the glorious Maid.
See! wedded to her God, what joy remains,
In Earth, or Heaven, see! with her God she reigns!
Behold! the Spouse, the festal Torches shine,
He comes! behold! what joyful Gifts are thine!
Thou a new Song on the sweet Harp shalt sing,
A Hymn of Praise to thy celestial King.
None from the Flock of the thron'd Lamb shall move,
Whom grateful Passion bind, and Heavenly Love.
Chap. XXI. of the English Nation. 337

CHAP. XXI.

How Bishop Theodore made Peace between the Kings Ecgfrid and Ethilred.

In the ninth Year of the Reign of King Ecgfrid, a great Battle being fought between him and Ethilred, King of the Mercians, near the River Trent, Elswini, Brother to King Ecgfrid, was slain, being a Youth about 18 Years of Age, much belov'd by both Provinces, for King Ethilred had marry'd his Sister Offrich. There seeming then to be ground for a more bloody War, and more lasting Enmity between those Kings and their fierce Nations, Theodore, the Bishop beloved of God, relying on the Divine Assistance, by his wholesome Admonitions quite extinguish'd the dangerous Fire that was breaking out; so that the Kings and their People on both sides being appeas'd, no Man was put to Death, but only the usual Mullet paid to the King for his Brother that had been kill'd; which Peace continu'd long after between those Kings and their Kingdoms.
How a certain Captive's Chains fell off when Masses were sung for him.

In the aforesaid Battle, wherein Elfwin the King's Brother was kill'd, a memorable Fact is known to have hapned, which I think ought not to be pass'd by in silence; but that the Relation of the same will conduce to the Salvation of many. In that Battle one Imma, a Youth belonging to the King was left as dead, and having lain so all that Day and the next Night among the dead Bodies, at length he came to himself, and fitting, bound up his Wounds the best he could. Then having rested a while, he stood up, and began to go off, to seek some Friends that might take care of him: but in so doing was discover'd and taken by some of the Enemy's Army, and carry'd before their Lord, who was an Earl belonging to King Ethibred. Being by him ask'd, Who he was, and fearing to own himself a Soldier, he answer'd, He was a Peasant, poor and marry'd, and that he came to the Army with others to bring Provisions to the Soldiers. The Earl entertain'd him and order'd his Wounds to be dress'd; and when he began to recover, to prevent his escaping; order'd him to be bound, but that could not be perform'd, for as soon as they that bound him were gone, his Bonds were all loos'd.
He had a Brother call’d Tymna, who was a Priest and Abbat of a Monastery in the City, which from him is still call’d a Tunmaestre. He hearing that his Brother had been kill’d in the Fight, went to see whether he could find his Body; and finding another very like him in all respects, concluded it to be his, carry’d the same to his Monastery, and bury’d it honourably, and took care often to say Masses for the Absolution of his Soul; the Celebration whereof occasion’d what I have said, that none could bind him but he was presently loos’d. In the mean Time, the Earl that kept him, was amaz’d, and began to enquire, why he could not be bound; whether he had any Spells about him, as are spoken of in fabulous Stories. He answer’d, he knew nothing of those Conveniences, But I have, said he, a Brother who is a Priest in my Country, and I know that he, supposing me to be kill’d, cause Masses to be said for me; and if I were now in the other Life my Soul there, through his Intercession would be deliver’d from Pain. Having continu’d with the Earl some Time, they that attentively observ’d him, by his Countenance, Mien and Discourse, took notice, that he was not of the meaner sort, as he had said, but of some Quality. The Earl then privately sending for him, press’d to know who he was, promising to do him no Harm, if he would ingenuously confess his Quality. Which when he had done, declaring, that he

\textsuperscript{a} Tynmouth in Yorkshire; Mr. Cambden will by no means allow this Derivation of Bede’s, but on the contrary, is very confident that it was in the Roman Times call’d Tunocellum, and that the Saxon Derivation is not taken from a Priest’s Name, but that of a River. But it is likely that Bede knew best.
had been the King's Servant. The Earl answer'd, I did perceive by all your Answers, that you was no Peasant. And now you deserve to die, because all my Brothers and Relations were kill'd in that Fight; yet I will not put you to Death because it will be a Breach of my Promise. As soon therefore as he was recover'd, he sold him at Lon
don, to one Fresso, but he could never be bound by him, nor all the Way as he was led along; but tho' his Enemies put several sorts of Bonds on him, they were all loos'd. The Buyer perceiving that he could no way be bound, gave him leave to ransom himself if he could; for at the third Hour (nine in the Morning,) when the Males were wont to be said, the Bands were generally loos'd. He having taken an Oath, that he would either return, or send him the Mony for his Ransom, went into Kent to King Lothere, who was Son to the Sifter of Queen Ethelrida, above spoken of, and he had once been her Servant. He asked and receiv'd of him the Price of his Ransom, and as he had promis'd, sent it to his Master. Returning afterwards into his own Country, and coming to his Brother; he gave him an exact Account of all his Fortunes good and bad; and by his Relation he understood, that his Bonds had been generally loos'd at those Times when Males had been celebrated for him; and that other Advantages which had accrue'd to him in Time of Danger, had been confer'd on him from Heaven, through the Intercession of his Brother, and the Obleation of the saving Sacrifice. Many hearing this Account from the aforesaid Man, were stirr'd up in the Faith and Devotion of Piety either to Prayer, or to Almi-
Chap. XXIII. of the English Nation.

Almsdeeds, or to offer up to our Lord the Sacrifice of the Holy Oblation, for the Deliverance of their Friends that had departed this World; for they understood that saving Sacrifice was available for the eternal Redemption both of Body and Soul. This Story was also told me by some of those who had heard it related by the Person himself to whom it happen'd; therefore I thought fit to insert it in our Ecclesiastical History as I had it fully made out to me.

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CHAP. XXIII.

Of the Life and Death of the Abbess Hilda.

In the Year of the Incarnation of our Lord 680, the most religious Servant of CHRIST, Hilda, Abbess of the Monastery that is call'd Streanealth, as abovemention'd, after having perform'd many heavenly Works on Earth, pass'd from thence to receive the Rewards of the heavenly Life, on the 15th Day of the Kalends of December, at the Age of 66 Years; the which being equally divided, she spent the first thirty three, living most nobly in the secular Habit; and more nobly dedicated the next like Number to our Lord in a Monastic Life. For she was nobly Born, being the Daughter of Hereric, Nephew to King Edwin, with which King she also embrac'd the Faith and Mysteries of CHRIST, at the Preaching of Paulinus the first Bishop of
the Northumbrians, of blessed Memory, and pre-
served the same undesir’d till she pass’d to en-
joy Him in Heaven. She resolving to quit
the secular Habit and to serve Him alone,
withdrew into the Province of the East-Angles,
for she was ally’d to the King; being de-

erous to pass over from thence into France, for-
saking her native Country and all she had, and
to live a Stranger for our Lord in the Monaste-
ry of Cale, that she might with more ease at-
tain to the Eternal Country of Heaven; because
her Sister Heresuit, Mother to Aldulf King of
the East-Angles, at that Time, expected an
everlasting Crown in that same Monastery, un-
der regular Discipline. Being led by her Ex-
ample, she continu’d a whole Year in the afore-
said Province upon the Design of going A-
broad. Afterwards, Bishop Aidan being re-
call’d Home, he gave her the Land of one Fa-
mily on the North side of the River Wire;
where she also led a Monastical Life a Year,
with very few Companions. After which she
was made Abbess in the Monastery call’d Hear-
theu, (in the Saxon, Heortea), the which Monas-
tery had been founded, not long before, by
the Religious Servant of Christ, Heru, who
is said to have been the first Woman that in
the Province of the Northumbrians took upon
her the Habit and Life of a Nun, being Con-
secrated by Bishop Aidan. But she, soon af-

ter she had founded that Monastery, went a-
way to the City of Kalcaceaster, and there
settled her Dwelling. The Servant of Christ,
Hilda;

b The Calceata of Antoninus; thought to be Tadcaster
in Yorkshire.
Hilda, being set over that Monastery, began immediately to reduce all Things to a regular Course of Life, according as she was instructed by Learned Men; for Bishop Aidan, and other Religious Men that knew her, entirely lov'd, frequently visited, and diligently instructed her; because of her innate Wisdom, and Inclination to the Service of God. When she had for some Years govern'd this Monastery, wholly intent upon establishing a regular Life, it happen'd, that she also undertook to build or to order a Monastery in the Place call'd Streanehall; the which Work enjoind her, she industriously perform'd; for she put this Monastery under the same regular Discipline as she had done the former; and taught there the strict Observance of Justice, Piety, Chastity, and other Virtues, and particularly of Peace and Charity; so that after the Example of the Primitive Church, no Person was there Rich, and none Poor, all being in common to all, and none having any Property. Her Prudence was so great, that not only indifferent Persons, but even Kings and Princes, as Occasion offered, ask'd and receiv'd her Advice. She oblig'd thofe under her Direction to attend so much to reading of the Holy Scriptures, and to exercise themselves so much in Works of Justice, that many might be there found fit for the Ecclesiastical Degree, that is, to serve at the Altar. In short, we afterwards saw five Bishops taken out of that Monastery, and all of them Men of singular Merit and Sanity, whose Names were, Bofin, Aetla, Osfor, John, and Wilfrid. We have above taken notice, that the first of them was consecrated Bishop at
York. Of the second it is to be observed, that he was appointed Bishop of Dorchester. Of the two last we shall speak hereafter, as they were consecrated; the first, Bishop of Hagulstad, the second, of the Church of York. Of the middlemost we will here take notice, that having apply’d himself to the Reading and Observation of the Scriptures in both the Monasteries of Hilda, at length being desirous to attain a greater Perfection, he went into Kent to Archbishop Theodore of blessed Memory; where having spent some more Time in sacred Studies, he also resolv’d to go to Rome, which in those Days was reckon’d of great Moment. Returning thence into Britain, he took his Way into the Province of Wiccii, (Worcestershire,) where King Offric then rul’d, and continu’d there a long Time preaching the Word of Faith, and making himself an Example of good Life to all that saw and heard him. At that Time Boselus, the Bishop of that Province, labour’d under such Weakness of Body, that he could not himself perform the Episcopal Functions; for which Reason this Offric was, by universal Consent, chosen Bishop in his stead, and by order of King Ethelred, consecrated by Bishop Wilfrid of blessed Memory, who was then Bishop of the Midland-Angles, because the Archbishop Theodore was dead, and no other Bishop ordain’d in his Place. Before the aforesaid Man of God Boselus, Tatfrith, a most learned and industrious Man, and of an excellent Wit, had been chosen Bishop there from the same Abbess’s Monastery; but had been snatch’d away by an untimely Death, before he could be ordain’d. Thus the aforesaid
Chap. XXIII. of the English Nation. 345
said Servant of Christ, and Abbess, Hilda, whom all that knew her, call'd Mother, for her singular Piety and Grace, was not only an Example of good Life to those that liv'd in her Monastery, but afforded Occasion of Amendment and Salvation to many that liv'd at a Distance, to whom the Fame was brought of her Industry and Virtue. For it was necessary that the Dream her Mother Bregusuit had during her Infancy, should be fulfill'd. She, at the Time that her Husband Hereric liv'd in Banishment, under Cerdic King of the Britons, where he was also poison'd, in a Dream, seem'd to seek for him, then missing, most carefully, and to find no sign of him any where; but after having us'd all her Industry to seek him, she found a most precious Jewel under her Garment, which she looking on very attentively, it cast such a Light as spread it self throughout all Britain; the which Dream was truly fulfill'd in her Daughter that we speak off; whose Life was a Light of Example, not only to herself, but to all that desire'd to live well. When she had govern'd this Monastery many Years, it pleas'd the merciful Provider for our Salvation, to give her holy Soul the Trial of a long Sickness, to the end that, according to the Apostle's Example, her Virtue might be perfected in Infirmitie. Falling into a Fever, she was wasted with a violent Heat, and never ceas'd to be afflicted with the same for six Years continually; during all which Time she never fail'd either to return Thanks to her Maker, or publickly and privately to instruct the Flock committed to her Charge; for by her own Example she admonish'd all Per-
Perfons, to serve God dutifullly in perfect Health; and always to return Thanks to him in Adversity, or bodily Infirmity. In the 7th Year of her Sickness, the Distemper turning inwards, she came to her last Day, and about Cock crowing, having receiv'd the Viaticum of the holy Communion, and call'd together the Servants of Christ, that were within the same Monastery, admonifhing them to preserve Evangelical Peace among themselves, and with all others; and as she was making her Speech, she joyfully saw Death, or that I may speak in the Words of our Lord, pass'd from Death to Life. That same Night it pleas'd the Almighty Lord, by a manifest Vision, to make known her Death in another Monastery, at a Distance from hers, which she had built that same Year, and is call'd c Hakenes. There was in that Monastery a certain Nun, call'd Begu, who having dedicated her Virginity to God, had serv'd him upwards of thirty Years in Monfihal Converfation. She being then in the Dormitory of the Sisters, on a sudden, heard the known Sound of a Bell in the Air, which us'd to awake and call them to Prayers, when any one of them was taken out of this World, and opening her Eyes, as she thought, she saw all fill'd with a Light coming in from the Top of the House laid open; looking earnestly upon that Light, she saw the Soul of the afore-faid Servant of God in that same Light attended and conducted to Heaven by Angels. Then awaking, and seeing the other Sisters lying a-

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* A Place in Whirby Strand, 13 Miles from Whirby.*
Chap. XXIII. of the English Nation.

bout her, she perceiv'd that what she had seen was shewn her either in a Dream or a Vision; and arising immediately in a great Fright, she ran to the Virgin, who then presided in the Monastery instead of the Abbess, whose Name was Frigth, and shedding many Tears and Sighing, told her that the Abbess Hilda, Mother of them all was departed this World, and had in her Sight ascended to eternal Bliss, and the Company of the Heavenly Citizens, with a great Light, and conducted by Angels. She having heard it, awak'd all the Sisters, and calling them to the Church, admonish'd them to pray and sing Psalms for her Soul; which they having done, during the remaining Part of the Night, the Brothers came by break of Day, with Advice of her Death, from the Place where she deceas'd. They answer'd, they had known the same before, and then relating how and when they had heard it, by which it appear'd, that her Death had been shewn to them in a Vision the same Hour, that the others said she had departed this World. Thus it was by Heaven happily ordain'd, that when some saw her Departure out of this World, the others should be acquainted with her Admittance into the Eternal Life of Souls. Those Monasteries are about 13 Miles distant from each other. It is also reported, that her Death was, in a Vision, made known to one of the Virgins devoted to God, who lov'd her most passionately, in the same Monastery, where the said Servant of God dy'd. This Nun saw the Soul ascend to Heaven with Angels; and this she declar'd, the very same Hour that it happen'd, to those Servants of Christ, that were.
were with her; and awak'd them to pray for her Soul, even before the rest of the Congregation had heard of her Death. The Truth whereof was known to the whole Monastery in the Morning. The aforesaid Nun was at that Time with some other Servant of Christ, in the remotest Part of the Monastery, where the Women newly come to Conversion were wont to be upon Tryal, till such Time as being regularly instructed, they were taken into the Society of the Congregation.

CHAP. XXIV.

That there was in the said Abbess's Monastery a Brother, on whom the Gift of writing Verses was bestowed by Heaven.

THERE was in this Abbess's Monastery a certain Brother, particularly remarkable for the Grace of God, who was wont to make pious and religious Verses, so that whatsoever was interpreted to him out of holy Writ, he soon after put the same into poetical Expressions of much Sweetness and Compassion, in his own, that is, the English Language. By his Verses the Minds of many were often excited to despise the World, and to aspire to the heavenly Life. Others after him attempted in the English Nation to compose religious Poems, but none could ever compare with him; for he did not learn the Art of Poetizing of Men, but through the Divine Assistance;
Chap. XXIII. of the English Nation. 349

Affistance; for which Reason he never could compose any trivial or vain Poem; but only those that relate to Religion suited his Religious Tongue; for having liv'd in a secular Habit, till well advance'd in Years, he had never learnt any Thing of verifying; for which reason being sometimes at Entertainments, when it was agreed for the more Mirth, that all present should sing in their Turns, when he saw the Instrument come towards him, he rose up from Table, and return'd home. Having done so at a certain Time, and going out of the House where the Entertainment was, to the Stable, the Care of Horses falling to him that Night, and composing himself there to rest at the proper Time, a Person appear'd to him in his Sleep, and saluting him by his Name, said, Cedmon, Sing some Song to me. He answer'd, I cannot sing; for that was the Reason why I left the Entertainment, and retired to this Place, because I could not sing. The other who talk'd to him, reply'd, However you shall sing. What shall I sing, rejoind he, Sing the beginning of Creatures, said the other. Hereupon, he presently began to sing Verses to the Praise of God, which he had never heard, the Purport whereof was thus, We are now to praise the Maker of the Heavenly Kingdom, the Power of the Creator and his Counsel, the Deeds of the Father of Glory. How he, being the eternal God, became the Author of all Miracles, who first as Almighty Preserver of Human Race, created Heaven for the Sons of Men as the Roof of the House, and next the Earth. This is the Sense, but not the Words in order as he sung them in his Sleep; for Verses, tho' never so well
well compos'd, cannot be literally translated out of one Language into another, without los-
ing much of their Beauty and Loftiness. A-
awaking from his Sleep, he remember'd all that he had sung in his Dream, and soon added much more to the same Effect in Divine Verses. Coming in the Morning to the Steward that he was under, he acquainted him with the Gift he had receiv'd; and being conducted to the Abbess, he was order'd in the Presence of many Learned Men, to tell his Dream, and repeat the Verses, that they might give all their Judgment, what it was, and whence it proceeded that he said. They all concluded, that an heavenly Grace had been conferr'd on him by our Lord. They expounded to him a Passage in Holy Writ, either Historical, or Doctrinal, ordering him, if he could, to put the same into Verse. Ha-
vying undertaken it, he went away, and returning the next Morning, gave it to them compos'd in most excellent Verse; where-
upon the Abbess, embracing the Grace of God in the Man, instructed him to quit the secular Habit, and take upon him the Mона-
stical Life; which being accordingly done, she associated him to the rest of the Brethren in her Monastery, and order'd that he should be taught the whole Series of the sacred History. He keeping in mind all that he could learn by the Ear, and as it were chewing the Cud, con-
verted the same into most harmonious Verse; and sweetly repeating the same, made his Mas-
ters in their Turn his Hearers. He sang the Creation of the World, the Origin of Man, and all the History of Genesis; and made many Ver-
es of the Departure of the Children of Israel.
out of Egypt, and their entering the Land of Promise; with many other Histories of Holy Writ; the Incarnation, Passion, Resurrection of our Lord, and his Ascension into Heaven; the coming of the Holy Ghost, and the preaching of the Apostles; also the Terror of future Judgment, the Horror of the Pains of Hell, and the Delights of Heaven; besides many more, about the Divine Benefits and Judgments, by which he endeavour’d to turn away all Men from the Love of Vice, and to excite in them the Love of, and Application to good Actions; for he was a very religious Man, and humbly submitting to regular Discipline; but full of Zeal against those who would behave themselves otherwise; for which Reason he put an happy Period to his Life. For when the Time of his Departure drew near, he labour’d for the space of fourteen Days under a Preparatory Corporal Infirmity, yet so moderate that he could talk and go all that Time. He was in the next Houfe to which those that were sick, and like shortly to die, were carry’d. He de- sir’d the Perfon that attended him, in the Evening, as the Night came on, in which he was to depart this World, to make ready a Place there for him to take his Reft. He admiring why he should desire it, because there was as yet no sign of his dying soon, did what he had order’d. Being there and conversing pleasantly in a joyful manner with the rest that were in the House before, when it was past Midnight, he ask’d them, Whether they had the Eucharist there? They answer’d, What need of the Eucharist? for you are not likely to die, since you talk so merrily with us, as in perfect Health,
Health. However, said he, bring me the Eucharist. Having receiv’d the same into his Hand, he ask’d, Whether they were all in Charity with him, and without any Distaste or Rancour? They answer’d, That they were all in perfect Charity, and void of any Anger; and in their turn ask’d him, Whether he was in the same Mind towards them. He answer’d, I am in Charity, my Children, with all the Servants of God. Then strengthening himself with the Heavenly Viaticum, he prepar’d for the Entrance into another Life; and ask’d, How near the Time was, when the Brothers were to be awak’d to sing the Night Praises to our Lord? They answer’d, It is not far off. Then he said, Well, let us wait that Hour; and signing himself with the Sign of the Cross, he laid his Head on the Pillow, and falling into a Slumber ended his Life so in Silence. Thus it came to pass, that as he had serv’d God with a simple and pure Mind, and undisturb’d Devotion, so he now departed to his Presence, leaving the World by a quiet Death; and that Tongue, which had compos’d so many saving Words in Praise of the Creator, utter’d its last Words in signing himself with the Cross, and recommending himself into his Hands; and by what has been here said, he seems to have had Foreknowledge of his Death.
CHAP. XXV.

Of the Vision that appear'd to a certain Man of God before the Monastery of the City Coludi was burnt down.

At this Time the Monastery of Virgins, call'd the City of a Coludi, abovemention'd, was burnt down, through Carelessness; and yet all that knew the same might observe that it hapned through the Malice of those that dwelt in it, and chiefly of those who seem'd to be the greatest. But there wanted not a Warning of the approaching Punishment from the Divine Goodness, by which they might have stood corrected, and by Fasting, Prayers and Tears, like the Ninivites, have averted the Anger of the just Judge. There was in that Monastery a Man of the Scotish Race, call'd Adamamus, leading a Life entirely devoted to God in Continence and Prayer, infomuch that he never took any Food or Drink, except only on Sundays and Thursdays; but of-

a The Saxon Paraphrase of King Ælfric has it mungent mon memep Colusger buzgh, i.e. the Monastery that Men call'd Coludeburgh, and in the Saxon Chronicle it is so call'd: The Fire is said to be sent as a Judgment from Heaven; the Place is now call'd Coldingham, and is in the Marches between Scotland and England.
ten spent whole Nights in Prayer. This Au-
stereity of Life, he had first taken up out of
Necessity to correct his Pravity; but in Process
of Time that Necessity became a Custom. For
in his Youth he had been guilty of some wick-
ed Action, for the which, when he came to
himself, he conceiv’d extraordinary Horror, and
dreaded he should be punish’d for the same by
the upright Judge. Repairing therefore to a
Priest, who he hop’d might show him the
Way of Salvation, he confess’d his Guilt, and
desir’d to be advis’d, how he might avoid the
future Wrath of God. The Priest having heard
his Offence, said, A great Sore requires much
Application in the Cure; and therefore give your-
self up as far as you are able to Fasting, reading
of Psalms, and Prayer, to the end, that thus pre-
venting the Wrath of our Lord, in Confession, you
may find him merciful. He being highly affected
with the Grief of a guilty Conscience, and de-
siring, as soon as possible to be los’d from the
inward Fetters of Sin, which lay heavy upon
him; answ’r’d, I am young in Years, and strong
of Body, and shall therefore easily bear with what-
soever you shall enjoin me to do, so I may be sav’d
in the Day of our Lord; tho’ you should command
me to spend the whole Night in Prayer standing,
and to pass the whole Week in Abstinence. The
Priest reply’d, It is too much for you to hold out
the whole Week without Bodily Sustenance; but
it is sufficient to fast two or three Days: Do this
till I come again to you in a short Time, when I
will more fully show you what you are to do, and
how long to continue your Penance. Having so
said, and prescrib’d him the Measure of his
Penance, the Priest went away; and upon some
some sudden Occasion pass'd over into Ireland, whence he was descended, and return'd no more to him, as he had appointed. He remembering the Injunction and his own Promise, totally added himself to Tears, Penance, Holy Watching and Continence; so that he only fed on Thursdays and Sundays, as has been said; and eat nothing all the other Days of the Week. When he heard that his Priest was gone to Ireland, and dy'd there, he ever after observ'd that same Abstinence, according to his Direction; and as he had began that Course through the Fear of God, being penitent for his Guilt, so he still continu'd the same until'd for the Divine Love, being pleas'd with the Rewards. Having practis'd this carefully for a long Time, it hapned that going on a Day far from that Monastery, accompany'd by one of the Brothers, and returning from his Journey, when they drew near to the Monastery, and beheld its lofty Buildings, the Man of God burst out into Tears, and his Countenance discover'd the Trouble of his Heart. His Companion perceiving it, ask'd what was the Occasion, to which he answer'd, The Time is at hand, when a devouring Fire shall consume all these Structures you behold, as well publick as private. The other hearing these Words, as soon as they came into the Monastery, told them to Killa, the Mother of the Congregation. She, with good Cause, being much concern'd at that Prediction, call'd the Man to her, and narrowly enquir'd of him, how he came to know that. He answer'd, Being busy one Night lately watching; and singing Psalms, I in a sudden saw a Person unk'n, standing by me,
me, and being startled at his Presence, bid me not to fear, and speaking to me in a familiar manner. You do well, said he, in that you spend this Night Time of Rest, not in giving yourself up to Sleep, but in Watching and Prayer. I answered, I know I have great need of wholesome Watching, and earnest Praying to our Lord to pardon my Transgressions. He replied, You are in the right, for you and many more do need to redeem their Sins by good Works, and when they cease from labouring about Temporal Affairs, then to labour the more eagerly for the Desire of Heavenly Goods; but this very few do; for I having now visited all this Monastery regularly, look'd into every one's Chambers and Beds, and found none of them all besides yourself busy about the Care of his Soul; but all of them, both Men and Women, either indulge themselves in slothful Sleep, or watch to commit Sin; for even the little Houses that were built for praying or reading, are now converted into Places of Feasting, Drinking, Talking, and other Delights. The very Virgins dedicated to God, laying aside the Respect due to their Profession, whenever they are at leisure, apply themselves to weaving of fine Garments, either to use them in adorning themselves like Brides, to the Danger of their Condition, or to gain the Friendship of strange Men. For which reason an heavy Judgment from Heaven is deservedly ready to fall on this Place and its Inhabitants by devouring Fire. The Abbess said, Why did you not sooner acquaint me with what you knew? He answered, I was afraid to do it, out of respect to you, lest you should be too much afflicted; yet you may have this Comfort, that the Calamity will not happen in your Days. This Vision being divulged abroad, the Inhabitants of that Place
Chap. XXVI. of the English Nation.

Place began a little for a few Days to be in Fear, and leaving off their Sins, to punish themselves; but after the Abbess's Death, they return'd to their former Filth, nay, they became more Wicked; and when they thought themselves in Peace and Security, they soon felt the Effects of the aforesaid Judgment. That all this fell out thus, was told me by my most Reverend Fellow Priest Edgylf (in the Saxon, Eadgylfs) who then liv'd in that Monastery. Afterwards, many of the Inhabitants departing thence, on Account of the Destruction, he liv'd a long Time in our Monastery, and dy'd there. We thought fit to insert this in our History, to admonish the Reader of the Works of our Lord, how terrible he is in his Councils on the Sons of Men, lest we at some Time indulging the Pleasures of the Flesh, and dreading the Judgment of God too little, fall under his sudden Wrath, and either be severely afflicted with Temporal Losses, or else being more severely try'd, be snatch'd away to eternal Perdition.

C H A P. XXVI.

Of the Death of the Kings Ecgfrid and Lothere.

In the Year of our Lord's Incarnation 684, Ecgfrid King of the Northumbrians, sending his General Beorht with an Army into Ireland, miserably wasted that harmless Nation, which
which had always been most friendly to the English; insomuch that their hostile Rage spar'd not even the Churches or Monasteries. Those Islanders, to the utmost of their Power, repelld their Force with Force, and imploring the Assistance of the Divine Mercy, long pray'd continually to be reveng'd; and tho' such as curse cannot possess the Kingdom of God, it is believ'd, that those who were justly cursed on Account of their Impiety, did soon suffer the Penalty of their Guilt from the avenging Hand of God: for the very next Year, that same King, rashly leading his Army to ravage the Province of the Piets, much against the Advice of his Friends, and particularly of Cuthbert of blessed Memory, who had been lately ordain'd Bishop; the Enemy making shew as if they wielded, that King was drawn into the Streights of inacessible Mountains, and slain, with the greatest Part of the Forces he had led on, in the 40th Year of his Age, and the 15th of his Reign, on the 13th of the Kalends of June. His Friends, as has been said, advis'd him not to engage in this War; but he having the Year before refus'd to give ear to the most Reverend Father, Egbert, advis'd him not to infest the Scots, who did him no harm, it was laid upon him as a Punishment for his Sin, that he should not now regard those, who would have prevented his Death. From that Time the Hopes and Strength of the English Crown began to waver, and go retrograde; for the Piets recover'd their own Lands which had been held by the English and the Scots, that were in Britain, and some of the Britons their Liberty, which they have
have still enjoy'd for about 46 Years past. Among the many of the English Nation that then either fell by the Sword, or were made Slaves, or that escap'd by Flight out of the Country of the Picts, the most Reverend Man of God Trunwin, who had been made Bishop over them, withdrew with his People that were in the Monastery of Ebberturnig, seated in the Country of the English, but close by the Arm of the Sea, which parts the Lands of the English and the Scots. Having recommended his Followers wherefoever he could to his Friends in the Monasteries, he chose his own Place of Residence in the oft mention'd Monastery of Men and Women Servants of God, at Streanebalch, and there he for several Years led a Life in all monastical Austerity, not only to his own, but to the Benefit of many, with a few of his own People; and dying there, he was bury'd in the Church of St. Peter the Apostle with the Honour due to his Life and Rank. The Royal Virgin Elfled, with the Mother Eanfled, abovemention'd, then presided over that Monastery; but the Bishop coming thither, the devout Woman found in him extraordinary Assistance in Governing, and Comfort to herself. Aldfrid succeeded Egfrid in the Throne, being a Man most learned in Scripture, said to be Brother to the other, and Son to King Oswin. He nobly retriev'd the ruin'd State of the Kingdom, tho' within narrower Bounds. The same Year, being from the Incarnation of our Lord, 687, Lothara, King of Kent, dy'd on the 8th of the Ides of February, when he had Reign'd 12 Years, after his Brother Ecgbert, who had reign'd 9 Years. He was wounded in Battle
with the South-Saxons, whom Edric, the Son of Ecgberht had rais'd against him, and dy'd in the Dressing. After him, the same Edric reign'd a Year and an half. He dying, Kings of doubtful Title, or Foreigners, for sometime wafted the Kingdom, till the lawful King, Wicfred, the Son of Ecgberht, being settled in the Throne, by Religion and Industry, deliver'd his Nation from foreign Invasion.

CHAP. XXVII.

How the Man of God, Cuthbert, was made Bishop; and how he liv'd and taught whilst still in a Monastical Life.

The same Year that King Ecgfrid departed this Life, he, as has been said, promoted to the Bishoprick of the Church of Lindisfarne, the holy and venerable Cuthbert, who had for many Years led a solitary Life, in great Continence of Body and Mind, in a very small Island, call'd Farne, distant almost nine Miles from that same Church in the Ocean. He from his very Childhood had always been inflam'd with the desire of a religious Life; but in his youthful Years, he took upon him the Habit and Name of a Monk. He first enter'd into the Monastery of Maelros, which is on the Bank of the River Tweed, and was then govern'd by the Abbat Eata, a most meek and simple
simple Man; who was afterwards made Bishop of the Church of Hagulshad or Lindisfarne, as has been said above; over which Monastery at that Time was plac'd Boisil, a Priest of great Virtue, and a Prophetick Spirit. Cuthbert humbly submitting himself to this Man's Direction, from him receiv'd both the Knowledge of the Holy Scriptures, and Example of good Works. After he departed to our Lord, Cuthbert, was plac'd over that Monastery, where he instructed many in regular Life, both by the Authority of a Master, and the Example of his own Behaviour. Nor did he afford Admonitions and an Example of a Regular Life to his Monastery alone, but endeavour'd to convert the People round about far and near from the Life of foolish Custom, to the Love of heavenly Joys; for many profan'd the Faith they had receiv'd with wicked Actions, and some also in the Time of a Mortality, neglecting the Sacraments of Faith they had receiv'd, had recourse to the false Remedies of Idolatry, as if they could have put a Stop to the Plague sent from God, by Enchantments, Spells, or other Secrets of the Hellish Art. In order to correct the Error of both sorts, he often went out of the Monastery, sometimes on Horseback, but oftener a Foot, repair'd to the neighbouring Towns, and preach'd the Way of Truth to such as were gone astray; which had been also done by Boisil in his Time. It was then the Custom of the English People, that when a Clerk or Priest came into the Town, they all, at his Command, flock'd together to hear the Word; willingly heard what was said, and more willingly practis'd those Things
Things that they could hear or understand. But Cuthbert was so skilful an Orator; so fond was he of persuading what he taught, and such a Brightness appeared in his Ange-
lical Face, that no Man present durst presume to conceal from him the most hidden Secrets of his Heart, but all openly confess’d what they had done; because they thought the same could not be conceal’d from him, and wip’d off the Guilt of what they had so confess’d with worthy Fruits of Penance, as he commanded. He was wont chiefly to re-
port to those Places, and preach in such Villages, as being seated in craggy uncouth Moun-
tains at a great Distance, were frightful to others to behold, and whose Poverty and Bar-
barity render’d them inaccessible to other Teachers; the which nevertheless he, having entirely devoted himself to that pious Labour, did so industriously apply himself to polish with his Doctrine, that when he departed out of his Monastery, he would often stay a Week, sometimes two or three, and some-
times a whole Month before he returned home; continuing among the Mountains to draw that clownish People by his Preaching and Example to heavenly Employments. This ve-
nerable Servant of our Lord having thus spent many Years in the Monastery of Mailroth, and there become conspicuous by many Miracles, his most Reverend Abbat Eata, remov’d him to the Isle of Lindisfarne, that he might there also, by the Authority of a Superior and his own Example, instruct the Brethren in the Ob-
serveration of regular Discipline; for the same most Reverend Father, then govern’d that Place
Place also as Abbat; for from ancient Times, the Bishop was wont to reside there with his Clergy, and the Abbat with his Monks, who were likewise under the Care of the Bishop; because Aidan, who was the first Bishop of the Place, being himself a Monk, brought Monks thither, and settled the Monastical Profession there; as the blessed Father Augustin is known to have done before in Kent, the most Reverend Pope Gregory writing to him, as has been said above, to this Effect. But in regard that your Brotherhood, having been instructed in Monastical Rules, must not live apart from your Clergy in the Church of the English, which has been lately, through the Help of God, converted to the Faith; you must therefore establish that Course of Life, which was among our Ancestors in the Primitive Church, among whom, none called any thing that he possessed his own; but all things were in common to them.

CHAP. XXVIII.

How the same St. Cuthbert, being an Anchorite, by his Prayers obtain'd a Spring in a dry Soil, and had a Crop of Seed sown by himself out of Season.

CUTHBERT afterwards advancing in his devout Intentions, arriv'd at the secret Silence of Eremitical Contemplation. But forasmuch as we have several Years since writ-
ten enough of his Life and Virtues, both in heroicke Verse and Prose, it may suffice at present only to mention this, that when he was about to repair to the Island, he made his Protestation to the Brothers, saying; If it shall please the Divine Goodness to grant me, that I may live in that Place by the Labour of my Hands, I will willingly reside there; but if not, I will, by God’s Permission, very soon return to you. The Place was quite destitute of Water, Corn, and Trees; and being infested by evil Spirits, very inconvenient for human Habitation; but it became in all respects habitable, at the Desire of the Man of God; for upon his Arrival, the wicked Spirits withdrew. When he had there, after expelling the Enemies, with the Assistance of the Brethren, built himself a small Dwelling, with a Trench about it, and the necessary Cells, and an Oratory; he ordered the Brothers to dig a Pit in the Floor of the Dwelling, the Ground being hard and stony, wherein no Hopes appear’d of any Spring. They having done accordingly, upon the Faith and Request of the Servant of God, the next Day it appear’d full of Water, which to this Day affords Plenty of it’s heavenly Gift to all that resort thereto. He also desired that all Instruments for Husbandry might be brought him, and some Wheat; and having sown the same at the proper Season, nothing either Stalk, or so much as a Leaf sprouted from it by the next Summer. Hereupon, the Brethren visiting him according to custom, he ordered Barley to be brought him, in case it were either the Nature of the Soil, or the Divine Will, that such Grain should rather...
grow there. Having sow’d that in the same field as it was brought him, after the proper Time of sowing, and consequently without any likelihood of its coming to good, a plentiful Crop immediately coming up, afforded the Man of God the wish’d for Sustenance by his own Labour. When he had there serv’d God in Solitude many Years, the Trench which encompass’d his Habitation being so high, that he could from thence see nothing but Heaven, to which he so ardently aspir’d, it hapned, that a great Synod being assembled in the Presence of King Æcgfrid, near the River Aline, at a Place call’d Adtwisford, which signifies At the two Fords, in which Archbishop Theodore, of blessed Memory, presided; Cuthbert was, by the unanimous Consent of all chosen Bishop of the Church of Lindisfarne. There being no drawing of him from his Monastery by many Messengers and Letters sent to him; at last the aforesaid King himself, with the most holy Bishop Trumwin, and other religious and great Men, pass’d over into the Island. Many also of the Brothers of the same Ille of Lindisfarn assembled together to the same Purpose; they knelt, all conjur’d him by our Lord, shed Tears and intreated, till they drew him, shedding sweet Tears in like manner from his Retreat, and forc’d him to the Synod. Being arriv’d there, after much Opposition, he was overcome by the unanimous Resolution of all present, and compell’d to submit to take upon him the Episcopal Dignity. Being chiefly prevail’d upon by the mention, that Boisil, the Servant of God, when he had prophetically foretold all Things that were to befall him, had also predicted
dicted that he should be a Bishop. However, the Consecration was not appointed immedi-
ately; but after the Winter, which was then
at hand, it was perform'd at Easter in the Ci-
ty of York, and in the Presence of the afore-
said King Ecgfrid; seven Bishops meeting to
that Function, among whom Theodore, of bles-
sed Memory, was Primate. He was first ele-
ct Bishop of the Church of Hagulfad, in the
Place of Tünberht, who had been depos'd from
the Episcopal Dignity. But, in regard, that
he chose rather to be plac'd over the Church
of Lindisfarne, in which he had been conver-
sant, 'tis was thought fit that Eata returning
to the See of the Church of Hagulfad, to
which he had been first ordain'd, Cuthbert
should take upon him the Government of the
Church of Lindisfarne. He, following the Ex-
ample of the Apostles, became an Ornament
to the Episcopal Dignity by his virtuous Acti-
ons; for he both protected the People com-
mitt'd to his Charge by constant Prayer, and
excited them by most wholesome Admonitions
to Heavenly Practices; and, which is the great-
est Help in Teachers, he first shou'd in his
Behaviour what he taught was to be perform'd
by others; for he was much inflam'd with the
Fire of Divine Charity; modest in the Virtue
of Patience; most diligently intent on devout
Prayers, and assable to all that came to him
for Comfort. He thought it equivalent to
Praying, to afford the infirm Brethren the Help
of his Exhortations, well knowing that he who
saw, Thou shalt love the Lord thy God, said like-
wise, Thou shalt love thy Neighbour as thyself.
He was also remarkable for penitential Absti-
nence,
Chap. XXIX. of the English Nation.

Chap. XXIX.

How St. Cuthbert, foretold to the Anchorite, Hereberht, that his Death was at hand.

There was a certain Priest, venerable for the Probit of his Life and Manners, called Hereberht, who had long been united with the Man of God, (Cuthbert,) in the Bonds of Spiritual Friendship. This Man leading a solitary Life in the Island of that great Lake, from which that River Derwent flows, was wont to visit him every Year, and to receive from him Spiritual Advice. He hearing that Bishop
Bishop Cuthbert was come to the City of Carlisle, repair'd thither to him, according to Custom, being desirous to be still more and more inflam'd in Heavenly Desires, through his wholesome Admonitions; whilst they alternatively entertain'd one another with the Delights of the Celestial Life, the Bishop, among other Things, said, Brether Hereberht, remember at this Time to ask me all the Questions you would have resolv'd, and say all you design; for we shall see one another no more in this World. For I am sure that the Time of my Dissolution is at hand, and I shall speedily lay down this Tabernacle. He hearing the Words, fell down at his Feet, and shedding Tears, with a Sigh, said, I beseech you by our Lord, not to forsake me; but that you remember your most faithful Companion, and intreat the Supreme Goodness, that as we serv'd him together upon Earth, we may depart together to see his Bliss in Heaven. For you know that I have always endeavoor'd to live according to your Directions, and whatsoever Faults I have committed, either through Ignorance or Frailty, I have presently submitted to be corrected according to your Will. The Bishop apply'd himself to Prayer, and having presently had Intimation in the Spirit, that he had obtain'd what he begg'd of our Lord, he said, Rife, Brether, and do not weep, but rejoice, because the Heavenly Goodness has granted what we desir'd. The Event prov'd the Truth of this Promise and Prophecy, for after their parting at that Time, they no more saw one another corporally; but their Souls quitting their Bodies, on the very same Day, that is, on the 13th Day of the Kalends of April, they were immediately again united.
Chap. XXIX. of the English Nation. 369

united in the beatific Vision, and translated to the Heavenly Kingdom by the Ministry of Angels. But Hereberht was first prepar'd by a tedious Sickness, through the Dispensation of the Divine Goodness, as may be believ'd, to the end, that if he was any thing inferior in Merit to the Blessed Cuthbert, the same might be made up by the chastizing Pain of a long Sickness; that being thus made equal in Grace to his Intercessior, as he departed out of the Body at the very same Time with him, so he might be receiv'd into the like and same Seat of Eternal Bliss. The most Reverend Father dy'd in the Isle of Farns, earnestly intreating the Brothers, that he might also be bury'd in that same Place, where he had serv'd God a considerable Time. However, at length yielding to their Intreaties, he consented, to be carry'd back to the Isle of Lindisfarn, and there bury'd in the Church. That being done accordingly, the venerable Bishop Wilfrid, held the Episcopal See of that Church one Year, till such Time as one was chosen to be ordain'd in the room of Cuthbert. Afterwards Eadberht was consecrated, a Man renowned for his Knowledge in the Divine Writings, as also for keeping the Divine Precepts, and chiefly for Almigiving; so that, according to the Law, he every Year gave the tenth Part, not only of four footed Beasts, but also of all Corn and Fruit, as also of Garments to the Poor.
CHAP. XXX.

How St. Cuthbert's Body was found altogether uncorrupted after it had been bury'd eleven Years; and how his Successor in the Bishoprick departed this World not long after.

The divine Dispensation designing to make known, in how much Glory the Man of God, Cuthbert, liv'd after Death, his sublime Life having been before his Death signaliz'd by the Tokens of frequent Miracles, when he had been bury'd eleven Years, put it into the Minds of the Brethren to take up his Bones, expecting, as is usual with dead Bodies, to find all the Flesh consum'd and reduc'd to Ashes, and the rest dry'd up, and intending to put the same into a new Coffin, and to be laid in the same Place, but above the Pavement, for the Honour due to him. Having acquainted Bishop Eadberht with their Design, he consented to it, and order'd that the same should be done on the Anniversary of his Deposition. They did so, and opening the Grave, found all the Body whole, as if it had been alive, and the Joints being pliable, much more like one asleep than a dead Person; besides, that all the Vestments the Body had on, were not only found, but wonderful for their Freshness and Gloss. The Brothers seeing this, with much
much Amazement hasted to tell the Bishop what they had found; he being then alone in a Place remote from the Church, all encompass’d by the Sea. There he always us’d to spend the Time of Lent; there he was wont to continue forty Days before the Birth of our Lord, in great Devotion of Abstinence, Prayer and Tears. There also his venerable Predecessor Cuthbert had some Time serv’d God in private, before he went to the Isle of Farne. They brought him some Part of the Garments that had cover’d the Holy Body; the which Presents he thankfully accepting, and attentively liſtening to the Miracles, for he with wonderful Affection kis’d those Garments, as if they had been still upon his Father’s Body, he said, Let the Body be put into new Garments, in lieu of these you have brought, and so lay it into the Coffin you have provided; for I am most certain, that Place will not long remain empty, having been sanctify’d with so many Miracles of Heavenly Grace; and how happy is he, to whom our Lord, the Author and Giver of all Bliss, shall grant the Privilege of lying in the Same. The Bishop having said this and much more, with many Tears, and extraordinary Compunction, the Brothers did as he had commanded them, and when they had dress’d the Body in new Garments, and laid it in a new Coffin, they plac’d it on the Pavement of the Sanctuary. Soon after the beloved Bishop of God, Eadbért, fell grievously sick, and his Distemper daily increasing, in a short Time, that is, the Day before the Nones of May, he also departed to our Lord; and they laying his Body in the Grave of the Holy Father Cuthbert, plac’d the Coffin over it, with the
uncorrupted Remains of that Father. (The
Miracles sometimes wrought in that Place te-
stify the Merits of them both; some of which,
we have formerly preserv'd the Memory of in
the Book of his Life; and have thought fit to
add one more in this History, which we hapned
lately to hear.

C H A P. XXXI.

Of one that was cur'd of a Palsy at the
Tomb of St. Cuthbert.

THERE was in that same Monastery a
Brother, whose Name was Beaduthegen,
who had for a considerable Time serv'd the
Guests, and is still living, having the Tes-
imony of all the Brothers and Strangers ressort-
ing thither, of being a Man of much Piety and
Religion, and serving the Office put upon him
only for the sake of the Heavenly Reward.
This Man having on a Day wash'd the Man-
tles or Garments he wore in the Hospital, in
the Sea, as he was returning home, about half
Way, was seiz'd with a sudden Distemper in
his Body, infomuch, that falling down, and
having lain some Time, he could scarce rise
again. Being got up, he felt one half of his
Body, from the Head to the Foot raken with
the Palsy, and with much Difficulty got home,
by the help of a Staff. The Distemper increas'd
by Degrees, and Night coming on was full
worse
worse, so that when the Day return'd, he could scarce rise or go alone. Being in this weak Condition, a good Thought came into his Mind, which was to go to the Church, the best he could, to the Tomb of the most Reverend Father Cuthbert, and there on his Knees, to beg of the Divine Goodness, either to be deliver'd from that Disease, if it were for his good, or if the Divine Providence had ordain'd him longer to lye under the same for his Punishment, that he might bear the Pain with Patience and a composure'd Mind. He did as he had thought, and supporting his weak Limbs with a Staff, enter'd the Church, where prostrating himself before the Body of the Man of God, he with a pious Intention, pray'd, that through his Intercession, our Lord might be propitious to him. Falling as it were asleep at his Prayers, he felt, as he was afterwards wont to relate, as it were a large and broad Hand touch his Head, where the Pain lay, and by that Touch, all the Part of his Body which had been affected with the Distemper, deliver'd from the Weakness, and restored to Health down to his Feet. Then awaking, he rose up in perfect Health, and returning Thanks to God for his Recovery, told the Brothers what had happen'd to him; and to the Joy of them all, return'd the more zealous, as if he had been chastiz'd, to the Service he was wont before carefully to perform. The very Garments which had been on Cuthbert's Body, dedicated to God, either whilst living, or after he was dead, were not exempt from the Virtue of performing Cures, as may...
be seen in the Book of his Life and Miracles, by such as shall read it.

C H A P. XXXII.

Of one cur'd of a Distemper in his Eye at the Relicks of St. Cuthbert.

Nor is that to be pass'd over in Silence, which being perform'd by his Relicks three Years ago, was told me by the Brother himself, on whom it was wrought. This happen'd in the Monastery, which being built near the River Daure, has taken its Name from the same, over which, at that Time, the Religious Man Suidbert presid'd as Abbat. In that Monastery was a Youth whose Eye-lid had a great Swelling on it, the which growing daily, threaten'd the Los of the Eye. The Surgeons appli'y'd their Medicines to ripen it, but in vain. Some said it was to be cut off; others oppos'd it for fear of worse Consequences. The Brother having long labour'd under that Uneasiness, and seeing no human Means likely to save his Eye, but that on the contrary, it grew daily worse; it happen'd that he was cur'd on a sudden, through the Divine Goodness, by the Relicks of the holy Father Cuthbert; for when the Brethren found his Body uncorrupt'd, after having been many Years bury'd, they took some Part of the Hair, which they might, at the Request of Friends, give or shew, in Testimony of the Miracle.
One of the Priests of that Monastery, call'd Thrydred, who is now Abbat there, had a small Part of these Relicks by him at that Time. He one Day in the Church, having open'd the Box of Relicks, to give some Part to a Friend that begg'd it, it happen'd that the Youth who had the distemper'd Eye, was then in the Church: The Priest having given his Friend as much as he thought fit, deliver'd the rest to the Youth to put it into its Place. He being mov'd by wholesome Instinct, having receiv'd the Hairs of the holy Head, clapp'd them to the Sore Eyelid, and endeavou'r'd for some Time by the Application of them to soften and abate the Swelling. This done, he again laid the Relicks into the Box, as he had been order'd, believing that his Eye would soon be cur'd by the Hairs of the Man of God, which had touch'd it; nor did his Faith disappoint him. It was then, as he is wont to relate it, about the second Hour of the Day; but he being busie about other Things that belong'd to that Day, about the 6th Hour of the same, touching his Eye on a sudden, found it as found with the Lid, as if there never had been any Swelling or Deformity on it.

The End of the Fourth Book.
The Ecclesiastical History of the English Nation.

Book V.

Chapter I.

How Oidilwald, Successor to Cuthbert, leading an Eremitical Life, quell'd a Tempest, the Brethren being in Danger at Sea.

The Venerable Man Ethelwald, who having receiv'd the Priestly Degree in the Monastery call'd Inhrypum, had, by Actions worthy of the same, sanctify'd it, succeeded the Man of God, Cuthbert, in the Exercise of a solitary Life, which he had exercised before he was Bishop, in the
Chap. I. of the English Nation.

isle of Farne. For the more certain Demonstration of the Life he led, and his Merit, I will relate one Miracle of his, which was told me by one of the Brothers for and on whom the same was wrought; viz. Guthfrid, the venerable Servant and Priest of Christ, who, afterwards, as Abbat, presided over the Brethren of the same Church of Lindisfarne, in which he had been educated. I came, says he, to the Island of Farne, with two other Brothers, to speak with the most Reverend Father Ethelwald. Having been refreshed with his Discourse, and returning home, after taking his Blessing; on a sudden, when we were in the midst of the Sea, the fair Weather that was wafting us over was disturbed, and there ensued so great and dismal a Tempest, that neither the Sails nor Oars were of any use to us; nor had we any thing to expect but Death. After long struggling with the Wind and Waves to no effect, looking behind us to see whether it were practicable at least, to recover the Island from whence we came, we found our selves on all Sides so infested with the Storm, that there remained no Hopes of escaping. But looking out as far as we could see, we observed the most beloved Father of God, Ethelwald, come out of his lurking Place, fixing his Eyes on us; for he hearing the Noise of the Storm and raging Sea, was come out to see what was become of us. When he beheld us in Distress and Despair, he bowed his Knees to the Father of our Lord Jesus Christ, to pray for our Life and Safety; and his Prayer being ended, the Swelling Sea was abated, so that the dreadful Storm ceasing on all sides, a fair Wind attended us to the very Shore. Being landed, and having dragged on Ground the
small Vessel that brought us, the Storm, which had ceas'd a short Time for our sake, immediately return'd, and continually vag'd during that whole Day; to the end it might plainly appear, that the small Intermission there had been, had been given from Heaven, at the Request of the Man of God, for us to escape. That Man of God remain'd in the Isle of Farne twelve Years, and dy'd there; but was bury'd in the Church of St. Peter and Paul, in the Isle of Lindisfarne, by the Bodies of the aforesaid Bishops. These Things happen'd in the Days of King Alfred, who rul'd the Nation of the Northumbrians eighteen Years after his Brother Ecgfrid.

CHAP. II.

How the Bishop John cur'd a Dumb Man by Blessing him.

In the Beginning of the aforesaid Reign, the Bishop Eata dying, John, an holy Man, took upon him the Prelacy of the Church of Hagalsfand, of whom, those that familiarly knew him, are wont to tell many Miracles; and more particularly, the most Reverend, and sincere Man, Berhthum, once his Deacon, now Abbat of the Monastery call'd Inredwood, that is, in the Wood of the Deiri; some whereof we have thought fit to transmit to Posterity. There is a certain private Mansion, enclos'd with a thin Wood, and a Trench, not far from
from the Church of Haguilstad, that is, about a Mile and an half distant, and parted from it by the River Time, having a burying Place dedicated to St. Michael the Archangel, where the Man of God us’d frequently, as occasion offer’d, and particularly in Lent, to reside with a few Companions. Being come thither once at the beginning of Lent, to stay, he command’d his Followers to find out some poor Person labouring under any grievous Infirmity, or Want, whom he might keep with him during those Days, by way of Alms; for so he was wont always to do. There was in a Village not far off, a certain Dumb Youth, known to the Bishop, for he often us’d to come into his Presence to receive Alms, and who had never been able to speak one Word. Besides, he had such a scabby scall’d Head, that no Hair ever grew on the Top of it, but only some scattering Hairs about it. The Bishop caus’d this Man to be brought, and a little Cottage to be made him within the Enclosure of the Mansion, where he might receive a daily Allowance from him. When one Week of Lent was over, the next Sunday he caus’d the poor Man to come in to him, whom he order’d to put his Tongue out of his Mouth and shew it him; then laying hold of his Chin, he made the Sign of the Cross on his Tongue, directing him to draw it back into his Mouth and to speak. Saying, Pronounce some Word; say, Gæ, which in the Tongue of the Angles, is the Word of Affirming and Consentning, that is, Yes. His Tongue being loosed, he presently said what he was order’d. The Bishop then pronounc’d the Names of the Letters; say, A, he
he did so; say, b, which he also did. Having nam'd all the Letters after the Bishop, he far-
ther put Syllables and Words to him, which being also repeated by him, he commanded
him to utter whole Sentences, and he did it.
Nor did he cease all that Day and the next
Night, as long as he could keep awake, as
they who were present report, to talk some-
thing, and to express his private Thoughts
and Will to others, which he could never do
before; after the Manner of the Cripple, who,
being heal'd by the Apostles Peter and John,
stood up leaping, and walk'd, and went with
them into the Temple, walking, and skipping,
and praising the Lord; rejoicing to have the Use
of his Feet, which he had so long wanted.
The Bishop rejoicing at his recovery of Speech,
order'd the Physician to take in Hand the
Cure of his scall'd Head. He did so, and the
Bishop's Blessing and Prayers forwarding the
Success, a good Head of Hair grew, as the
Flesh was heal'd. Thus the Youth had a good
Aspect, a ready Utterance, and a beautiful
Head of Hair, who had been before deform'd,
poor, and dumb. Thus rejoicing at his Re-
cover, the Bishop offering to keep him in
his Family, he rather chose to return home.

C H A P. III.

How the same Bishop John, by his Prayers,
heal'd a sick Maiden.

T H E same Beribhnus told another Mirac-
le of the Bishop's. When the most
Reverend Man Wilfrid, after a long Banisht-
ment, was admitted to the Bishoprick of the Church of Hagulstad, and the aforesaid John, upon the Death of Bosa, a Man of great Sanctity and Humility, was in his Place appointed Bishop of York; he one Time came to the Monastery of Virgins, at the Place call’d a We-tadun, where the Abbe’s Hereburgha at that Time presided. When we were come thither, said he, and had been receiv’d with great and universal Joy, the Abbe’s told us, That one of the Virgins, who was her carnal Daughter, laboured under a most grievous Discomposure, having been lately bled in the Arm, and whilst she was yet under Hand, seiz’d with a sudden violent Pain; the which increasing, the bled Arm became worse, and so much swoln’d, that it could not be grasp’d with both Hands, and she keeping her Bed through the Excess of Pain, was expected to die very soon. The Abbe’s intreated the Bishop that he would vouchsafe to go in and give her his Blessing; for that she believ’d she would be the better for his Blessing or touching her. He asking, When the Maiden had been bled, and being told, That on the fourth Day of the Moon, said, You did very indiscreetly and unskilfully, to bleed her on the fourth Day of the Moon; for I remember, that Archbishops Theodore, of blessed Memory, said, the bleeding at that Time was very dangerous, when the Light of the Moon, and the Tide of the Ocean is increasing. And what can I do to the Girl

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2 Now call’d Watton, a Village in the East Part of the Province of York, it was afterwards given to the Gilbertines, by Eustace, Son of John, in the Reign of King Stephen.
Girl if she is like to die? She still earnestly interreating for her Daughter, whom she dearly lov'd, and desir'd to make her Abdess in her stead, at last prevail'd with him to go in to her. He went in, taking me along with him to the Virgin, who lay, as I said, in great Anguish, and her Arm swelling so fast, that there was no bowing of the Elbow; he stood and said a Prayer over her, and giving his Blessing, went out. Afterwards, as we were sitting at Table, one coming, call'd to, and leading me out, said, Coenburg, that was the Virgin's Name, desiers you will immediately go back to her. Having done so, at my coming in I perceiv'd her Countenance more cheerful, and like one in perfect Health. Having seated myself down by her, she said, Will you have me call for something to drink? I will, said I, and am very glad if you can. When the Cup was brought and we had both drank, she said, As soon as the Bishop having said the Prayer, and given me his Blessing, went out, I immediately began to mend; and tho' I have not yet recover'd my former Strength, yet all the Pain is quite gone from my Arm, where it was most intense, and from all my Body, as if the Bishop had carry'd it away with him; tho' the Swelling of the Arm still seems to remain. When we departed from thence, the Cure of the Pain in her Limbs was follow'd with the asswagin of the mighty Swelling; and the Virgin being deliver'd from Death and Torture, return'd Praise to our Lord and Saviour, with his other Servants that were there.
CHAP. IV.

How the same Bishop heal'd an Earl's Wife that was sick, with Holy Water.

The same Abbat related another Miracle, not unlike the former, of the aforesaid Bishop. Not very far from our Monastery, that is, about two Miles off was the Country House of one *Puch*, an Earl, whose Wife had languish'd near forty Days under a very acute Disease, insomuch that for three Weeks she could not be carry'd out of the Room where she lay. It hapned at that Time, that the Man of God was invited thither by the Earl to consecrate a Church; and when that was done, the Earl desir'd him to dine at his House. The Bishop refus'd, saying, *He must return to the Monastery which was very near*. The Earl still pressing more earnestly, vow'd, he would also give Alms to the Poor, provided he would rouse safe to break his Fast that Day in his House. I join'd my Intreaties to his, promising

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a The Village of this Thane, or Earl is said to be Southerton, two Miles from Beverley, whose Daughter Yolfride was a Nun there; This Puch gave to that Monastery with his Daughter the Manor of Walkingrone; Yolfride dy'd the third of the Ides of March, 742. and was bury'd at Beverley. This Manor of Walkingrone is now the Bishop of Durham's, Dr. Smith.
singing in like manner to give Alms for the Relief of the Poor, so he would go to the Earl's House to dine and give a Blessing. Having at length with much Difficulty prevail'd, we went in to dine. The Bishop had sent the Woman that lay sick, some of the Holy Water, which he had bless'd for consecrating of the Church, by one of the Brothers that went along with me, ordering him to give her some to drink, and wash the Place where her greatest Pain was, with some of the same. This being perform'd, the Woman immediately got up in Health, and perceiving that she had not only been deliver'd from her tedious Distemper, but at the same Time recover'd the Strength before lost, She presented the Cup to the Bishop and to us; and continu'd the Service of drinking to us as she had begun till the Dinner was over; following the Example of Peter's Mother-in-Law, who having been sick of a Fever, arose at the Touch of our Lord, and having at once receiv'd Health and Strength, minister'd to them.
C H A P. V.

How the same Bishop recover'd one of the Earl's Servants from Death.

At another Time also, being call'd to consecrate Earl a Addi's Church, when he had perform'd that Ministry, he was intreated by that Earl to go in to one of his Servants, who lay dangerously ill; so that having lost the Use of all his Limbs, he seem'd to be just at Death's Door; and even the Coffin was provided to bury him. The Earl back'd his Intreaties with Tears, earnestly praying that he would go in and pray for him, because his Life was of great Consequence to him; and he believ'd, that if the Bishop would lay his Hand upon, and give him his Blessing, he would soon mend. The Bishop went in, and saw him in a dying Condition, and the Coffin by to bury him, all that were present grieving. He said a Prayer, bless'd him, and going out, as is the usual Exprefion of Comforters, said, May you soon recover. Afterwards, when they were fitting at Table, the Lad sent to his Lord, to defire he would let him have a Cup of Wine, because he was thirsty. The Earl rejoicing that he could drink, sent

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a This Earl's Seat was at Northburton, which Village and the Church here mention'd, he gave to the Church of Beverly in the Time of John the Archbishop.
him a Cup of Wine blef'sd by the Bishop; the which as soon he had drank, he immediately got up, and shaking off his late Infirmitie, drefs'd himself, and going in to the Bishop, saluted him and the other Guefts, faying, He would also willingly eat and be merry with them. They order'd him to fit down with them at the Entertainment, rejoicing at his Recovery. He dined, eat, drank, was merry, and behav'd him- self like the rest of the Company; and living many Years after, continu'd in the fame State of Health. The aforesaid Abbat fays, this Miracle was not wrought in his Presence, but that he had it from those who were there.

CHAP. VI.

How the same Bishop by his Prayers and Blessing deliver'd one of his Clerks from Death, who had bruiz'd himself by a Fall.

Nor do I think that this Miracle, which Herebald, the Servant of Christ, is wont to fay, was wrought upon himself, is to be pass'd over in Silence. He being then one of that Bishop's Clergy, now presides as Abbat in the Monastery, which is at the Mouth of the River Tine. Being present, said he, and very well acquainted with his Course of Life, I found it to be most worthy of a Bishop, as far as it is lawful for Men to judge; but I have known
by the Experience of others, and more particularly by my own, how great his Merit was before the inward Judge; as having been by his Prayer and Blessing brought back from the Gates of Death into the Way of Life. For when in the Prime of my Youth I liv’d among his Clergy, applying myself to reading and singing, but not having yet altogether withdrawn my Heart from youthful Pleasures; it hapned one Day, that as we were travelling with him, we came into a plain and open Way for galloping our Horses. The young Men that were with him, and particularly those of the Laity, began to intreat the Bishop to give them leave to make Tryal of the Goodness of their Horses. He at first refus’d it, saying, it was an idle Request; but at last, being prevail’d on by the unanimous Desire of many; Do so, said he, if you will, provided, that Herebold have no Part in that Contention. ’I, tho’ more earnestly praying, that I might have leave to ride with the rest, for I rely’d on an excellent Horse he had given me, could not obtain it. When they had several times gallop’d backwards and forwards, the Bishop and I looking on, my wanton Humour prevailing, I could no longer refrain, but tho’ he forbid me, took in among them; and began to ride full speed; which as I was doing, I heard him behind me say, Alas! How much you grieve me in riding after that manner. Tho’ I heard him I went on against his Command; but immediately the fiery Horse taking a great Leap over an hollow Place, I fell, and lost all my Senses, and Motion, as if I had been dead; for there was in that Place a Stone, level with the Ground cover’d with only a small Turf, and no other Stone to be found in all that Plain; and it hapned, as a Punishment for my Disobedience,
either by Chance, or the Divine Providence so ordering it, that my Head and Hand, which in falling, I had clapt to my Head, hit upon that Stone, so that my Thumb being broken, and my Skull crack’d, I lay, as has been said, like one dead. It was about the seventh Hour of the Day, and having lain still, and as it were dead from that Time till the Evening, I then revived a little, was carry’d home by my Companions, and lay speechless all the Night; but vomited Blood, because something was broke within me by the Fall. The Bishop very much griev’d at my Misfortune, and expected Death, for he bore me extraordinary Affection. Nor would he stay that Night, as he was wont, among his Clergy; but spent it all in Watching and Prayer alone, imploring the Divine Goodness, as I imagine for my Health. Coming to me in the Morning early, and having said a Prayer over me, he call’d me by my Name, and as it were waking me out of an heavy Sleep, ask’d, Whether I knew who it was that spoke to me. I opening my Eyes, said, I do; you are my beloved Bishop. Can you live, said he? I answer’d, I may through your Prayers, if it shall please our Lord. He laying his Hand on my Head, with the Words of Blessing, return’d to Prayer; and coming again to see me in a short Time, found me sitting and able to talk; and, being induc’d by Divine Instinct, as it soon appear’d, began to ask me, whether I knew for certain that I had been baptiz’d? I answer’d, I knew beyond all doubt, that I had been washed in the saving Laver to the Remission of Sins, and nam’d the Priest by whom I knew myself to have been baptiz’d. He reply’d, If you were baptiz’d by that Priest, your Baptism is not perfect; for I know him, and that having been
ordained Priest, he could not by reason of the Dullness of his Understanding, learn the Ministry of catechizing and baptizing; for which reason, I commanded him altogether to desist from his presumptuous exercising of this Ministry, which he could not regularly perform. This said, he took care to catechize me at that very Time, and it hapned, that he blowing upon my Face, I presently found myself better. He call'd the Surgeon, and order'd him to close and bind up my Skull where it was crack'd, and having then receiv'd his Blessing, I was so much better, that mounting on Horseback the next Day, I travell'd with him to another Place; and being soon after perfectly recover'd, I receiv'd the washings of Life. He continu'd in his See thirty three Years, and then ascending to the Heavenly Kingdom, was bury'd in St. Peter's Porch, in his own Monastery, call'd b Inderawood,

C.c.2.

b i.e. In the Wood of the Deiri, it is now call'd Beverley in Yorkshire. This Church of St. John of Beverley was so esteem'd in those Times, that King Æthelstan gave it vast Privileg'des by this Grant,

As free make I thee
As Heart can think, or Eye may see.

He was bury'd, Bede tells us, in the Porch of his Church, which afterwards took its Name from him.

And in the Year 1654, on the 24th of September, upon opening a Grave they found a Vault of Freestone fifteen Foot long, and two broad; at the Head and at the Feet a Foot and a half broad; within it a Sheet of Lead four Foot long, and in that the Ashes, and six Beads, (whereof three crumbled to Dust upon touching them,) of the remaining three, two were hoppos'd to be Cornelian's; with three great Brass Pins, and four large Iron Nails. Upon the Sheet was a leaden Plate with this Inscription.
in the Year from the Incarnation of our Lord, 721. For being by his great Age become unable to govern his Bishopsrick, having ordain'd Wilfrid, his Priæt, Bishop of the Church of York, he retir'd to the a-foresaid Monastery, and there ended his Days in Holy Conversation.

† Anno ab Incarnatione Domini, MCLXXXVIII, combusita fuit hac Ecclesia in Mensæ Septembris, in sequenti Nocte post sextum Sancti Matthæi Apostoli, & in Ann. MCXCVII, 6. Idus Martii saeta fuit Inquisitionem reliquiarum beati Johannis in hoc loco & inventa fuerat hac Ossa in orientali parte Sepulchri & hic recondita, & pulvis cemento mixtus ibidem inventus est & reconditus.

i.e. In the Year of our Lord 1183, this Church was burnt in the Month of September, the Night after the Feast of St. Matthew, the Apostle, and in the Year 1197; the 6th of the Ides of March there was a Search made for the Relicks of the blessed John in this Place, and these Bones were found in the East Part of the Sepulchre, and here replac'd, and Dust mix'd with Cement was replac'd where it was found.

Upon it lay a Box of Lead seven Inches long, six broad, and five high, wherein were several Pieces of Bones mix'd with a little Dust, and yielding a sweet Smell, all these were rein-terr'd in the middle Alley of the Church.
CHAP. VII.

How Cedwal King of the West-Saxons, went to Rome to be baptiz'd, and how his Successor devoutly repair'd to the same Church of the Holy Apostles.

In the third Year of the Reign of Aldfrid, Ceadwal, King of the West-Saxons, having most honourably govern'd his Nation two Years, quitting the Crown for our Lord, and the everlasting Kingdom, went to Rome; being desirous to acquire this peculiar Honour of being baptiz'd in the Church of the Blessed Apostles, having learnt that in Baptism alone, the Entrance into Heaven is open'd to Mankind; and hoping at the same Time, that laying down the Flesh, as soon as baptiz'd, he should immediately pass to the eternal Joys; both which Particulars, according as he conceiv'd in his Mind, by the Blessing of our Lord, came to pass. For coming to Rome, at the Time that Sergius was Pope, he was baptiz'd on the Holy Saturday before Easter Day, in the Year from the Incarnation of our Lord, 689, and being still in his white Garments, he fell sick and depart'd this Life on the 12th of the Kalends of May, and was associated with the Blessed in Heaven. At his Baptism, the aforesaid Pope had given him the Name of Peter, to the end, that he might be also united in Name to the most Blessed Prince of the Apostles.
files, to whose most holy Body a pious Affection had brought him from the utmost Bounds of the Earth. He was likewise bury’d in his Church, and by the Pope’s Command an Epitaph written on his Tomb, wherein the Memory of his Devotion might be preserved for ever, and the Readers or Hearers might be inflamed with Religious Desire by the Example of what he had done.

The Epitaph was thus:

Culmen, opes, sobolem, pollutia regna, triumphos,
Exuvias, proceres, mania, castra, lares;
Quaque patrum virtus, & quae congruèreat ipse,
Ceadwal armiparents liquit amore Dei.
Ut Petrum, sedemque Petri, Rex cerneret Hospes,
Cujus fonte meras sumeret almus aquas.
Splendidissimum jubat radiante carpevit haustu,
Ex quo vivificus fulger ubique fluit.
Perceptiensque alacer rediviva pramia vita,
Barbaricam rabiem, nomen & inde suum,
Conversus, convertit ovans, Petrumque vocari
Sergius Antifles iussit, ut ipse Pater.
Fonte renascens, quem Christi gratia purgans,
Proinus ablatum, venit in arce poli.
Mira fides regis, elementia maxima Christi,
Cujus consilium nullus adire potest.
Sospes enim veniens supremo ex orbe Britannii,
Per varias gentes; per freta, perque vias,
URBEM Romuleam vidit, templumque verendum
Aspexit Petri, mystica dona gerans.
Candidus inter oves Christi sociabili sit
Corpori non tumulum, mente suprema tenet.
Communisse magis scoptrorum insignia credas,
Quem regnum Christi promeruisse vides.

Hic
High State & Place, Kindred, a wealthy Crown, Triumphs, and Spoils in glorious Battles won, Nobles, and Cities wall’d, to guard his State, High Palaces, and his familiar Seat, Whatever Honour his own Virtue won, Or those his great Forefathers handed down, Cadwal armipotent, from Heaven inspir’d, With Love divine hath left, to be retit’d: Peter to see, and Peter’s sacred Chair, A Royal Pilgrim visited afar, (Stream, There to imbibe pure Draughts from his clear And share the influence of his heavenly Beam, There for the Glories of a future Claim, Converted, chang’d his first and barbarous Name. And following Peter’s Rule, he from his Lord, Assum’d the Name by Father Sergius Word, (made clean, At the pure Font, which by Christ’s Grace Sends far away the former taints of Sin. Great was his Faith, but greater God’s Decree, Kind, tho’ conceal’d, which Mortal cannot sec: Safe came he, even from Britain’s Isle, o’er Seas, And Lands and Countries, and thro’ dangerous (Ways. Rome to behold, her glorious Temple see, And mystick Presents offer’d on his Knee. (Prays, Now clean among Christ’s Flock he cheerfull His Soul aloft enjoys the heavenly Way.
Sure it was best to lay his Scepter down,
When now you see him gain a heavenly Throne.

"Here was deposited Ceadwal, call'd also
Peter, King of the Saxons, on the twelfth
Day of the Kalends of May, the second In-
diction, who liv'd about thirty Years, in the
Reign of the most pious Emperor Justinian,
in the fourth Year of his Consulship; the
Apostolical Man our Lord Pope Sergius being
in his second Year.

When Ceadwal went away to Rome, Ine suc-
cceeded him in the Throne, being of the Blood
Royal, who having reign'd thirty seven Years
over that Nation, quitting the Kingdom in
like manner to younger Persons, went a-
way to Rome, to visit the blessed Apostles,
Gregory being then Pope; being desirous to
spend some time of his Pilgrimage upon
Earth in the neighbourhood of the Holy Places,
that he might be the more easily receiv'd by
the Saints in Heaven. The fame about these
Times was zealously done by many of the
English Nation, Noble and Ignoble, Laity and
Clergy, Men and Women.
CHAP. VIII.

Of the Death of Archbishop Theodore.

The next Year after Ceadwal dy'd at Rome, that is, 690 after the Incarnation of our Lord, Archbishop Theodore of blessed Memory, dy'd, being old and full of Days, that is, Eighty Eight Years of Age; the which number of Years he had been wont long before to foretell to his Friends that he should live; the same having been reveal'd to him in a Dream. He held the Bishoprick 22 Years, and was bury'd in St. Peter's Church, where all the Bodies of the Bishops of Canterbury are bury'd. Of whom, and of his Companions of the same Degree it may rightly and truly be said, that their Bodies are interr'd in Peace, and their Name shall live from Generation to Generation. For to say all in a few Words only, the English Churches receiv'd more Advantage during the Time of his Pontificate, than ever they had done before. His Person, Life, Age and Death are plainly describ'd to all that resort thither, by his Epitaph on his Tomb, consisting of thirty four Heroick Verses. The first whereof are these:

Hic sacer in tumba pausat cum corpore præsul,
Quem nunc Theodorum lingua Pelagia vocat.
Princeps Pontificum, felix, summusque sacerdos,
Limpida discipulis doctu dexterrit.

The
The Ecclesiastical History Book V.

The four last thus:

Namque diem nonam decimam September habebat,
Cum carnis clausura spiritus egressus,
Alma nova scandens felix consorta vita,
Civibus Angelicos junctus in arce poli.

In English thus:

Here rests fam'd Theodore, a Grecian Name,
Who had o're England an Archbishop's Claim;
Happy, and blest, industriously he wrought,
And wholesome Precepts to his Scholars taught.
The last thus:
September's nineteenth Day beheld him fly,
To meet a Choir of Angels in the Sky.

CHAP. IX.

How, after the Death of Theodore, Berthwald was made Archbishop, and among many others he Ordain'd, made Tobias, a most learned Man, Bishop of the Church of Rochester.

Berthwald succeeded Theodore in the Archbishoprick, being Abbat of the Monastery of a Ruculph, seated on the North side of the Mouth of the River b Genuade. He was a Man learned

1. Ruculph.
2. Genuade.
learned in the Scriptures, and well instructed in Ecclesiastical and Monastical Discipline; yet not to be compar'd to his Predecessor. He was chosen Bishop in the Year of our Lord's Incarnation 692, on the first Day of July, Witaed and Suenbard reigning in Kent; but was Consecrated the next Year, on Sunday the third of the Kalends of July, by Godwin Metropolitan Bishop of France, and was Inthrond on Sunday the Day before the Kalends of September. Among the many Bishops he ordain'd was Tobias, a Man learned in the Latin, Greek, and Saxon Tongues, and much Erudition, whom he consecrated in the stead of Gebraud, Bishop of that See, deceas'd.

CHAP. X.

How the Holy Man Ecgberht would have gone into Germany to preach, but could not; how Widbercht went, but meeting with no Success, return'd into Ireland, from whence he came.

AT that Time the venerable, and not to be nam'd without all Honour, Servant of Christ, and Priest Ecgberht, who, we said before, liv'd a Stranger in Ireland for obtaining of a Residence in Heaven, propos'd to himself to do good to many, that is, taking upon him the Apostolical Work, to preach the Word of God to some of those Nations that
had not yet heard it; many of which Nations
he knew there were in Germany, from whom
the Angles or Saxons, who now inhabit Britain;
are known to have deriv'd their Original; for
which reason they are still corruptly call'd Ger-
manus by the Neighbouring Nation of the Brit-
tons. Such are the Frisons, the Ruginus, the
Danes, the Huns, the ancient Saxons, and the
Boruchuars, (or Brusters). There are also in
the same Parts many other Nations, still fol-
lowing their Pagan Rites, to whom the afore-
said Soldier of CHRIST design'd to repair,
falling about Britain, to try whether he could
deliver any of them from Satan, and bring
them over to CHRIST; or if this could not
be done, to go to Rome, to see and worship
the Repositories of the Holy Apostles and
Martyrs of CHRIST. But the Divine Ora-
cles and Works obstructed his performing either
of those Designs; for when he had made choice
of most undaunted Companions, and fit to
preach the Word of God, as being renowned
for Learning and Behaviour; when all Things
were provided for the Voyage, there came to
him on a certain Day in the Morning one of
the Brethren, formerly Disciple and Minister
in Britain to the beloved Priest of God, Boisil,
when the said Boisil was superior of the Mo-
nastery of Mailros, under the Abbat Eata, as
has been said above, telling him the Vision he
had seen that Night. When after the Morning
Hymns, said he, I had laid me down in my Bed,
and was fallen into a Slumber, my former Master,
and most loving Tutor, Boisil, appear'd to me,
and ask'd, Whether I knew him, I said, I do;
for you are Boisil. He ans'd, I am. Some to
bring
bring Egbert a Message from our Lord and Saviour, which nevertheless must be deliver'd to him by you. Tell him therefore, that he cannot perform the Journey he has undertaken for it is the Will of God that he rather go to instruct Columb's Monasteries. Columb was the first Teacher of the Christian Faith to the Picts beyond the Mountains Northward, and the first Founder of the Monastery, which continued long in the Island Hii, much honour'd by many Nations of the Scots and Picts; and which is now by some call'd Columbkil, the Name being compounded from Columb and Cell. Egbert having heard the Relation of the Vision, order'd the Brother that had told it him, not to mention it to any other, lest it should happen to be an Illusion. However, he weighing of it with himself, apprehended that it was real; yet would not desist from preparing for his Voyage to instruct those Nations. A few Days after, the aforesaid Brother came again to him, saying, That Boilil had that Night also appear'd to him after Matins, and said, Why did you tell Egbert that which I enjoind you so slightly and coldly? However, go now and tell him, That whether he will or no, he shall go to Columb's Monastery, because their Plows do not go straight; and he is to bring them into the right Way. He hearing this, again commanded the Brother not to reveal the same to any Person. He, tho' now assured of the Vision, nevertheless attempted to undertake his intended Voyage with the Brethren. When they had put aboard all that was requisite for so long a Voyage, and had waited some Days for a fair Wind, there arose one Night on a sudden so violent a Storm, that
that the Ship was run aground, and Part of what had been put aboard spoil'd. However, all that belong'd to Ecgbert and his Companions was sav'd. Then he, saying, like the Prophet (Jonas,) *This Tempest has happen'd upon my Account*, laid aside that Undertaking and flaid at home. However Wichbert, one of his Companions, being famous for Contempt of the World, and Knowledge, for he had liv'd many Years a Stranger in Ireland, leading an Eternical Life in great Perfection, went aboard, and arriving in Friseland, preach'd the Word of Salvation, for the space of two Years successively to that Nation, and its King Rathbed; but reap'd no Fruit of all that great Labour among his barbarous Auditors. Returning then to the beloved Place of his Peregrination, he began to give himself up to our Lord in his wonted Repose, and since he could not be profitable to Strangers in the Faith, he took care to be the more available to his own People by the Example of his Virtue.

CHAP. XL

How Wilbrod preaching in Friseland, converted many to Christ; and how his two Companions, the Hewalds suffer'd Martyrdom.

When the Man of God Ecgbert perceiv'd, that neither he himself was permitted to go preach to the Gentils, being withheld on account of some other Advantage to
to the Church, which had been foretold him by the Divine Oracle; nor that Wicberht going into those Parts, had met with any Success; he still attempted to send some holy and industrious Men to the Work of the Word, among whom Wilbrod was eminent for the priestly Degree and Merit. They arriving there, being twelve in number, and going aside to Pepin Duke of the Franks, were graciously receiv'd by him; and in regard that he had lately subdu'd the hither Friseland, expelling King Rathbed, he sent them thither to preach, supporting them at the same time with his Authority, that none might molest them in their Preaching, and bestowing many Favours on those that would embrace the Faith. Thus it came to pass, that with the Assistance of the Divine Grace, they in a short Time converted many from Idolatry to the Faith of Christ. Two other Priests of the English Nation, who had long liv'd Strangers in Ireland, for the sake of the eternal Country, following the Example of the former, went into the Province of the ancient Saxons, to try whether they could there gain any to Christ by preaching. They both bore the same Name, as they were equal in Devotion, Howald being the Name of both, with this distinction, that on account of the difference of their Hair, the one was call'd Black Howald and the other White Howald. They were both piously Religious, but black Howald was more learned in Scripture. These entering that Province, took up their Lodging in a certain Steward's House, and requested that he would conduct them to his Lord, for that they had a Message, and something to his

Advau-
Advantage to communicate to him; for those ancient Saxons have no King, but several Lords that rule their Nation; and when any War happens, they cast Lots indifferently, and on whomsoever the Lot falls, him they follow and obey, during the War; but as soon as the War is ended, all those Lords are again equal in Power. The Steward receiv’d and entertain’d them in his House some Days, promising to send them to his Lord, as they desir’d. But being known to the Barbarians to be of another Religion, because they always apply’d themselves to Prayer and singing of Psalms and Hymns, and daily offer’d the Sacrifice of the Slaying Oblation, having along with them sacred Vessels, and a Table consecrated instead of an Altar, they began to grow jealous of them, lest if they should come to the Lord, and converse with him, they should turn his Heart from their Gods, and convert him to the new Religion of the Christian Faith; and thus by degrees all their Province should be oblig’d to change its old Worship for a new. Hereupon they, on a sudden, laid hold of and put them to death, the White Heward immediately with the Sword, but the Black they put to tedious Torture and tore Limb from Limb, and then threw them into the Rhine. The Lord whom they had desire’d to see, hearing of it, was highly incendi’d, for that the Strangers desiring to come to him had not been allow’d it; and therefore he sent and put to death all those Peasants and burnt their Village. The aforesaid Priests and Servants of Christ suffer’d on the fifth of the Nones of October. Nor did their Martyrdom want the Honour of Miracles; for their dead Bodies
Bodies having been cast into the River by the Pagans, as has been said, it happen'd that they were carry'd against the Stream of the River, which ran down, for the space of almost forty Miles, to the Place where their Companions were. Besides a vast Ray of Light, reaching up to Heaven, shin'd every Night over the Place where they happen'd to arrive; the very Pagans that had slain them beholdin' it. Moreover, one of them appear'd in a Vision by Night to one of his Companions, whose Name was Tilmun, a Man Illustrious and of Noble Birth, who, of a Soldier was become a Monk, acquainting him, that he might find their Bodies in that Place, where he should see Rays from Heaven give Light to the Earth; which prov'd accordingly; and their Bodies being found, were interr'd with the Honour due to Martyrs; and the Day of their Passion or Invention is celebrated in those Parts with proper Veneration. At length, Pipin, the most glorious General of the Franks, understanding these Things, caus'd the Bodies to be brought to him, and bury'd them with much Honour in the Church of the City of Colign, on the Rhine. It is reported, that a Spring gush'd out in the Place where they were kill'd, which to this Day affords a plentiful Stream.
CHAP. XII.

How the venerable Men Suitbercht in Britain, and Wilbrod at Rome were ordain'd Bishops for Friseland.

After their first coming into Friseland, as soon as Wilbrod found he had leave given him by the Prince to preach, he made haste to Rome, Pope Sergius then presiding in the Apostrofical See, that he might undertake the desir'd Work of preaching the Gospel to the Gentiles with his Licence and Blessing; and hoping to receive of him some Relicks of the Blessed Apostles and Martyrs of Christ; to the end, that when destroying the Idols, he erected Churches in the Nation to which he preach'd, he might have the Relicks of Saints at hand, to put into them, and having deposited them there, he might accordingly dedicate those Places to the Honour of each of those whose Relicks were. He was also desirous there to learn, or to receive from thence many other Things, which so great a Work requireth. Having obtain'd all that he desir'd, he return'd to preach. At which Time, the Brothers that were in Friseland attending the Ministry of the Word, chose out of their own Number a Man, model of Behaviour, and meek of Heart, call'd Suitbert, to be ordain'd Bishop for them. He being sent into Britain, was consecrated by
the most Reverend Bishop Wilfrid, who Happening to be then drove out of his Country, hind a banished Man in the Nation of the Mercians; for Kent had no Bishop at that Time, Theodore being dead, and Berchtwald his Successor, who was gone beyond the Sea to be ordain'd, not return'd. The said Sidibert being made Bishop, returning from Britain, not long after went away to the Nation of the Bornatuarians, (or Brulerianus,) and by his Preaching brought many of them into the Way of Truth; but the Nation of the Bornatuarians being not long after subdued by the ancient Saxons, those who had receiv'd the Word, were dispers'd abroad; and the Bishop himself repair'd to Pipia, who, at the request of his Wife Blithbrythe, gave him a Place of Residence in a certain Island of the Rhine, which in their Tongue is call'd Aletore; where he having built a Monastery, which his Heirs still possess, for a Time led a most continent Life, and there ended his Days. When they who went over had spent some Years teaching in Friseland, Pipia, with the consent of them all, sent the venerable Man Wilfrid to Rome, where Sergius was still Pope, desiring that he might be consecrated Archbishop over the Nation of the Frisians; which was accordingly done, in the Year of our Lord's Incarnation 696. He was consecrated in the Church of the Holy Martyr Cecily, on her Feast Day; the Pope giving him the Name of Climent; and presentely went back to the See of his Bishoprick; that is, fourteen Days after his Arrival at Rome. Pipia gave him a Place for his Episcopal See, in his famous Cattle, which in the ancient Language of those People is Djd;
call'd, Wiltsburg, that is, the Town of the Wiltz; but in the French Tongue, Utrecht. The most Reverend Prelate having built a Church there, and preaching the Word of Faith far and near, drew many from their Errors, and erected several Churches and Monasteries. For not long after, he constituted other Bishops in those Parts, of the Number of the Brethren that either came with, or after him to preach there; some of which are now departed in our Lord; but Wilbrod himself, surnam'd Clement, is still living, venerable for old Age, as having been thirty six Years a Bishop, andfighing after the Rewards of the Heavenly Life, after many Conflicts in the celestial Warfare.

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CHAP. XIII.

Of one in the Province of the Northumbrians, who rising from the Dead, related Things dreadful, and others to be wis'd for, which he had seen.

At this Time a memorable Miracle, and like to those of former Days was wrought in Britain; for to awake the Living from the Death of the Soul; a certain Person, who had been some Time dead, arose again to the Life of the Body, and related many remarkable Things he had seen; some of which I have thought fit here briefly to take notice of. There was a Matter of a Family in that Country
Country of the Northumbrians, which is call'd Cunningham, who led a religious Life with all that belong'd to him. He falling sick, and his Distemper daily increasing, being brought to Extremity, dy'd in the beginning of the Night; but coming to Life again in the Morning early, and sitting up on a sudden, all those that were about the Body wailing, fled away in a great Fright, only his Wife, who lov'd him best, tho' in a great Consternation and Trembling, staid. He comforting her, said, Fear not, for I am now truly risen from Death, and permitted again to live among Men. However, I am not to live hereafter as I was wont, but from hence forward after a very different manner. Then rising immediately he repair'd to the Oratory of the little Town, and continuing in Prayer till Day, immediately divided all his Subsistence into three Parts; one whereof he gave to his Wife, another to his Children, and the third belonging to himself he instantly distributed among the Poor. Not long after he repair'd to the Monastery of Melros, which is almost enclos'd by the winding of the River Tweed, and being there, went into a private Mansion, which the Abbot had provided, where he continued till the Day of his Death, in such extraordinary Contrition of Mind and Body, that tho' his Tongue had been silent, his Life declar'd, that he had seen many Things either to be dreaded, or coveted, which others knew nothing of. Thus be related what he had seen. "He that led me had a shining Countenance and a bright Garment, and we went on silently, as I thought, towards the North End. Walking on, we came to a Vale of a great Broad Plateau
and Depth, but of an infinite Length; on
the left, the one side of it appear'd full of
dreadful Flames, the other was no less hor-
rid for violent Hail and cold Snow flying all
about. Both Places were full of Mens Souls,
which seem'd by turns to be toss'd from one
side to the other, as it were with a violent
Storm; for when the Wretches could no
longer endure the Excess of the immense
Heat, they leap'd into the middle of the cut-
ing Cold; and finding no rest there, they
leap'd back again into the middle of the un-
quenchable Flames. Now whereas an innu-
merable Multitude of deformed Spirits was
thus alternatively tormented far and near, as
far as could be seen, without any Intermi-

tion, I began to think, that perhaps might
be Hell, of whose intolerable Flames I had
oft heard talk. My Guide, who went be-
fore me, answer'd to my Thought, saying,
Do not believe so, for this is not the Hell
you imagine. When he had conducted me,
much frighted with that horrid Spectacle, by
Degrees to the farther Parts, on a sudden I
saw the Places begin to grow dusk, and all
still'd with Darkness. Being come into the
same, that Darkness by Degrees grew so
thick, that I could see nothing besides it,
and the Shape and Garment of him that led
me. As we went on in Night through
Shades, on a sudden there appear'd before us
frequent Globes of black Flames rising, as
it were out of a great Pit, and falling back
again into the same. When I had been con-
ducted thither, my Leader suddenly vanish'd,
and left me alone in the midst of Darkness
and that horrid Apparition, those same Globes of Fire without Intermisison flying up sometimes, and sometimes falling into the Bottom of the Abyss, I observ'd that all those Flames ascending, were full of humane Souls, which, like Sparks flying up with Smoke, were sometimes thrown to the higher Parts, and sometimes the Vapor of the Fire ceasing, dropt down again into the Depth. Besides an insupportable Stench gushing out with those Vapors, ill'd all those dark Places. Having stood there a long Time in much dread, as not knowing what to do, which Way to turn me, or what End I might expect, on a sudden I heard behind me the Noise of a most hideous and wretched Lamentation, and at the same Time a loud Laughing, as of a rude Multitude insulting Enemies taken. When that Noise, growing plainer, came up to me, I observ'd a Gang of evil Spirits dragging the grieving and lamenting Souls of Men into the midst of that Darkness, whilst they themselves laugh'd and rejoic'd. Among those Men, as I could discern, there was one shorn like a Clergyman, a certain Layman, and a Woman. The evil Spirits that dragg'd them went down into the midst of that burning Pit; and it came to pass, that when as they went down deeper, I could no longer distinguish between the Lamentation of the Men, and the Laughing of the Devils, yet I still had a confused Sound in my Ears. In the mean Time some of the dark Spirits ascended from that flaming Abyss, and running forward, becat and perplex'd me, with glaring Eyes, and exhalin
flinking Fire from their Mouths and Nostrils; and threatened to lay hold on me with burn-ing Tongs they had in their Hands, yet durst not they touch, tho' they frightened me. Being thus on all sides enclos'd with Enemies and Darkness, and looking about every Way, to see whether any Assistance would some way come to deliver me, there appear'd behind me, on the the Way that I came, as it were the Brightness of a Star shining am- idst the Darkness; the which increasing by Degrees, and hastling towards me, when it drew near, all those evil Spirits that sought to snatch me away with their Tongs, were dispers'd and fled. He, whose Approach put them to flight was the same that had led me before; who then turning towards the right, began to lead me, as it were, to- wards the South East, and having soon brought me out of the Darkness, conducted me into the Air of a serene Light. When he led me in the open Light, I saw a vast great Wall before us, the Length whereof every Way, and the Height seem'd to be altogeth-her boundles. I began to wonder why we went up to the Wall, as seeing no Door, Window, or Ascent in it. When we came to the Wall, we were presently, I know not by what means, on the Top of it, and with-in it was a vast and delightful Field, and so full of Fragrancy of blowing Flowers, that the Odor of this admirable Sweetness im-mediately dispell'd the Stink of the dark Furnace, which had pierc'd me through. So great was the Light in all those Places, that it seem'd to exceed all the Brightness of the
Chap. XIII. of the English Nation.

"Day or the Sun in the Meridian. In this Field were innumerable Assemblies of Men in white, and many Seats of Companies rejoicing. As he led me through the midst of those happy Inhabitants, I began to think that this might perhaps be the Kingdom of Heaven, of which I had often heard much. He answer'd to my Thought, saying, This is not the Kingdom of Heaven, as you imagine. Going on, and having pass'd those Mansions of Blessed Souls, I discover'd before me a much more beautiful Light, and in it heard most sweet Voices of Singers; besides so wonderful a Fragrancy proceeded from the Place, that the other which I had before thought most delicious, then seem'd to me but very indifferent; even as that extraordinary Brightness of the flowry Field, compar'd with this, appear'd little and inconsiderable. When I began to hope we should have enter'd that delightful Place, my Guide on a sudden stood still; and then turning back, led me the same Way we came. When we were return'd to those joyful Mansions of the Souls in white, he said to me, Do you know what all these Things you have seen are? I answer'd, I did not; and then he reply'd, That Vale you saw so dreadful for consuming Flames, and cutting cold, is the Place in which the Souls of those, who delaying to confess and amend their Crimes they have committed, at length have recourse to Repentance at the Point of Death, and so depart the Body, are try'd and punish'd; who, nevertheless because they, even at their Death, confess'd and repented, shall all be receiv'd into the Kingdom of Heaven at the Day.
Day of Judgment; but many are relieved before the Day of Judgment by the Prayers of the Living, Aims, Fainting, and more especially by Masses. That fiery and stinking Pit, which you saw, is the Mouth of Hell, into which whosoever falls shall never be delivered to all Eternity. This flowery Place, in which you see these most beautiful young People shine and make merry, is that into which the Souls of those are receiv’d, who depart the Body in good Works; but who are not so perfect as to deserve to be immediately admitted into the Kingdom of Heaven; yet they shall all at the Day of Judgment see Christ, and partake of the Joys of the Kingdom of Heaven; for whosoever are perfect in Thought, Word and Deeds, as soon as they depart the Body, immediately enter into the Kingdom of Heaven; in the Neighbourhood whereof that Place is, where you heard the Sound of sweet Singing, with the fragrant Odor and Brightness of Light. As for you, who are now to return to your Body, and live among Men again, if you will endeavour nicely to examine your Actions, and direct your Speech and Behaviour in Righteousness and Simplicity, you shall, after Death, have a Place of Residence among these joyful Troops of Blest Souls; for when I left you for a while, it was to know how you were to be disposed of. When he said this to me, I much abhorred returning to my Body, as being delighted with the Sweetness and Beauty of the Place I beheld, and with the Company of those I saw in it. However I dare not ask him any
"Questions; but in the mean Time, on a sudden I found myself alive among Men." That Man of God would not relate those and other Things he had seen to faithfull Persons, and such as lied negligently; but only to those, who being terrify'd with the dread of the Torments, or delighted with the Hopes of Heavenly Joys, would make use of his Words to advance in Piety. In the Neighbourhood of his Cell liv'd one Hengels, a Monk, distinguishable for the Priestly Degree, which he honour'd with good Works, who is still living, and supports his declining Age, leading a solitary Life in Ireland, with only coarse Bread and cold Water. He often going in to that Man, and asking several Questions, heard of him all the Particulars of what he had seen, when separated from his Body; by whose Relation we also came to the Knowledge, of those few Particulars we have briefly set down. He also related his Visions to King Alfred, a Man most learned in all Respects, and was by him so willingly and attentively heard, that at his Request he was admitted into the often mention'd Monastery, and receiv'd the Monastical Tenure; and the said King when he hapned to be in those Parts, very often went to hear him. At that Time the religious and modest Abbat and Priest Edikwald presided over that Monastery, and now with worthy Behaviour possesses the Episcopal See of the Church of Lindisfarne. He had a more private Place of Residence assign'd him in that Monastery, where he might apply himself to the Service of his Creator in continual Prayer. And that Place being seated on the Bank of the River, he was
was wont often to go into the same to change
his Body, and many Times to duck quite un-
der the Water, and to continue saying Psalms
or Prayers in the same as long as he could en-
dure it, standing still sometimes up to the
Middle, and sometimes to the Neck in Water;
and when he went out from the ice ashore, he
never took off his cold and frozen Garments,
till they grew warm and dry on his Body.
And when in the Winter Weather, the half
broken Pieces of Ice swimming about him, the
which he sometimes broke himself to make
room to stand or dip himself in the River,
those who beheld it would say, It is wonderful,
Brother Dithelm, for so he was call'd, that
you are able to endure such violent cold. He sim-
ply answer'd, for he was a Man of much Sim-
plicity, and indifferent Wit, I have seen colder.
And when they said, It is strange that you will
endure such Austerity; he reply'd, I have seen
more Austerity. Thus he continu'd, through an
indefatigable Desire of the Heavenly Bliss, to
subdue his aged Body with daily Fasting, till
the Day of his being call'd away; and he for-
warded the Salvation of many by his Words
and Example.

C H A P.
Of another, who before his Death saw a Book containing all his Sins, which was show'd him by Devils.

It hapned quite contrary with one in the Province of the Mercians, whose Visions and Words, and even his Behaviour was neither advantageous to others nor to himself. In the Reign of Coenred, who succeeded Ethilred, there was a Layman in a Military Employment, no less acceptable to the King for his worldly industry, than displeasing to him for his inward Neglect of himself. The King often admonish'd him to confess and amend, and to forsake his wicked Courses, before he left all Time of Repentance and Amendment, being suddenly prevented by Death. He tho' frequently put in mind, despis'd the Words of Salvation, and promis'd he would afterwards do Penance. In the mean Time falling sick, he was confin'd to his Bed, and began to feel very sharp Pains. The King coming to him, for he lov'd the Man, earnestly exhorted him, even then, before Death, to repent of his Offences. He answer'd, He would not then confess his Sin, but would do it when he was recover'd of his Sickness; lest his Companions should upbraid him of having done that for fear of Death, which he had resolv'd to do in Health. He thought he then
then spoke very bravely, but it afterwards appear'd, that he had been miserably deluded by the Devil's Wiles. When the Distemper still increasing, the King again came to visit and instruct him, he with a lamentable Voice cry'd out, _What will you have now? What are you come for? For you can no longer do me any good._ The King answer'd, _Do not talk so, behave your- self like a Man in his Wits._ I do not rave, reply'd he, but I have now all the Guilt of my wrench'd Conscience before my Eyes. _What is the meaning of this,_ rejoind the King. _Not long since, said he, there came into this Room two most beautiful Romes, and set down by me, the one at my Head, and the other at my Feet. One of them produc'd a most curious Book, but extraordinary little, and gave it me to read; looking into it, I there found all the good Actions I had ever done in my Life, written down, and they were very few and inconsiderable. They took back the Book and said nothing to me. Then, on a sudden, appear'd an Army of wicked and deform'd Spirits, encompassing this House without, and filling it within. Then he, who, by the Blackness of his disfain Face, and his sitting above the rest, seem'd to be the chief of them, taking out a Book, horrid to behold, of a prodigious Magnitude, and of an almost importa- ble Weight, commanded one of his Followers to bring it to me to read._ Having read it, I found therein most plainly written in black Characters, all the Crimes I have committed, not only in Word and Deed, but even in the least Thought; and he said to those Men in white, who sat by me, _Why do you sit here, since you must certainly know that this Man is ours?_ They answer'd, _You are in the right, take and conduct him to the Heap of your
your Damnation. This said, they immediately 
vanish'd, and two most wicked Spirits rising, ha-
vying Knives in their Hands, one of them struck 
me on the Head, and the other on the Foot. The 
which Strokes are now with great Torture pene-
trating through my Bowels to the inward Parts of 
my Body, and as soon as they meet I shall die, and 
the Devils being ready to snatch me away, shall be 
dragg'd into Hell. Thus talk'd that Wretch in 
Despair, and dying soon after, is doing that 
Penance to no Purpose in Torments for ever, 
which he refus'd to do during a short Time, 
for the Benefit of Forgiveness, Of whom it 
is manifest, that (as the Holy Pope Gregory 
writes of some, he did not see these Things 
for his own sake, since they avail'd him not 
but for the Instruction of others, who know-
ing his Death, should be afraid to put 
off the Time of Repentance, whilst they have 
Leisure, left being prevented by the sudden 
Hour of Death, they should depart impeni-
tent. His having Books laid before him by the 
good or evil Spirits, was done by Dispen-
sation; that we may keep in mind, that our Ac-
tions and Thoughts are not lost in the Wind, 
but are all kept to be examin'd by the supreme 
Judge, and will in the end be shown us either 
by the Angels our Friends, or by our Enemies. 
As to the Angels first producing a white Book, 
and then the Devils a black one; the former 
a very small one, the latter one vastly large; 
it is to be observ'd, that in his first Years he 
did some good Actions, all which he neverthe-
less observ'd by the evil Actions of his Youth. 
If, on the contrary, he had taken care in his 
Youth to correct the Errors of his more tender 
E. e 
Years,
Years, and to conceal them from God's Eyes by doing well, 'he might have been associated to their Number, of whom the Psalm says, 
Blessed are those whose Iniquities are forgiven, and whose Sins are hid. This Story, as I learnt it of the venerable Bishop Petthelm, I thought proper to be related in a plain manner, for the Salvation of the Hearers.

CHAP. XV.

Of another, who being at the Point of Death, 
Saw the Place of Punishment appointed for 
him in Hell.

I knew a Brother myself, who to God I had not known him, whose Name, I could mention if it were requisite, and who resided in a noble Monastery, but liv'd himself ignobly. He was frequently reprov'd by the Brethren and Elders of the Place, and admonish'd to turn to a more regular Life; and tho' he would not give ear to them, he was long patiently born with by them, on account of his Usefulness in the Affairs abroad; for he was an excellent Carpenter; but much addicted to Drunkenness, and other Pleasures of a lead Life, and more wont to reside in his Work-House, Day and Night, than to resort to the Church to sing and pray, and hear the Word of Life with the Brethren. For which Reason that befell him, which some are wont to say,

That
That he, who will not of his own accord humbly enter the Church Door, must, of Necessity, being damn’d, be carry’d into the Gate of Hell against his Will. For he falling sick, and being reduc’d to Extremity, call’d the Brethren, and with much Lamentation, and like one damn’d, began to tell them, that he saw Hell open, and Satan plung’d in the Bottom thereof; as also Caiphas with the rest that flew our Lord, by him deliver’d up to avengeing Flames. In whose Neighbourhood, said he, I see a Place of eternal Perdition provided for me, miserable Wretch. The Brothers, hearing these Words, began seriously to exhort him, That he should, even then, whilst he was in the Flesh, repent. He despairing, answer’d, I have no Time now to change my Course of Life, when I have myself seen my Judgment pass’d. Uttering such like Words, he dy’d without the savoring Viaticum, and his Body was bury’d in the remotest Parts of the Monastery, nor did any one dare, either to say Masses, or sing Psalms, or even to pray for him. At how great a Distance has our Lord divided the Light from Darkness! The Blessed Martyr Stephen, being about to suffer Death for the Truth; saw the Heavens open, saw the Glory of God, and Jesus standing on the Right Hand of God. And where he was to be after Death, there he fix’d the Eyes of his Mind, that he might dye with the more Satisfaction. On the contrary, this Carpenter, of a dark Mind and Actions, when Death was at hand, saw Hell open, saw the Damnation of the Devil and his Followers; the unhappy Wretch also saw his own Prison among such Company, that despairing of his Salvation, he
might die more miserably; but might by his Perdition afford Cause of Salvation to the Living, who should hear of this. This hapned lately in the Province of the Bernicians, and being reported abroad far and near inclin'd many to do Penance for their Sins, and not defer it; the which we with may for the future also be done by reading of our Writing.

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CHAP. XVI.

How several Churches of the Scots, at the Influence of Adamnan conform'd to the Catholick Easter; and how the same Person writ a Book of the Holy Places.

At this Time a great Part of the Scots in Ireland, and some also of the Britons in Britain, through the Goodness of God, conform'd to the Proper and Ecclesiastical Time of keeping Easter. Adamnan, Priest and Abbat of the Monks that were in the Isle of Hii, being sent Embassador by his Nation to Aldfrid, King of the English, where he made some stay, observing the Canonical Rites of the Church, and being earnestly admonish'd by many, who were more Learned, not to presume to live contrary to the universal Custom of the Church, either in relation to the Observation of Easter, or any other Decrees whatsoever, with the small Number of his Followers seated in the utmost Corner of the World, he chang'd his Mind;
Mind; so that he most readily preferr'd those Things he had seen and heard in the English Churches before his own and his People's Custom. For he was a good and wise Man, and most notably knowing in Scripture. He returning home, endeavour'd to bring his own People that were in the Isle of Hii, or that were subject to that Monastery, into the Way of Truth, which he had learnt and embrac'd with all his Heart; but could not prevail. He then fail'd over into Ireland, and preaching to those People, and modestly declaring the legal Time of Easter, reduc'd many of them, and almost all that were exempt from the Domini-
on of those of Hii to the Catholick Unity, and taught them to keep the legal Time of Easter. Returning to his Island, after having celebrat-
ed the Canonical Easter in Ireland, and most earnestly inculcating the Observation of the Catholick Time of Easter in his Monastery, yet without being able to prevail; it hapned, that he departed this World before the Year came about, the Divine Goodness so disposing, that he being a great Lover of Peace and Unity, should be taken away to everlasting Life, before he should be oblig'd to fall more griev-
ously at Variance, upon the Return of the Time of Easter, with those that would not follow him in the Truth. This same Person writ a Book of the Holy Places, most advan-
tageous to many Readers; the Author where-
of in dictating and informing was Armisius, a French Bishop, who had gone to Jerusalem for the sake of the Holy Places; and having seen all the Land of Promise, travell'd to Damascus, Constanctinople, Alexandria, and many Islands,
and returning home by Sea, was by a violent Storm forc'd upon the Western Coast of Britain. After many other Accidents, coming to the aforesaid Servant of Christ, Adamnan, when he appear'd to be Learned in the Scriptures, and acquainted with the Holy Places, he most readily entertain'd him, and attentively gave ear to him, insomuch that he presently committed to Writing all that he had affirm'd he had seen remarkable in the said Holy Places. Thus he compos'd a Work beneficial to many, and particularly to those, who being far remov'd from those Places where the Patriarchs and Apostles liv'd, know no more of them, than what they learn by reading. Adamnan presented this Book to King Aldfrid, and through his Bounty it came to be read by lesser Persons. The Writer thereof was also well rewarded by him, and sent back into his Country. I believe it will be acceptable to our Readers to collect some Particulars from the same, and insert them into this our History.

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CHAP. XVII.

The Account given by the aforesaid Book of the Place of our Lord's Nativity, Passion and Resurrection.

I HE writ concerning the Place of the Nativity of our Lord, to this effect. Bethlehem, the City of David, is seated on a narrow Ridge, encompass'd on all sides with Vales, being
being a Thousand Paces in length from East to West, the Wall low without Towers, built along the Edges of the Plain Top. In the East Angle thereof is as it were a natural half Cave, the outward Part whereof is said to have been the Place where our Lord was born; the inner is call'd our Lord's Manger. This Cave within is all cover'd with rich Marble, over the Place where our Lord is said particularly to have been born, and over it is the great Church of St. Mary. He likewise writ of the Place of his Passion and Resurrection in this manner. Entering the City of Jerusalem on the Northside, the first Place to be reported to, according to the Disposition of the Streets is the Church of Constantine, call'd the Martyrdom. It was built by the Emperor Constantine, in a royal and magnificent manner, on Account of the Cross of our Lord, having been found there by his Mother Helen. From hence to the Westward appears the Church of Golgotha, in which is also to be seen the Rock, which once bore a great Silver Cross with our Saviour's Body on it, fix'd on the same, and now bears a very large Cross, a great Wheel hanging over it beset with Lamps. Underneath the Place of our Lord's Cross, a Vault is hew'd out in the Rock, in which the Sacrifice is wont to be offer'd on an Altar for honourable Persons deceas'd, their Bodies being, during that Time in the Street. To the Westward again of this is the Anastasis, that is, the round Church of our Saviour's Resurrection, encompass'd with three Walls, and supported by twelve Columns. Between each of the Walls is a broad Space, containing three Altars in three Parts of the middle Wall; to the North,
The South, and the West, it has eight Doors, or Entrances through the three opposite Walls; four whereof front to the North East, and four to the South East. In the midst of it is the round Tomb of our Lord cut out of the Rock, the Top whereof a Man standing within, can touch; the Entrance being on the East, against which is laid that great Stone, which to this Day bears the Marks of the Iron Tools; for on the outside it is all cover'd with Marble to the very Top of the Roof, which is adorn'd with Gold, and bears a large gold Cross. In the North Part of the Monument the Tomb of our Lord is hew'd out of the same Rock, seven Foot in length, and three handfuls above the Floor; the Entrance being on the South side, where twelve Lamps burn Day and Night, four within the Sepulchre, and eight above on the right Hand Ledge. The Stone that was laid at the Entrance into the Monument, is now cleft; the lesser Part whereof stands as a square Altar before the Door of the said Monument; the greater Part make another square Altar in the East Part of the same Church, cover'd with Linnen Cloths. The Colour of the said Monument and Sepulchre seems to be White and Red.

CHAP.
CHAP. XVIII.

Of the Place of our Lord's Ascension, and the Tombs of the Patriarchs.

CONCERNING the Place of our Lord's Ascension, the aforesaid Author writes thus. Mount Olivet is equal in Height to Mount Sion, but exceeds it in Breadth and Length; bearing few Trees besides Vines and Olive Trees, fruitful in Wheat and Barley; for the Nature of that Soil is not for bearing Things of large or heavy Growth, but Grass and Flowers. On the very Top of it, where our Lord ascended into Heaven, is a large round Church, having about it three vaulted cover'd Porches. For the inner House could not be vaulted and cover'd, because of the Passage of our Lord's Body; but has an Altar on the East side cover'd with a narrow Roof. In the midst of it are to be seen the last Prints of our Lord's Feet, the Sky appearing open above; and tho' the Earth is daily carry'd away by Believers, yet still it remains as before, and retains the same Imprint of the Feet. About this Place lies an Iron Wheel, as high as a Man's Neck, having an Entrance towards the West, with a great Lamp hanging above it on a Pulley, and burning Night and Day. In the West Part of the same Church are eight Windows, and as many Lamps hanging opposite to them by Cords, which may be seen through the
the Glass in Jerusalem; the Light whereof is said to strike the Hearts of the Beholders with a sort of Joy and Compunction. Every Year, on the Day of the Ascension, when Mass is ended, a fierce Blast of Wind is wont to come down, and to cast down to the Ground all that are in the Church. Concerning the Situation of Hebron, and the Tombs of the Fathers he writes thus. Hebron once the City and Metropolis of David’s Kingdom, now only showing what it was by its Ruins, has one Furlong to the East of it a double Cave in the Valley, where the Tombs of the Patriarchs are enclos’d with a square Wall, their Heads lying to the North. Each of them is cover’d with a single Stone, white, hollow’d like a Dome for three Patriarchs. Adam’s lies not far from them at the farthest North Part of the Wall in a Tomb of meaner Workmanship. There are also three poorer and smaller Monuments of Women. The Hill Mambre very full of Grass and Flowers having a flat Plain on the Top, is a Thousand Paces from the Monuments. In the North Part of it, Abraham’s Oak, being a Stump about twice as high as a Man, is enclos’d in a Church. Thus much collected from the Works of the aforesaid Writer, keeping to the Sense of his Words, but more briefly deliver’d, we have thought fit to insert in our History. Whosoever desires to see more of that Book, may see it either in the same, or in that which we lately briefly epitomiz’d from it.
C H A P. XIX.

How the South-Saxons receiv'd Eadberct and Eolla; and the West-Saxons, Daniel and Aldhelm, for their Bishops, and of the Writings of the same Aldhelm.

In the Year of the Incarnation of our Lord, Ann. 705, Aldfrid, King of the Northumbrians, dy'd before the End of the 20th Year of his Reign. His Son Osred, a Boy of about eight Years of Age, succeeding him in the Throne, reign'd eleven Years. In the beginning of his Reign, Haeddi, Bishop of the West-Saxons, departed to the Heavenly Life; for he was a good and just Man, and exercis'd the Episcopal Life and Function rather by his innate Love of Virtue, than by what he had learnt by Reading. The most Reverend Prelate Petelhelm, of whom we shall speak in the proper Place, and who was a long Time either Deacon or Monk with his Successor Aldhelm, is wont to relate, that many miraculous Cures have been wrought in the Place where he dy'd, through the Merit of his Sanctity; and that the Men of that Province did use to carry the Dust from thence for the Sick, which they put into Water, the Sprinkling or Drinking whereof had restored Health to many sick Men and Ealls; so that the holy Earth being frequently carry'd away, there was a considerable Hole left. Upon his Death,
Death the Bishoppick of that Province was divided into two Dioceses. One of them was given to Daniel, which he governs to this Day; the other to Aldhelm, wherein he most worthily presided four Years; both of them being well instructed as well in Ecclesiastical Affairs, as in the Knowledge of the Scripture. Aldhelm when he was only a Priest and Abbat of the Monastery, call'd Malmesbury, by Order of a Synod, writ a notable Book in his Nation, against the Error of the Britons, in not celebrating Easter at the proper Time, or doing several other Things not consonant to the Purity and the Peace of the Church; and by the reading of this Book he reduc'd many of them who were subject to the West-Saxons to the Catholick Celebration of our Lord's Resurrection. He likewise writ a notable Book of Virginity, the which, he in Imitation of Scilicom compos'd double, that is, in Hexameter Verse and Prose. He writ some other Books, as being a Man most learned in all Respects; for he had a clean Style, and was, as I have said, wonderful for Ecclesiastical and Liberal Erudition. He dying, Forthwre was made Bishop in his stead, and is living at this Time, being likewise a Man very learned in Holy Writ. Whilst they were Bishops it was decreed in a Synod, that the Province of the South-Saxons, which till then belong'd to the Diocese of the City of Winchester, where Daniel then presided, should also have an Episcopal See, and a Bishop of its own. Eadberht at that Time Abbat of the Monastery, Bishop Wighfrid, of blessed Memory, call'd Seftey, was consecrated their first Bishop. He dying Ealla succeeded in the Bishoppick.

He
Chap. XX. of the English Nation. 429

He also dying some Years since, that Bishoprick has been discontinu'd till this Day.

CHAP. XX.

How Coinred, King of the Mercians, and Offa, of the East-Saxons, ended their Days at Rome in the Habit of the Monks; and of the Life or Death of Bishop Wilfrid.

In the fourth Year of the Reign of Osred, Coinred who had for some Time most nobly govern'd the Kingdom of the Mercians, much more nobly quitted the Throne of his Kingdom; for he went to Rome, and being there shorn, when Constantia was Pope, and made a Monk at the Relicks of the Apostles, he continu'd to his last Hour in Prayers, Fasting and Almsdeeds. He was succeeded in the Throne by Cæolred, the Son of Ethelred, who had been King before Coinred. With him went the Son of Sigber, King of the East-Saxons, abovemention'd, whose Name was Offa, a Youth most lovely for his Age and Beauty, and most earnestly wish'd for by all his Nation for their King. He being led by the like Devotion, quitted his Wife, Lands, Kindred and Country for Christ, and for the Gospel, that he might receive an hundred Fold in this Life, and in the World to come Life everlasting. He also, when they came to the Holy Places of Rome,
Rome, being shorn, and spending his Life in the Habit of a Monk, attain’d the long wish’d for Sight of the Blessed Apostles in Heaven. The same Year that they departed Britain, the renowned Prelate Wilfrid, dy’d in the Province that is call’d Iwundalum, after he had been Bishop forty five Years. His Body being laid in a Coffin, was carry’d to his Monastery, call’d Iurhymum, and there bury’d in the Church of the Blessed Apostle, Peter, with the Honour due to so great a Prelate. Of whose Life, we will turn back, and mention some Particulars. Being a Boy of a good Disposition, and behaving himself worthily at that Age, he carry’d himself so modestly and discreetly in all respects, that he was worthily belov’d, respected and embrac’d by his Elders as one of themselves. At fourteen Years of Age he preferr’d the Monastical before the Secular Life; which when he had signifi’d to his Father, for his Mother was dead, he readily consented to his Heavenly Desires, and advis’d him to persist in his Holy Resolution. Accordingly he came to the Isle of Lindisfarn, and there giving himself up to the Service of the Monks, he took care diligently to learn and to perform those things that belong’d to Monastical Purity and Piety; and being of a sharp Wit, he in a very short Time learnt the Psalms and some Books, before he was shorn, but very remarkable for the greater Virtues of Humility and Obedience; for which he was deservedly belov’d and respected by his Equals and Elders. Having serv’d God some Years in that Monastery, and being a clear sighted Youth, he observ’d that the Way to Virtue taught by the Scots was not per-
perfect, and resolv'd to go to Rome, to see what Ecclesiastical or Monastical Rites were in use there. Having acquainted the Brethren therewith, they commended his Design, and advis'd him to put it into Execution. He repairing to Queen Eanfled, as being known to her, and having been put into that Monastery by her Advice and Assistance, acquainted her that he was desirous to visit the Churches of the Apostles. She being pleas'd with the Youth's Resolution, sent him into Kent to King Earconbert, who was her Unkle's Son, requesting that he would send him to Rome in honourable manner. At that Time Honorius, one of the Disciples of the Holy Pope Gregory, and one sublimely instructed in Ecclesiastical Institutes, was Archbishop there. Whilst he made some stay there, and as a Youth of a sprightly Spirit, diligently applying himself to learn those Things he undertook; another Youth, call'd Bishop, and by another Name, Benedict, of the English Nobility, abovemention'd, arriv'd there, being likewise desirous to go to Rome. The King gave him Wilfrid to him for a Companion, with Orders to conduct him to Rome. When they came to Lyons, Wilfrid was detain'd there by Dalfin, the Bishop of that City; but Benedict hastened on to Rome. That Prelate was delighted with the Youth's prudent Discourse, the Gracefulness of his beautiful Aspect, the Alacrity of his Behaviour, and the Sedateness and Weight of his Thoughts; for which Reason, he plentifully supply'd him and his Companions with all Necessaries, as long as they staid with him; and farther offer'd, if he would, to commit to him the Government of a considerable
considerable Part of France, to give him a Maiden Daughter of his own Brother to Wife, and to receive him as his adopted Son. He returning Thanks for the Favour, he was pleas'd to show him, that was a Stranger, answer'd, That he had resolved upon another Course of Life, and for that Reason had left his Country, and set out for Rome. Hereupon the Bishop sent him to Rome, furnishing him with a Guide, and Plenty of all Things requisite for his Journey, earnestly requesting that he would come that Way, when he return'd into his own Country. Wilfrid arriving at Rome, and constantly applying himself to Prayer, and the Study of Ecclesiastical Affairs, as he had before propos'd to himself, he gain'd the Friendship of the most Holy and Learned Boniface, the Archdeacon, who was also Counsellor to the Aposto-

cical Pope; by whose Instrucion he regularly learnt the four Books of Gospels, the true Calcula-
tion of Easter, and many other Things appertaining to Ecclesiastical Discipline, which he could not attain in his own Country. When he had spent some Months there in successful Studies, he return'd into France to Dalphin; and having staid with him three Years, was shorn by him, and so much belov'd that he had Thoughts of making him his Heir; but this was prevented by the Bishop's untimely Death, and Wilfrid reserv'd to be Bishop of his own, that is, the English Nation. For Queen Bathild sent Soldiers with Orders to put the Bishop to Death; whom Wilfrid, his Clerk attended to the Place where he was to be beheaded, being very desirous, tho' he oppo-

pos'd it, to die with him; but the Executioners under-
understanding that he was a Stranger, and of the English Nation, spar'd, and would not put him to Death with his Bishop. He returning into England, was admitted to the Friendship of King Aldfrid, who had always learnt to follow and embrace the Catholic Rules of the Church; and therefore, finding him to be Catholic, he presently gave him Land of ten Families, at the Place call’d Stanford; and not long after the Monastery of thirty Families, at the Place call’d Inbrynum; the which Place he had lately given to those that follow’d the Scots, to build a Monastery. But, for as much as they afterwards, being left to their Choice, would rather quit the Place, than to receive the Catholic Easter, and other Canonical Rites, according to the Custom of the Roman and Apostolick Church, he gave the same to him, whom he found to follow better Discipline, and Customs. At the same Time, by the said King's Command, he was ordain’d Priest in the same Monastery, by Agilberht, Bishop of the West-Saxons, abovemention’d, the King being desirous that a Man of so much Piety and Learning, should continually remain his inseparable Priest and Teacher; and not long after, having discover’d and banish’d the Scotish Sect, as was said above; he, with the Advice and Consent of his Father Ofur, sent him into France, to be consecrated Bishop, at about thirty Years of Age, the same Agilberht being then Bishop of Paris, and eleven other Bishops meeting at the Consecration of the new Bishop, that Function was most honourably perform’d. Whilst he was yet in the Parts beyond the Sea, Ceadda, an holy Man, was consecrated Bishop
Bishop of York, by the Command of King Os- 
wug, as has been said above; and having most 
commendably rul'd, that Church three Years, 
he retir'd to govern his Monastery of Lestingae, 
Wilfrid being made Bishop of all the Province 
of the Northumbrians. Afterwards, in the 
Reign of Ecgfrid, he was expell'd his Bishop-
rick, and others consecrated Bishops in his 
stead, of whom mention has been made above. 
Designing for Rome, to answer for himself be-
fore the Apostolical Pope, being aboard the 
Ship, the Wind blowing hard at West, he was 
drove into Friseland, and honourably receiv'd 
by the barbarous People and their King Aldgisl, 
to whom he preach'd CHRIST, and instructing 
many Thousands of them in the Word of Truth, 
wash'd them from their Filth in the Laver of 
Salvation. Thus he there began the Work of 
the Gospel, which was afterwards finish'd by 
Wilbrod, the most Reverend Bishop of CHRIST. 
Having spent the Winter there with the new 
People of God, he set out again on his Way 
to Rome, where his Cause being try'd before 
Pope Agatho and several Bishops, he was by 
their universal Consent acquitted of what had 
been laid to his Charge, and declar'd wor-
thy of his Bishoprick. At the same Time, 
the said Pope Agatho, assembling a Synod at 
Rome, of 125 Bishops, against thofe that taught 
there was only one Will and Operation in our 
Lord and Saviour, order'd Wilfrid also to be 
summon'd, and when seated among the Bishops, 
to declare his own, and the Faith of the Pro-
vince, or Island from whence he came, he and 
his being found Orthodox in their Faith, it 
was thought fit to record the fame among the
Acts of that Synod, which was done in this manner. *Wilfrid*, the Beloved of God, Bishop of the City of York, appealing to the Seat of the Apostles in his Cause, and being by that Authority acquitted of certain and uncertain Things, and seated in Judgment with 125 other Bishops in the Synod, made Confession of the true and Catholick Faith, and subscrib’d the same in the Name of all the North Part of Britain and Ireland, which are inhabited by the Nations of the English and Britons, as also of the Scots and Picts. After this, returning into Britain, he converted the Province of the South-Saxons from their Idolatrous Worship. He also sent Ministers to the Isle of Wight; and in the second Year of Aldfrid, who reign’d after Egfrid was restor’d to his See and Bishoprick by that King’s Invitation. However, five Years after, being again accus’d by that same King, and several Bishops, he was again expell’d his Diocese. Coming to Rome with the aforesaid Accusers, and being allow’d to make his Defence before many Bishops, and the Apostolical Pope John, it was declar’d by the unanimous Judgment of them all, that his Accusers had in part laid false Slanders to his Charge; and the aforesaid Pope undertook to write to the Kings of the English, Ethbored and Aldfrid, to cause him to be restor’d to his Bishoprick, for that he had been falsely accus’d. The clearing of him was forwarding by the reading of the Synod of Pope Agatho, of Blessed Memory, which had been formerly held when Wilfrid was in Rome, he sitting in Council among the Bishops as has been said before. For that Synod, being, upon Account of the Trial, by F 4 Order
Order of the Apostolical Pope, read before the Nobility, and a great Number of the People, for some Days they came to the Place, where it was written, Wilfrid, the beloved of God, Bishop of the City of York, appealing to the Apostolical See in his Cause, and being by that Power clear'd of certain and uncertain Things, &c. as above. This being read, the Hearers were amaz'd, and the Reader stopping, they began to ask of one another, who that Bishop Wilfrid was? Then Boniface, the Apostolical Pope's Counsellor, and many others, who had seen him there in the Days of Pope Agatho, said, he was the same Bishop that lately came to Rome to be try'd by the See Apostolick, being accus'd by his People, and who, said they, having long since been here upon such like Accusation, the Cause and Controversy between both Parties being heard and discuss'd, was prov'd by Pope Agatho, of blessed Memory, to have been wrongfully thrust out of his Bishoprick, and so much honour'd by him, that he commanded him to sit in the Council of Bishops he had assembled, as a Man of untainted Faith, and an upright Mind. This being heard, the Pope and all the rest said, that a Man of such great Authority, who had exercis'd the Episcopal Function near forty Years, ought not to be condemn'd, but being clear'd of all the Crimes laid to his Charge, to return home with Honour. He coming into France in his Way back to Britain, on a sudden fell sick, and the Distemper increasing, was so ill, that he could not ride, but was carry'd in his Bed. Being thus come to the City of Meaux, in France, he lay four Days and Nights as if
he had been dead, only a little Breath showing that he had Life in him; and having continu'd so those four Days without Meat or Drink, Speaking or Hearing, at length, the fifth Day in the Morning, as it were awakening out of a dead Sleep, he sate up in the Bed, and opening his Eyes, saw Numbers of Brethren singing and weeping about him, and fetching a Sigh, ask'd, where Acca the Priest was? He being call'd, immediately came in, and seeing him thus recover'd and able to speak, kneeling down, return'd Thanks to God, with all the Brethren there present. When they had sate a while, and began with Fear some Discourse of the Heavenly Judgments, the Bishop order'd the rest to go out for an Hour, and spoke to the Priest Acca in this manner. A dreadful Vision has now appear'd to me, which I will have you to hear and conceal, till I know how God will please to dispose of me. There stood by me a certain Person, remarkable for his white Garments, telling me he was Michael, the Archangel, and said, I am sent to retrieve you from Death; for the Lord has granted you Life, through the Prayers and Tears of your Disciples, and the Intercession of his Blessed Mother and ever Virgin Mary; wherefore I tell you, that you shall now recover of this Sickness; but be ready, for I will return to visit you at the End of four Years. But when you come into your Country, you shall recover most of the Possessions that have been taken from you, and shall end your Days in perfect Peace. The Bishop accordingly recover'd, all Persons rejoicing and giving Thanks to God, and setting forward on his Journey, arriv'd in Britain. Having read the Letters he had brought from the Apostolical Pope.
Pope. Bertrwald, the Archbishop, and Ethelred, who had been formerly King, but was then an Abbat, most readily favour'd him; for the said Ethelred, calling to him Coenred, (or Kinred,) whom he had made King in his own stead, he requested of him to be Friends with Wilfrid, and prevail'd; but Aldfrid, King of the Northumbrians, refus'd to admit him, however, he liv'd not long after. His Son Osred then coming to the Crown, and a Synod being assembled, near the River Nidd, after some contesting on both sides, at length by the Consent of all he was admitted to preside over his Church; and thus he liv'd in Peace four Years, that is, till the Day of his Death. He dy'd on the fourth of the Ides of October, in his Monastery, which he had in the Province of Undatum, under the Government of the Abbat Cudbald, and the Ministry of the Brethren, he was brought to his first Monastery, call'd Inhrypun, and bury'd in the Church of St. Peter, the Apostle, close by the South End of the Altar, as has been mention'd above, with this Epitaph over him.

Epitaphium.

Wilfridus hic magnum requiescit corpore Praeful; Hanc Domino qui Aulam, ductus pietas amore, Fecit, & eximio sacravit nomine Petri, Cui claves cali CHRISTUS dedit a:biter orbis; Atque auro, ac Tyrio devotione vestit eastro. Quin etiam sublime Crucis radiante metallo, Hic posuit trophaum, nec non & quatuor auro Scribi Evangelii praceptit in ordine libros.
Ac thecam et tutilo his condignam condidit auro,  
Paschalis qui etiam solemnia tempora cursus,  
Catholicci ad justum correxit dogma Canonis,  
Quem statuere Patres, dubioque errore remoto,  
Certa fidei genti extendit moderamina ritus.  
Inque locis iis Monachorum examina crebra  
Colligit, ac monitis cavis qua-regula Patrum  
Sedulius instituit, multisque domique, forisque  
Faciatus nimium per tempora longa periclis,  
Quindecies ternos postquam egit Episcopus annos,  
Transit, & gaudens celestia regna petivit.  
Dona Jesu ut Grex Pastoris edile sequatur.

The Epitaph in English.

Here the great Prelate Wilfrid lies entomb'd,  
Who led by Piety this Temple rear'd  
To God, and hallow'd with blest Peter's Name,  
To whom our Lord the Keys of Heaven consign'd.  
Moreover Gold and Purple Vestments gave,  
And plac'd a Cross our Tropheys shining bright  
With richest Oar, four Books o'er wrought  
with Gold,  
Sacred Ev'angelifs in order plac'd,  
And (suited well to these) a Desk he rear'd,  
Highly conspicuous, cas'd with ruddy Gold.  
He likewise brought the Time of Easter right,  
To the just Standard of the Canon Law.  
Which our Forefathers fix'd and well observ'd,  
But long by Error chang'd, he justly plac'd:  
Into these Parts a numerous swarm of Monks  
He brought, and strictly taught their Founder's  
Rules.  
At length of Years by many Dangers tost  
At home by Discords, and in foreign Realms,
The Ecclesiastical History Book V.

Having sat Bishop five and forty Years,
He dy'd, and joyful sought the Realms above;
That blest by Christ, and favour'd with his Aid,
The Flock may follow in their Pastor's Path.

CHAP. XXI.

How Albinus succeeded the religious Abbat Adrian, and Acca, Bishop Wilfrid.

The next Year after the Death of the aforesaid Father, (Wilfrid,) that is, the first of King Osred, the most Reverend Father, Abbat Adrian, Fellow-Labourer in the Word of God with Theodore the Archbishop, of blessed Memory, dy'd, and was bury'd in the Church of the blessed Mother of God in his own Monastery; this being the forty first Year after he was sent by Pope Vitalian with Theodore, and the 39th after his Arrival in England. Of whose Learning, as well as that of Theodore, one Testimony among others, is, that Albinus, his Disciple, who succeeded him in the Government of his Monastery, was so well instructed in the Study of the Scriptures, that he knew the Greek Tongue to no small Perfection, and the Latin as thoroughly as the English, which was his native Language. Acca, his Priest, succeeded Wilfrid in the Bishoprick of the Church of Hagulstad; being himself a most a G ive Man, and great in the Sight of
of God and Men, who much adorn’d and added to the Structure of his Church, which is dedicated in Honour of the Apostle St. Andrew. For he did, and still makes it his Business to procure Relicks of the Blessed Apostles and Martyrs of Christ from all Parts, to place them on Altars, dividing the fame by Arches in the Walls of the Church. Besides diligently gathering the Histories of their Sufferings, together with other Ecclesiastical Writings, he there erected a most numerous and noble Library. He likewise industriously provided holy Vessels, Lights, and such like Things, as appertain to the adorning of the House of God. He in like manner drew to him a celebrated Singer, call’d Mafan, who had been taught to sing by the Successors of the Disciples of the Blessed Gregory in Kent, for him to instruct himself and his Clergy, and kept him twelve Years, to teach such Ecclesiastical Songs as were not known, and to restore those to their former State, which were corrupted either by want of Use, or through Neglect. For Bishop Acæ himself was a most expert Singer, as well as most learned in Holy Writ, most pure in the Confession of the Catholick Faith, and most observant in the Rules of Ecclesiastical Institution; nor did he ever cease to be so till he receiv’d the Rewards of his pious Devotion, as having been bred up and instructed among the Clergy of the most Holy and Beloved of God, Bosia, Bishop of York. Afterwards coming to Bishop Wilfrid in hopes of improving himself, he spent the rest of his Life under his Obedience, till that Bishop’s Death, and going with him to Rome, learnt there many profitable Things
Things of the Government of the Holy Church, which he could not have learnt in his own Country.

CHAP. XXII.

How the Abbat Ceolfrid sent the King of the Picts, Architects to build a Church, and with them an Epistle concerning the Catholick Easter and Tonsure.

At that Time Naiton, King of the Picts, inhabiting the Northern Parts of Britain, being taught by the frequent Meditation of Ecclesiastical Writings, renounced the Error he and his Nation had till then been under, in relation to the Observation of Easter, and reduced himself and his People to celebrate the Catholic Time of our Lord's Resurrection. For performing this with the more Ease and greater Authority, he sought for Assistance from the English Nation, whom he knew to have long since formed their Religion after the Example of the Holy Roman and Apostolical Church. Accordingly he sent Messengers to the venerable Man Ceolfrid, Abbat of the Monastery of the Blessed Apostles, Peter and Paul, which stands at the Mouth of the River Wire, and near the River Tine, at the Place call'd Gyrum, which he gloriously governed after Benedict, above spoken of; desiring, that he would write to him a persuasive Letter, by the help
help whereof he might the better confute those that presum’d. to keep *Easter* out of the due Time; as also concerning the Form and Manner of Tonsure for distinguishing the Clergy; owning that he was himself somewhat instructed in these Particulars. He also pray’d to have Architects sent him to build a Church in his Nation after the *Roman* Manner, promising to dedicate the same in Honour of St. Peter, the Prince of the Apostles, and that he and all his People would always follow the Custom of the Holy *Roman* and Apostolick Church, as far forth, as being so remote from the *Roman* Language and Nation, they could learn the same. The most Reverend Abbat *Ceolfrid* complying with his Desires and Request, sent the Architects he desir’d, and the following Letter.

*Abbat Ceolfrid’s Letter to Naiton, King of the Picts.*

"To the most excellent Lord, and most glorious King *Naiton*, the Abbat *Ceolfrid* greeting in the Lord. We most readily and willingly endeavour, according to your Desire, to explain to you the Catholick Observance of Holy *Easter*, according to what we have learnt of the See Apostolick, as you, devout King, with a religious Intention have requested; for we know, that whenever the Church applies itself to learn, to teach and to assert the Truth, which are the Affairs of our Lord, the same is given to it from Heaven. For a certain worldly Writer most truly said, That *the World would be most happy, if either Kings play’d the Philosophers, or Philosophers*
sophers reign'd. For if the State of this World being rightly to be understood by the Philosop-
hy of this World, a worldly Man might tru-
ly love this World; how much more is it to be wish'd, and most earnestly to be pray'd for by the Citizens of the Heavenly Coun-
try; who are travelling through this World, that the more powerful any Persons are in this World, they may the more labour to be acquainted with the Commands of him that is the supreme Judge, and by their Example and Authority to induce those that are com-
mitt'd to their Charge, as well as themselves, to keep the same. There are three Rules in the sacred Writings, on account of which it is not lawful for any human Authority to change the Time of keeping Easter, which has been prescrib'd to us; two whereof are divinely establish'd in the Law of Moses; the third is added in the Gospel by means of the Passion and Resurrection of our Lord. For the Law enjoin'd, that the Passover should be kept in the first Month of the Year, and the third Week of that Month, that is, from the fifteenth Day to the one and twentieth. It is added, by Apostolical Institution, in the Gospel, that we are to wait for our Lord's Day in that third Week, and to keep the Beginning of the Paschal Time on the same. The which threefold Rule whosoever shall rightly observe, he will never err in setting down the Paschal Feast. But if you desire to be more plainly and fully inform'd in all these Particulars, it is written in Exodus, where the People of Israel being about to be deliver'd out of Egypt, are commanded to keep
Chap. XXII. of the English Nation. 445

"keep the first Passover, that the Lord said to "Moses and Aaron. This Month shall be unto Exod 12.
you the beginning of Months; it shall be the first "Month of the Year to you. Speak ye unto all the "Congregation of Israel, saying, In the tenth Day "of this Month, they shall take to them every Man "a Lamb, according to the House of their Fathers, "a Lamb for an House. And a little lower, "And ye shall keep it until the fourteenth Day of "the same Month; and the whole Assembly of the "Congregation of Israel shall kill it in the Even "ing. By which Words it most plainly appears, "that thus in the Paschal Observation mention "is made of the fourteenth Day, yet so as "that the Passover is not commanded to be "kept on the same fourteenth Day; but the "Lamb is commanded to be kill'd on the "Evening of the fourteenth Day; that is, on "the fifteenth Day of the Moon, which is the "beginning of the third Week; when the Moon "appears in the Sky. And because it was on "the Night of the fifteenth Moon, when the "Egyptians being slain, Israel was redeem'd "from a long Captivity, therefore it is said, "Seven Days shall ye eat unleaven'd Bread. By Exod. 12. "which Words all the third Week of the same "Month is decreed to be kept solemn. But "left we should think that those same seven "Days were to be reckoned from the fourteenth "to the twentieth, God immediately adds, "Even the first Day ye shall put away Leaven out of "your Houses; for whosoever eateth leavened "Bread, from the first Day until the seventh Day, "that Soul shall be cut off from Israel; and so "till he says, For in this self same Day I will "bring your Army out of the Land of Egypt. "Thus
Thus he calls that the first Day of unleaven’d Bread in which he was to bring their Army out of Egypt. But it is evident, that they were not brought out of Egypt on the fourteenth Day, in the Evening whereof the Lamb was kill’d, and which is properly call’d the Passover or Paphse, but on the fiftieth Day, as is most plainly written in the Book of Numbers. Departing therefore from Num. 33, "Ramesse on the fifteenth Day of the first Month, the next Day the Israelites kept the Passover with an high hand. Thus the seven Days of unleaven’d Bread, on the first whereof the People of God was brought out of Egypt, are to be reckoned from the beginning of the third Week, as has been said, that is, from the fourteenth Day of the first Month, till the one and twentieth of the same Month, that Day included. But the fourteenth Day abstracted from this Number, is noted down by the Name of the Passover, as is plainly made out by what follows in Exodus; where when it is said, For in this same Day I will bring your Army out of the Land of Egypt; it is presently added, Ye shall keep it a Feast by an Ordinance for ever. In the first Month, on the fourteenth Day of the Month at Even ye shall eat unleavened Bread, until the one and twentieth Day of the Month at Even. Seven Days shall there be no Leaven found in your Houses. Now, who is there that does not perceive, that there are not only seven Days, but rather eight from the fourteenth to the one and twentieth, if the fourteenth be also reckoned in the Number. But if (as we are taught by the true observing of the Scripture True,)
"Truth,) we reckon from the Evening of the "fourteenth Day to the Evening of the one "and twentieth, we shall certainly find, that "the same Day gives its fourteenth Evening "for the beginning of the Paschal Feast; so "that the sacred Solemnity contains no more "than only seven Nights and as many Days. "By which our Definition is prov’d to be true, "wherein we said, that the Paschal Time is to "be celebrated in the first Month of the Year, "and the third Week of the same. For it is "really the third Week, because it begins on "the Evening of the fourteenth Day, and ends, "on the Evening of the one and twentieth. "But since Christ our Paschal Lamb is slain, "and has made the Lord’s Day, which among "the Ancients was call’d the first after the "Sabbath, a solemn Day to us for the Joy of "his Resurrection, the Apostolical Tradition "has so inserted it into the Paschal Festivals "as to decree, that nothing in the least be "anticipated, or detracted of the Time of "the legal Passover; but rather ordains, that "the same first Month should be expected, "pursuant to the Precept of the Law, and ac- "cordingly the fourteenth Day of the same, "and the Evening thereof. And when this "Day should happen to fall on the Sabbath, every "one in his Family should take a Lamb, and "kill it in the Evening, that is, that all the "Churches throughout the World, which com- "pose one Catholic Church, should provide "Bread and Wine for the Mystery of the Flesh "and Blood of the unspotted Lamb, that took "away the Sins of the World, and after the So- "lemnity of the proper reading of the Lessons "and
and Prayers of the Paschal Ceremonies, they
should offer up these Things to the Lord in
Hopes of future Redemption. For that same
Night in which the People of Israel were de-
lever’d out of Egypt by the Blood of the Lamb,
is the very same in which all the People of
God were by Christ’s Resurrection deliver’d
from eternal Death. Then the Morning of
the Lord’s Day appearing, they should cel-
brate the first Day of the Paschal Festival;
for that is the Day on which our Lord with
much Joy of pious Revelation made known
the Glory of his Resurrection. The same
is the first Day of unleaven’d Bread, concern-
ing which it is very distinctly written in Le-

Lev. 27. 5. 

viticus. In the fourteenth Day of the first
Month at Even, is the Lord’s Passover. And
on the fifteenth Day of the same Month, is the
Feast of unleaven’d Bread unto the Lord; seven
Days ye must eat unleavened Bread; The first
Day shall be most solemn and holy. If therefore
it could be, that the Lord’s Day should al-
ways happen on the fifteenth Day of the first
Month, that is, on the fifteenth Moon, we
might always celebrate Easter at the very
same Time with the ancient People of God,
tho’ the Nature of the Mystery be different,
as we do it with one and the same Faith.
But in regard, that the Day of the Week
does not keep pace exactly with the Moon,
the Apostolical Tradition which being preach’d
at Rome by St. Peter, was confirm’d at Alex-
andria by Mark the Evangelist his Interpreter,
did appoint, that when the first Month was
come, and in it the Evening of the four-
teenth Day, the Lord’s Day should also be
Chap. XXII. of the English Nation.

"expected from the fifteenth till the one and
twentieth Day of the same Month. For on
which soever of those Days it shall fall, Ea-
ster will be properly kept on the same; for
as much as the same belongs to the Number
of those seven Days, on which the unleaven'd
Bread is order'd to be kept. Thus it comes
to pafs that our Easter never deviates either
Way from the third Week of the first Month,
but either observes the whole, or at least
some of the seven legal Days of unleaven'd
Bread. For tho' it takes in but one of them,
that is, the seventh, which the Scripture so
highly commends, saying, But the seventh
Day shall be more solemn and holy; ye shall do no
servile Work therein, none can lay it to our
Charge, that we do not rightly keep our
Lord's Paschal Day, which we receiv'd from
the Gospel, in the very third Week of the
first Month, which the Law prescribes. The
Catholic Reason of this Observation being
thus explain'd, the unreasonable Error, on
the other hand, of those who, without any
Necessity, presume either to anticipate, or to
go beyond the Term prescrib'd in the Law,
is manifest. For they that think the Lord's
Day of Easter is to be observ'd from the
fourteenth Day of the first Month till the
twentieth Moon, do anticipate the Time
prescrib'd in the Law, without any necessary
Reason; for when they begin to celebrate
the Vigil of the Holy Night from the Even-
ing of the thirteenth Day, it is plain, that
they place that Day in the beginning of their
Easter, whereof they find no mention in the
Decree of the Law; and when they refuse
Gg
The Ecclesiastical History Book V.

to celebrate our Lord's Easter on the one
and twentieth Day of the Month, it appears,
that they wholly exclude that Day from
their Solemnity, which the Law often re-
commends as memorable for the greater Fe-
stial; and thus, perverting the Order, they
place Easter-Day in the second Week, and
sometimes keep all in the same, and never
bring it to the seventh Day of the third
Week. And again, because they rather think
that Easter is to be kept on the sixteenth
Day of the said Month, and so to the two
and twentieth, they no less erroneously, tho'
the contrary way, deviate from the right
Way of Truth, and as it were avoiding to
be shipwreck'd on Scylla, run down to be
drowned in the Whirpool of Carybdis. For
when they teach that Easter is to be begun
at the Rising of the sixteenth Moon of the
first Month, that is, from the Evening of the
fifteenth Day; it is manifest, that they al-
together exclude from their Solemnity the
fourteenth Day of the same Month, which
the Law in the first Place, and chiefly re-
commends; so as that they scarce touch up-
on the Evening of the fifteenth Day, on
which the People of God were deliver'd from
the Egyptian Servitude, and on which our
Lord by his Blood rescu'd the World from the
Darkness of Sin, and on which being also
bury'd, he gave us Hopes of a Blessed Re-
pose after Death. And the same Perfons ta-
kting upon themselves the Penalty of their
Error, when they place the Lord's Day of
Easter on the twenty second Day of the Month,
do by an open Transgression exceed the legal
"Term of Easter, as beginning the Easter on the Evening of that Day, in which the Law appointed it to be finish'd and compleated; and appoint that the first Day of Easter, whereof no mention is anywhere found in the Law, viz. the first of the fourth Week. And they are sometimes mistaken, not only in the Definition and Computation of the Moon's Age, but also in the finding of the first Month. The which Controversy is longer than that it can or ought to be contained in this Letter. I will only say thus much, that by the vernal Equinox, it may be ever infallibly found, which is the first Month of the Year, according to the Lunar Calculation, and which the last. But the Equinox, according to the Opinion of all the Eastern Nations, and particularly of the Egyptians, who exceed all other learned Men in that Calculation, usually happens on the twelfth Day of the Kalends of April, as we also prove by Horological Inspeccion. Whatsoever Moon therefore is full before the Equinox, being on the fourteenth or fifteenth Day, the same belongs to the last Month of the foregoing Year, and consequently is not proper for celebrating of Easter; but that which is full after the Equinox, or on the very Equinox, on that it is to be known beyond all doubt, as belonging to the first Month, that the Ancients were wont to celebrate the Passover, and that we ought to keep Easter when the Sunday comes. And that this must be so there is this cogent Reason, because it is written in Genesis, that "God made two Lights. A greater Light to rule..."
the Day, and a lesser Light to rule the Night.
Or as another Edition has it, A greater Light
to begin the Day, and a lesser to begin the Night.
The Sun therefore proceeding from the
midst of the East, fix’d the Vernal Equinox
by his Rising, and afterwards the Moon,
the Sun setting in the Evening, follow’d
full from the midst of the East; thus every
Year the same first Month of the Moon must
be observ’d in the like Order, so that the
full Moon must be either on the very Day
of the Equinox, as was done from the Be-
inning, or after that is pass’d. But if the
full of the Moon shall happen to be but one
Day before the Time of the Equinox, the
aforesaid Reason proves, that such Moon is
not to be assign’d to the first Month of the
new Year, but rather to the last of the Pre-
cedent, and that it is therefore not proper
for the Paschal Festival. Now if it will please
you likewise to hear the mystical Reason in
this Affair, we are commanded to keep Ea-
ster in the first Month of the Year, which is
also call’d the Month of the new Fruit, be-
cause we are to celebrate the Mysteries of
our Lord’s Resurrection, and our Deliverance,
with the Spirit of our Mind renew’d to the
Love of Heavenly Things. We are com-
mmanded to keep it in the third Week of the
fame Month, because Christ who had
been promis’d before the Law, and under
the Law, came with Grace into himself, in
the third Age of the World, to be slain as
our Passover; and rising from the Dead the
third Day after the Offering of his Passion,
he would have this call’d the Lord’s Day,
and the Festival of his Resurrection to be Yearly celebrated on the same. For we also only in this manner truly celebrate his Solemnity, if we take care with him to keep the Passover, that is, the Pascha out of this World to the Father, by Faith, Hope and Charity. We are commanded to observe the full Moon of the Paschal Month after the Vernal Equinox, to the end, that the Sun may first make the Day longer than the Night, and then the Moon may afford the World her full Orb of Light; for as much as first the Sun of Righteousness, in whose Wings is Salvation, that is, our Lord Jesus, by the Triumph of his Resurrection dispell'd all the Darkness of Death, and so ascending into Heaven, fill'd his Church, which is often signify'd by the Name of the Moon, with the Light of inward Grace, by sending down the Spirit upon her. The which Order of our Salvation the Prophet taking into Consideration, said, The Sun was exalted and the Moon stood in her Order. He therefore, who shall contend that the full Paschal Moon can happen before the Equinox, deviates from the Doctrine of the Holy Scriptures in the Celebration of the greatest Mysteries, and agrees with those who confide that they may be fav'd without the preventing Grace of Christ; and who presume to teach, that they might have attain'd to perfect Righteousness, tho' the true Light had never vanquish'd the Darkness of the World by dying and rising again. Thus after the Rising of the Equinox, after the full Moon of the first Month following the
other in due Course; that is, after the End
of the fourteenth Day of the same Month,
all which we have learnt from the Law, are
to be observ'd; we still, by the Instruc-
tion of the Gospel, wait in the third Week for
the Lord's Day; and thus at length we cele-
brate our due Easter Solemnity, to show
that we do not with the Ancients honour
the shaking off of the Egyptian Yoke; but
that, with devout Faith and Affection,
we worship the Redemption of the whole
World, the which having been prefigur'd in
the Deliverance of God's ancient People,
was compleated in Christ's Resurrection,
to make it appear, that we rejoice in a most
aflired Hope of the Day of our own Resur-
rection, which we believe will happen on the
same Lord's Day. Now this Calculation of
Easter, which we shew you, is to be follow'd,
is contain'd in a Circle or Revolution of
nineteen Years, which began long since, that
is, in the very Times of the Apostles, espe-
cially at Rome, and in Egypt, as has been
said above. But by the Industry of Eusebius,
who took his Surname from the Blessed Mar-
ty Pamphilus, it was reduc'd into a plainer
Method; inasmuch that, what till them us'd
to be sent about to all the several Churches
by the Patriarch of Alexandria, might from
that Time forward be most easily known by
all Men, the Course of the fourteenth Day
of the Moon being regularly order'd. The
which Paschal Calculation, Pamphilus, Pa-
triarch of Alexandria, compos'd for the Em-
peror Theodosius, for an hundred Years to
come, Cyril also his Successor, compos'd a
Chap. XXII. of the English Nation.

Series of ninety five Years in five nineteen
Years Revolutions. After whom Dionysius
Exigius added as many more in the same
manner, the which reach’d down to our
Time. The Expiration whereof drawing
near, there is not to great a Number of Cal-
culators, that even in our Churches through-
out Britain, there are many, who, having
learnt those ancient Rules of the Egyptians,
can with great Ease carry on those Revolu-
tions of the Paschal Times for any distant
Number of Years, even to five Hundred and
thirty two Years, if they will. After the
Expiration whereof, all that belongs to the
Sequel of the Sun and Moon, of Month and
Week, return in the same Order as before.

We therefore forbear to send you those Revo-
lutions of the Times to come, because you
only desiring to be instructed in the Reason
of the Paschal Time, did declare you had
enough of those Catholick Tables of Easter.

But having said so much briefly and succinctly,
as you requir’d concerning Easter, I also exhort
you to take care to promote the Tonsure, as Ec-
clesiastical and agreeable to the Christian Faith,
for concerning that you likewise desir’d me to
write to you. And we know indeed, that neither
the Apostles were all born after one and the same
manner, nor does the Catholick Church, tho’ it
agrees in the same Faith, Hope and Charity
in God, agree in one and the same Form of
Tonsure throughout the World. In fine, to
look back to the Remoter, that is, the Times
of the Patriarchs, Job, the Example of Pati-
ence, when, upon the Approach of the Time
of Tribulation, he shored his Head, made it
appear, that he had us’d in Time of Prospe-
Gg 4

rity
rity to let his Hair grow. And Joseph the great Practiser and Teacher of Chastity, Humility, Piety, and other Vertues, is read to have been thorn, when deliver'd from Servitude; by which it appears, that during the Time of the said Servitude, he was in the Prison without cutting his Hair. Observe how each of these Men of God differ'd in the manner of their Appearance abroad, tho' their inward Conscience agreed in the like Gift of Virtues. But if we may be allow'd to speak our Thoughts, the Difference of Tonsure is not hurtful to those whose Faith is pure towards God, and their Charity sincere towards their Neighbour, especially since we do not read that there ever was any Controversy among the Catholick Fathers about the Difference of Tonsure, as there has been about the Difference in Keeping of Easter, or in Matters of Faith. However, among all the Tonsures that are to be found in the Church, or among all the Race of Men, I think none of right ought to be more follow'd or embrac'd by us, than that which he had on his Head, to whom, upon his Confession, our Lord said, 'Thou art Peter and upon this Rock, I will build my Church, and the Gates of Hell shall not prevail against it, and to thee I will give the Keys of the Kingdom of Heaven.' Nor do I think any ought to be more abhor'd and detest'd with good Reason of all the Faithful, than that which he us'd, to whom Peter, when he would have bought the Grace of the Holy Ghost, said, 'Thy Money be with thee to Perdition; because thou thought'st the Gift of God to be purchas'd for Money. There is no Part or Lot'}
for you in this Speech. Nor are we shorn in the manner of a Crown, only because Peter was so shorn; but because Peter was so shorn in Memory of the Passion of our Lord; therefore we also, who desire to be fav'd by the same Passion, do with him bear the Sign of the same Passion on the Top of our Head, that is, the highest Part of our Body. For as all the Church, because it was made a Church by the Death of him that gave it Life, is wont to bear the Sign of his Holy Cross on the Forehead, to the end, that it may by the constant Protection of his Ensign be defended from the Assaults of the evil Spirits, and by the frequent Admonition of the same be instructed, that it is in like manner, to crucify its Flesh with its Vices and Concupiscences; so also it behoves those, who have either taken the Vows of Monks, or have any Degree among the Clergy to curb themselves the more strictly by Contincence. Every one of them is likewise to bear on his Head by means of the Tonfure, the Form of the Crown, which he in his Passion bore of Thorns, that he might bear the Thorns and Briars of our Sins; that is, that he might remove and take them from us; that they may also at first Sight shew, that they willingly, and with a ready Mind endure Scoffs and Reproaches for his sake; to the end to make it appear, that they always expect the Crown of eternal Life, which God has promis'd to those that love him, and that for the gaining there-of they despise both the Adversities and the Prosperities of this World. But as for the Tonfure which Simon Magus is said to have us'd
us'd, pray, what Christian will not immediately detest and call it off with his Magick? The which looking upon the Top of the Forehead, does seem indeed to resemble a Crown; but when you come to look upon the Neck, you will find the Crown you thought you had seen cut off short; that you may be satisfy’d such a Distinction properly belongs not to Christians but to Simoniacs, such as were indeed in this Life thought worthy of a perpetual Crown of Glory by Men that were deceiv’d; but in that Life which is to follow this, are not only depriv’d of all Hopes of a Crown, but are moreover condemned to eternal Punishment. But do not think that I have said thus much, as judging those who use this tonsure, are to be damn’d, in case they favour the Catholick Unity in Faith and Actions; no, I confidently declare, that many of them have been holy and worthy of God. Of which Number is Adamnanus, the Abbot, and renowned Priest of Columb, who, when sent Embassadour by his Nation to King Aldfrid, coming to see our Monastery, and discovering wonderful Wisdom, Humility and Religion in his Words and Behaviour, among other Things I said to him in Discourse, I beseech you, holy Brother, who think you are advancing to the Crown of Life, which knows no Period, why do you contrary to the Habit of your Faith, wear on your Head a Crown that is terminated, or bounded? And is your aim at the Society of St. Peter, why do you imitate the Tonsure of him, whom he so sanctified; and why do you not rather even now show you, to your ut-
most Affect the Habit of him with whom you
desire to live happy for ever. He answer'd,
Be assure'd, my dear Brother, that tho' I have
Simon's tonsure, according to the Custom of
my Country, yet I utterly detest and abhor
the Simoniacal Wickedness; and I desire, as
far as my Littleness is capable of doing it,
to follow the Footsteps of the most Blessed
Prince of the Apostles. I reply'd, I verily be-
lieve it is as you say; but let it appear by
showing in your Faces such Things as you
know to be his, that you in your Hearts em-
brace whatsoever is of Peter the Apostle.
For I believe your Wisdom does easily judge,
that it is much more proper to exchange your
Countenance already dedicated to God from
the Resemblance of his Aspect, whom from
your Heart you abhor, and of whose hideous
Face you would shun the Sight; and, on the
other hand, that it becomes you to imitate
the outward Resemblance of him, whom you
seek to have your Advocate with God, as you
desire to follow his Actions, or Instructions.
This I then said to Adamamus, who indeed
show'd how much he had improv'd upon see-
ing the Statutes of our Churches, when re-
turning into Scotland, he afterwards by his
preaching brought great Numbers of that
Nation over to the Catholick Observance of
the Paschal Time; tho' he was not yet able
to reduce to a better Way the Monks that
liv'd in the Island of Hii, over whom he pre-
sided as their Ruler. He would also have
been mindful to amend the Tonsure, if his
Authority had extended so far. I also admo-
nish your Wisdom, O King, that you endeav-
our
your in all Points, with your Nation, over
which the King of Kings, and Lord of Lords
has plac'd you to observe those Things which
appertain to the Unity of the Catholick and
Apostolick Church; for by that means it will
come to pass, that after the Power of your
Temporal Kingdom, the most Blessed Prince
of the Apostles will readily lay open to you
and yours the Entrance into the Heavenly
Kingdom, with the rest of the Elect. The
Grace of the eternal King preserve thee in
Safety, long reigning, for the Peace of us
all, my most beloved Son in Christ.

This Letter having been read in the Presence
of King Nation, and many more of the best
learned, and carefully interpreted into his own
Language by those who could understand it,
he is said to have much rejoic'd at the Exhori-
tation; insomuch, that riling from among his
great Men that sat about him, he knelt on
the Ground, giving Thanks to God, for that
he had been found worthy to receive such a
Present from the Land of the English, and, said
he, I knew indeed before, that this was the true
Celebration of Easter, but now, I so fully know
the Reason for observing of this Time, that I seem
convinced that I knew little of it before. Therefore
I publickly declare, and do protest to you, that
are here present, that I will for ever continually
observe this Time of Easter, with all my Nation;
and I do decree, that this Tansfore, which we
have heard is most reasonable, shall be receiv'd by
all the Clergy in my Kingdom. Accordingly he
immediately perform'd by his Regal Authority,
what he had said. For the nineteen Years
Circles
Circles or Revolutions were presently, by publick Command, sent throughout all the Provinces of the Pits to be transcrib'd, learnt and observ'd, the erroneous Revolutions of eighty four Years being every where suppress'd. All the Ministers of the Altar and Monks had the Crown shorn, and the corrected Nation rejoic'd, as being newly put under the Direction of Peter the most blessed Prince of the Apostles, and to be secur'd under his Protection.

CHAP. XXIII.

How the Monks of Hi, and the Monasteries that were subject to them, began to celebrate the Canonical Easter, at the Preaching of Ecgbercht.

NOT long after those Monks also of the Scotch Nation, who liv'd in the Isle of Hi, with the other Monasteries that were subject to them, were by the Assistance of our Lord reduc'd to the Canonical Observati on of Easter, and Tonsure. For in the Year after the Incarnation of our Lord 716, when Osred being slain, Ceunred took upon him the Government of the Kingdom of the Northumbrians, the Beloved of God, and worthy to be nam'd with all Honour, the Father and Priest Ecgberht, whom we have often mention'd before, coming to them, he was honourably receiv'd, and with much Joy. Who being a mott
most agreeable Teacher, and a most devout Practitioner of those Things which he taught, ought to be perform'd, and being most willingly heard by all, by his pious and frequent Exhortations, chang'd that inveterate Tradition of their Ancestors, of whom may be said those Words of the Apostle, That they had the Zeal of God, but not according to Knowledge. He taught them to perform the principal Solemnity after the Catholic and Apostolical Manner, as has been said, under the Figure of a perpetual Circle; the which appears to have been done through a wonderful Dispensation of the Divine Goodness; to the end, that by reason the same Nation had taken care willingly and without Envy, to communicate to the English People the Knowledge they have of the true Deity, it should afterwards by means of the English Nation be reduce'd where it was defective to the perfect Rule of Life. Even as, on the contrary, the Britons, who would not acquaint the English with the Knowledge they had of the Christian Faith, now the English People do believe, and are thoroughly instructed in the Rule of the Catholic Faith, do still continue inveterate and halting in their Ways, expose their Heads without a Crown, and keep the Solemnity of Christ without the Society of the Church. The Monks of Hii, by the Instruction of Egbert, receiv'd the Catholic Rites of Life, under the Abbat Dunachad, about eighty Years after they had sent Aidan to preach to the English Nation. The Man of God Egbertch remain'd thirteen Years in the aforesaid Island, which he had consecrated to Christ, as it were with a new
new shining Light of Ecclesiastical Society and Peace. In the Year of our Lord’s Incarnation, 729. in which the Easter of our Lord was celebrated on the eighth Day of the Kalends of May, he having perform’d the Solemnity of the Mass, in Memory of the same Resurrection of our Lord, departed that same Day to our Lord, and perfected the Joy of the greatest Festival, which he had begun with the Brethren, whom he had converted to the Unity of Grace, with our Lord, the Apostles and the other Citizens of Heaven; or rather never ceas’d to celebrate the same. But it was a wonderful Dispensation of the Divine Providence, that the venerable Man did not only pass out of this World to the Father, in Easter, but also when Easter was celebrated on that Day, on which it had never been wont to be kept in those Parts. The Brethren rejoic’d in the certain and Catholick Knowledge of the Time of Easter, they rejoic’d in the Protection of their Father, departing to our Lord, by whom they had been corrected. He congratulated his being so long continu’d in the Flesh, till he saw his Followers admit of, and celebrate that as Easter Day, with him, which they had ever before avoided. Thus the most Reverend Father being allur’d of their flarding corrected, rejoic’d that he might see the Day of our Lord, saw it and was glad.
C H A P. XXIV.

Of the present State of the English Nation, or of all Britain, with an Historical Recapitulation of the whole Work, and something concerning the Person of the Author.

Ann. 725. In the Year of our Lord's Incarnation, 725, being the seventh Year of Osric, King of the Northumbrians, who succeeded Coenred, Wicfred, the Son of Ecgeberht, King of Kent, dy'd, on the ninth of the Kalends of May, and left his three Sons, Ethilberht, Eadberht and Aeric, Heirs of that Kingdom, which he had govern'd 34 Years and an half. The next Year after, whom, dy'd Tobias, Bishop of the Church of Rochester, a Most learned Man, as has been said before; for he was Disciple to the Masters of Blessed Memory, Theodore, the Archbishop, and Abbat Adrian, by which means, as we have before observ'd, besides his Erudition in Ecclesiastical and general Literature, he learn'd both the Greek and Latin Tongues to such Perfection, that they were as well known and familiar to him as his Native Language. He was bury'd in the Portico of St. Paul the Apostle, which he had built within the Church of St. Andrew for his own Place of Burial. After him Aldwulf took upon him the Office of Bishop, being consecrated by Archbishop
Berchtwald. In the Year of our Lord's Incarnation 728, two Comets appear'd about the Sun, to the great Terror of the Beholders. One of them went before the Rising Sun in the Morning, the other follow'd him sitting at Night, as it were prefaging much Destruction to the East and West; or one was the Fore-runner of the Day, and the other of the Night, to signify that Mortals were threatned with Calamities at both Times. They carry'd their flaming Bush towards the North, as it were ready to set Fire. They appear'd in January, and continu'd for near two Weeks. At which Time a dreadful Plague of Saracens ravag'd France with miserable Slaughter; and they not long after in that Country receiv'd the Punishment due to their Wickedness. In which Year the Holy Man of our Lord, Eggerbi, depart'd to our Lord, as has been said above, on Easter Day; and then after Easter, that is, on the seventh Day of the Ides of May, Osric, King of the Northumbrians departed this Life, after he had reign'd eleven Years, and appoint'd Ceolwulf, Brother to Coenred, who had reign'd before him, his Successor. The Beginning and Progress of whose Reign were so full'd with adverse Disturbances, that it cannot yet be known what is to be writ concerning them, or what End they will have. In the Year of our Lord's Incarnation 731, Archbishop Berchtwald worn A n. 731, out with Age dy'd, on the fifth Day of the Ides of January, having held his See thirty seven Years, six Months and fourteen Days. In his stead the same Year, Tatwine, of the Province of the Mercians, was made Archbishop, having been a Priest in the Monastery, call'd Bri-
Briudun. He was consecrated in the City of Canterbury by the venerable Men, Daniel, Bishop of Winchester, Ingwold of London, Alduin of Litchfield, and Aldulf of Rochester, on Sunday the tenth of June, being a Man renowned for Religion and Wisdom, and notably learned in sacred Writ. Thus at present, the Bishops Tarwine and Aldulf preside in the Churches of Kent; Ingwold in the Province of the East-Saxons. In the Province of the East-Angles, Ealdberht and Hadulac are Bishops. In the Province of the West-Saxons, Daniel and Forthere are Bishops, in the Province of the Mercians, Aldwine. Among those People who live beyond the River Severn to the Westward, Walsod is Bishop; in the Province of the Huiccians, Wilfrid; in the Province of the Lindisfarne, Cyneberht presides; the Bishoprick of the Isle of Wight belongs to Daniel, Bishop of Winchester. The Province of the South-Saxons, having now continual some Years without a Bishop, receives the Episcopal Ministry from the Prelate of the West-Saxons. All these Provinces, and the others Southward to the Bank of the River Humber, with their Kings, are subject to King Erthilwald. But in the Province of the Northumbrians, where King Cœowulf reigns, four Bishops now preside; Wilfrid in the Church of York, Erthilwald in that of Lindisfarne, Acca in that of Hægulsfæd, Peæhelm in that which is called Candida Casa, or the White House, the which, the number of the Faithful being increased, has been lately added to the Number of Episcopal Sees, and has him for its first Prelate. The Nation of the Picts also at this Time is at Peace with the English Nation, and rejoices
in being Partaker of the Catholick Peace and Verity with the universal Church. The Scots that inhabit Britain being satisfy'd with their own Territories, contrive no Mischief against the Nation of the English. The Britons, tho' they for the most part, through an innate Ha-
tred, are averse to the English Nation, and wrongfully, and out of wicked Custom, oppose the appointed Easter of the whole Catholick Church; yet both the divine and human Power withstanding them, they can in neither part prevail as they desire; for tho' in part they are their own Masters, yet in some part they are also brought under Subjection to the English. This peaceable and calm disposition of Times prevailing, many of the Northumbrians, as well of the Nobility as private Persons, laying aside their Weapons, rather incline to addict themselves and their Children to Monastic Vows, receiving the Tonsure, than to study Martial Discipline. What will be the End hereof, the next Age will shew. This is for the present the State of all Britain; in the Year since the coming of the English into Britain about 287, but of our Lord's Incarnation 731; in whole Reign may the Earth ever rejoice, and Britain congratulating in its Faith, may Ps. 57. 4. many Islands rejoice, and may they confess to the Memory of his Holiness.
A Summary of all the foregoing History of the English, by the same venerable English Saxon Bede, with a short Continuation by another Hand, as there noted; and then Bede's Account of himself.

I have thought fit briefly to sum up those things which have been digested more at large, according to the Distinction of Times, for the better preserving them in Memory.

In the 60th Year before the Incarnation of our Lord, Caius Julius Caesar, the first of the Romans, invaded Britain, and was victorious, yet could not gain the Kingdom.

In the Year from the Incarnation of our Lord, 46, Claudius, the second of the Romans, entering Britain, had a great Part of the Island surrenders'd to him, and added the Islands Orcades to the Roman Empire.

In the Year from the Incarnation of our Lord 167, Eleutherius being made Bishop at Rome, govern'd the Church most gloriously fifteen Years. Lucius, King of Britain writing to him, requested to be made a Christian, and obtain'd it.
In the Year from the Incarnation of our Lord 189, Severus being made Emperor, reign'd seventeen Years; who enclos'd Britain with a Trench from Sea to Sea.

In the Year 381, Maximus being made Emperor in Britain, sail'd over into Gaul, and flew Gratian.

Anno 409, Rome was crush'd by the Goths, from which Time the Romans began to reign in Britain.

Anno 432, Palladius was sent the first Bishop to the Scots that believ'd in Christ, by Pope Celestin.

Anno 449, Martian being made Emperor with Valentinian, held it seven Years. In whose Time the English, being call'd by the Britons, came into Britain.

Anno 528, There hapned an Eclipse of the Sun, on the 14th of the Kalends of March, from the first to the third Hour.

Anno 540, An Eclipse of the Sun hapned on the 12th of the Kalends of July, and the Stars appear'd during almost half an Hour after the third Hour of the Day.

Anno 547, Ida began his Reign, from whom the Royal Family of the Northumbrians derives its Original; and he reign'd twelve Years.

Anno 565, The Priest Columb came out of Scotland into Britain to instruct the Piets, and built a Monastery in the Isle of Hii.

Anno 596, Pope Gregory sent Augustin with Monks into Britain, to preach the Word of God to the English Nation.

Anno 597, The aforesaid Teachers arriv'd in Britain; that being about the 150th Year from the coming of the English into Britain.
The Ecclesiastical History

Anno 601, Pope Gregory sent the Pall into Britain to Augustin, who was already made Bishop, as also several Ministers of the Word, among whom was Paulinus.

Anno 603, A Battle was fought at Degsastane.

Anno 604, The East-Saxons receiv'd the Faith of Christ under King Saechbert, and the Bishop Mellitus.

Anno 605, Gregory dy'd.

Anno 616, Edilbert King of Kent, deceas'd.

Anno 620, The venerable Paulinus was by Archbishop Juflutus ordain'd Bishop of the Nation of the Northumbrians.

Anno 626, Eanflæd Daughter to King Edwin was baptiz'd, with twelve others, on Whitsun-Saturday.

Anno 627, King Edwin was baptiz'd with his Nation at Easter.

Anno 633, King Edwin being kill'd, Paulinus return'd to Kent.

Anno 640, Eadbald, King of Kent, dy'd.

Anno 642, King Oswald was slain.

Anno 644, Paulinus first Bishop of York, but now of the City of Rochester, departed to our Lord.

Anno 651, King Oswine was kill'd, and Bishop Aidan dy'd.

Anno 653, The Midland Angles under their Prince Penda receiv'd the Mysteries of the Faith.

Anno 657, Penda, King of the Mercians was slain, and the Mercians became Christians.

Anno 664, There hapned an Eclipse of the Sun; Eanchoberht, King of Kent, dy'd; and Columba return'd to the Scots, and a Pestilence came;
came; and Ceadda and Wilfrid were ordain'd Bishops of the Northumbrians.

Anno 668, Theodore was ordain'd Bishop.

Anno 670, Osric, King of the Northumbrians, dy'd.

Anno 673, Egberht, King of Kent, dy'd, and a Synod was held at Hereford, in the Presence of King Egfrid, Archbishop Theodore presiding, which was very beneficial, and consisted of ten Chapters.

Anno 675, Wulhere King of the Mercians, dy'd, when he had reign'd seventeen Years, left the Crown to his Brother Ethelred.

Anno 676, Ethelred ravag'd Kent.

Anno 678, A Comet appear'd; Bishop Wilfrid was drove from his See by King Egfrid, and Bosia, Eata and Eadbeth were consecrated Bishops in his stead.

Anno 679, Elfwine was kill'd.

Anno 680, A Synod was held in the Field, call'd Hethfeld, concerning the Christian Faith, Archbishop Theodore presiding, where John the Roman Abbat was also present. In which Year also the Abbess Hilda dy'd at Stannesbaldach.

Anno 685, Egfrid, King of the Northumbrians was slain.

The same Year, Lothare, King of Kent, dy'd.

Anno 688, Ceadwal King of the West-Saxons went to Rome from Britain.

Anno 690, Archbishop Theodore dy'd.

Anno 697, Queen Osfrid was murder'd by her own People, that is, the Nobility of the Mercians.

Anno 698, Beorhred the Royal Commander of the Northumbrians, was slain by the Picts.
The Ecclesiastical History

Anno 704, Ethelred becoming a Monk, after he had reign'd thirty Years over the Nation of the Mercians, gave up the Kingdom to Coenred.
Anno 705, Aldfrid King of the Northumbrians dy'd.
Anno 709, Coenred King of the Mercians, having reign'd six Years, went to Rome.
Anno 711, General Behtfrid fought with the Picts.
Anno 716, Osred King of the Northumbrians, was kill'd; and Ceolred King of the Mercians, dy'd; and Egberht, the Man of God reduc'd the Monks of Hii to the Catholick Eafter, and Ecclesiastical Tonsure.
Anno 725, Wichtred King of Kent, dy'd.
Anno 729, Comets appear'd; the Holy Egberht departed; and Osric dy'd.
Anno 731, Archbishop Behtwald dy'd.
The same Year Tatwine was consecrated Archbishop.

In the Year from the Incarnation of our Lord 732, Egberht was made Bishop of York, in the room of Wilfrid; Cymbert Bishop of Lindisfarne dy'd.
Anno 733, There hapned an Eclipse of the Sun, on the 18th Day of the Kalends of September, about the third Hour of the Day; so that almost all the Orb of the Sun seem'd to be cover'd with a very black and horrid Shield.

In the Year from the Incarnation of our Lord 733, Archbishop Tatwine having receiv'd the Pall by Apostolical Authority, ordain'd Alwich and Sigfrid Bishops.
Anno 734, The Moon on the second of the Kalends of February, about the Time of Cocks Crowing,
Crowning, was, for about an whole Hour co-
ver'd with a bloody Red, after which a Black-
ness following, she return'd to her own Light.

In the Year from the Incarnation of our
Lord, 734, Bishop Tatwine dy'd.

What follows appears not to have been the Work
of Venerable Bede; but of another Hand.

In the Year from the Incarnation of our
Lord 735, Nothhelm was ordain'd Archbishop;
and Bishop Egbert having receiv'd the Pall
from the Apostolical See, was the first confirm'd
Archbishop after Paulinus, and ordain'd Fruid-
bert and Fruidwald Bishops; and the Priest
Bede dy'd.

Anno 737, Too much Drought render'd the
Land unfruitful, and Ceolwulf being voluntarily
shorn, left the Kingdom to Eadbert.

Anno 739, Edilhert King of the West-Sax-
ons, dy'd, as did Archbishop Nothhelm.

Anno 740, Cuthbert was consecrated in No-
thelm's stead. Edilwald King of the Mercians,
through impious Fraud wailed Part of the
Northumbrians, their King Eadbert, with his Ar-
my, being employ'd against the Picts. Bishop
Edilwald dy'd also, and Conwulf was consecra-
ted in his stead. Amwin and Eadbert were
slain.

Anno 741, First a great Drought hapned in
the Country. Charles, King of the Franks,
dy'd, and his Sons Caroloman and Pipin reign'd
for him.

Anno 745, Bishop Wilfrid, and Inguwald, Bi-
shop of Londen, departed to our Lord.
The Ecclesiastical History

Anno 747, The Man of God, Herefrid, dy’d.
Anno 750, Cudred King of the West-Saxons, rose up against King Edilwald and Onguise. Thenorus and Earned dy’d. Eadbert added the Plain of Cylc and other Places to his Domions.

Anno 756, In the 5th Year of King Eadbirt, on the Ides of January, there hapned an Eclipse of the Sun. Afterwards, the same Year and Month, on the 9th of the Kalends of February, the Moon suffer’d an Eclipse being most horridly black.

Anno 754, Boniface, call’d also Winfrid, Bishop of the Franks, receiv’d the Crown of Martyrdom with 53 others, and Rediger was consecrated Archbishop in his stead by Pope Stephen.

Anno 757, Edilwald King of the Mercians, was miserably murder’d in the Night by his own Tutors. Beorhred began his Reign. Cynwulf King of the West-Saxons, dy’d. And the same Year Offa having vanquish’d Beorhred, in a bloody manner fough’d to gain the Kingdom of the Mercians.

Anno 758, Eadbirt King of the Northumbrians, receiving St. Peter’s Tonsure for the Love of God, and to gain the Heavenly Country by Violence, left the Kingdom to his Son Osuulf.

Anno 759, Osuulf was wickedly murder’d by his own Servants, and Edilwald being chosen the same Year by his People, enter’d upon the Kingdom; in whose second Year there hapned a great Tribulation of Mortality, and continu’d almost two Years, several grievous Distempers raging; but more especially the Diseafe of the Dysentery.
of the English Nation.

Anno 761, Osca King of the Picts, dy'd, who from the Beginning to the End of his Reign continu'd a bloody Tyrannical Butcher. Of- win was also slain.

Anno 765, King Alchred was advanc'd to the Throne.

Anno 766, Archbishop Egbert of the Royal Race, and endu'd with Divine Knowledge, as also Erithubert, both of them truly faithful Prelates departed to our Lord.

The following is Venerable Bede's Account of himself.

Thus much of the Ecclesiastical History of the Britons, and more especially of the English Nation, as far as I could learn either from the Writings of the Ancients, or the Tradition of our Ancestors, or of my own Knowledge, has, with the Help of God been digested by me, Bede, the Servant of God, and Priest of the Monastery of the Blessed Apostles, Peter and Paul, which is at Wirremuth and Gyrwum; who being born in the Territory of that same Monastery, at seven Years of Age, was given to be educated by the most Reverend Abbat Benedict, and afterwards by Ceol- id, and spending all the remaining Time of my Life in that Monastery, wholly apply'd my self to the Meditation of Scripture, and amidst the
The Ecclesiastical History

The Observance of regular Discipline, and the daily Care of singing in the Church, always took delight in either Learning or Teaching, or Writing. In the nineteenth Year of my Age, I receiv'd the Degree of a Deacon, in the thirtieth that of Priesthood, both of them by the Ministry of the most Reverend Bishop John, and by Order of the Abbat Celfrid. From the which Time of my being made Priest till the fifty ninth Year of my Age, I have made it my Business, for the Use of me and mine, briefly to note down out of the Works of the venerable Fathers, or to add according to their Sense and Interpretation these following Pieces.


Of the Tabernacle and its Vessels, and of the Priestly Vesture, three Books.

On the first Part of Samuel, to the Death of Saul, four Books.

Of the Building of the Temple, two Books.

Of allegorical Exposition. (like the rest.)

Item, On Kings, a Book of thirty Questions.

On Solomon's Proverbs, three Books.

On the Canticles, six Books.

On Isaiah, Daniel, the twelve Prophets, and Part of Jeremy, Distinctions of Chapters, collected out of St. Jerom's Treacile.

On Esdras and Nehemiah, three Books.

On the Song of Abacuc, one Book.
of the English Nation.

On the Book of the blessed Father Tobias, one Book of Allegorical Exposition concerning Christ and the Church.

Item, Chapters of Readings on Moses's Pentateuch, Josue and Judges.

On the Books of Kings and Chronicles.
On the Book of the Blessed Father Job.
On the Parables, Ecclesiastes, and Canticles.

On the Prophet Isaiah.
Also on Esdras and Nehemiah.
On the Gospel of Mark, four Books.
Of Homilies on the Gospel, two Books.
On the Apostle, I have carefully transcrib'd in order, all that I have found in St. Augustin's Works.

On the seven Catholick Epistles, a Book on each.

On the Revelation of St. John, three Books.

Item, Chapters of Readings on all the New Testament, except the Gospel.
On the Book of Epistles to severals.
Of the six Ages of the World, only one.
Of the Mansions of the Children of Israel, one.

On the Words of Isaiah, and they shall be put up in the Prison, and after many Days shall they be visited. Of the Reason of the Biftextil, or Leap Year, and of the Equinox, according to Anatolius, one.

Item, of the Historics of Saints. I translated the Book of the Life and Passion of St. Felix, Confessor, from Paulinus's Work in Metre, into Prose.

The
The Book of the Life and Passion of St. Anastasius, which was ill translated from the Greek, and worse amended by some unskilful Person, I have corrected as to the Sense.

I have written the Life of the Holy Father Cuthbert, who was both Monk and Prelate, first in Heroick Verse, and then in Prose.

The History of the Abbats of this Monastery, in which I rejoice to serve the Divine Goodness, viz. Benedict, Ceolfrid and Huerberht, in two Books.

The Ecclesiastical History of our Island and Nation, in five Books.

The Martyrology of the Birth Days of the Holy Martyrs, in which I have carefully endeavour'd to set down all that I could find, and not only on what Day, but also by what sort of Combat; or under what Prince they overcame the World.

A Book of Hymns in several sorts of Metre; or Rhyme.

A Book of Epigrams in Heroick or Elegiack Verfe.

Of the Nature of Things, and of the Times, one Book of each.

Item, of the Times, one larger Book.

A Book of Orthography digested in Alphabetical Order.

Item, A Book of the Art of Poetry, and to it I have added another.

A little Book of Tropes and Figures; that is, of the Figures and Manners of Speaking, of which the Holy Scripture is compos'd.
Bede's Prayer to Christ:

I beseech thee, good Jesus, that to whom thou hast graciously granted sweetly to partake of the Words of thy Wisdom and Knowledge, thou wilt also vouchsafe that he may some Time come to thee the Fountain of all Wisdom, and always appear before thy Face, who livest and reignest God for ever and ever. Amen.

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