

**BEDE'S  
ECCLESIASTICAL HISTORY  
OF ENGLAND**



**Book Two**

**A REVISED TRANSLATION**

**By**

**A. M. SELLAR**

**1907**

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ECCLESIASTICAL HISTORY  
OF ENGLAND**

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**WITH INTRODUCTION, LIFE,  
AND NOTES BY**

**A. M. SELLAR**

**LATE VICE-PRINCIPAL  
OF  
LADY MARGARET HALL,  
OXFORD**

## BOOK II

### CHAPTER I.

**A**T this time, that is, in the year of our Lord 605, the blessed Pope Gregory, after having most gloriously governed the Roman Apostolic see thirteen years, six months, and ten days, died, and was translated to an eternal abode in the kingdom of Heaven. Of whom, seeing that by his zeal he converted our nation, the English, from the power of Satan to the faith of Christ, it behoves us to discourse more at large in our Ecclesiastical History, for we may rightly, nay, we must, call him our apostle; because, as soon as he began to wield the pontifical power over all the world, and was placed over the Churches long before converted to the true faith, he made our nation, till then enslaved to idols, the Church of Christ, so that concerning him we may use those words of the Apostle; "if he be not an apostle to others, yet doubtless he is to us; for the seal of his apostleship are we in the Lord."

He was by nation a Roman, son of Gordianus, tracing his descent from ancestors that were not only noble, but religious. Moreover Felix, once bishop of the same Apostolic see, a man of great honour in Christ and in the Church, was his forefather, Nor did he show his nobility in religion by less strength of devotion than his parents and kindred. But that nobility of this world which was seen in him, by the help of the Divine Grace, he used only to gain the glory of eternal dignity; for soon quitting his secular habit, he entered a monastery, wherein he began to live with so much grace of perfection that (as he was wont afterwards with tears to testify) his mind was above all transitory things; that he rose superior to all that is subject to change; that he used to think of nothing but what was heavenly; that, whilst detained by the body, he broke through the bonds of the flesh by contemplation; and that he even loved death, which is a penalty to almost all men, as the entrance into life, and the reward of his labours. This he used to say of himself, not to boast of his progress in virtue, but rather to bewail the falling off which he imagined he had sustained through his pastoral charge. Indeed, once in a private conversation with his deacon, Peter, after having enumerated the former virtues of his soul, he added sorrowfully, "But now, on account of the pastoral charge, it is entangled with the affairs of laymen, and, after so fair an appearance of inward peace, is defiled with the dust of earthly action. And having wasted itself on outward things, by turning aside to the affairs of many men, even when it desires the inward things, it returns to them undoubtedly impaired. I therefore consider what I endure, I consider what I have lost, and when I behold what I have thrown away; that which I bear appears the more grievous."

So spake the holy man constrained by his great humility. But it behoves us to believe that he lost nothing of his monastic perfection by reason of his pastoral charge, but rather that he gained greater profit through the labour of converting many, than by the former calm of his private life, and chiefly because, whilst holding the pontifical office, he set about organizing his house like a monastery. And when first drawn from the monastery, ordained to the ministry of the altar, and sent to Constantinople as representative of the Apostolic see, though he now took part in the secular affairs of the palace, yet he did not abandon the fixed course of his heavenly life; for some of the brethren of his monastery, who had followed him to the royal city in their brotherly love, he employed for the better observance of monastic rule, to the end 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 he should be tossed up and down by the ceaseless waves of worldly affairs; and daily in the intercourse of studious reading with them, strengthen his mind shaken with temporal concerns. By their company he was not only guarded against the assaults of the world, but more and more roused to the exercises of a heavenly life.

For they persuaded him to interpret by a mystical exposition the book of the blessed Job, which is involved in great obscurity; nor could he refuse to undertake that work, which brotherly affection imposed on him for the future benefit of many; but in a wonderful manner, in five and

thirty books of exposition, he taught how that same book is to be understood literally; how to be referred to the mysteries of Christ and the Church; and in what sense it is to be adapted to every one of the faithful. This work he began as papal representative in the royal city, but finished it at Rome after being made pope. Whilst he was still in the royal city, by the help of the grace of Catholic truth, he crushed in its first rise a new heresy which sprang up there, concerning the state of our resurrection. For Eutychius, bishop of that city, taught, that our body, in the glory of resurrection, would be impalpable, and more subtle than wind and air. The blessed Gregory hearing this, proved by force of truth, and by the instance of the Resurrection of our Lord, that this doctrine was every way opposed to the orthodox faith. For the Catholic faith holds that our body, raised by the glory of immortality, is indeed rendered subtle by the effect of spiritual power, but is palpable by the reality of nature; according to the example of our Lord's Body, concerning which, when risen from the dead, He Himself says to His disciples, "Handle Me and see, for a spirit hath not flesh and bones, as ye see Me have. In maintaining this faith, the venerable Father Gregory so earnestly strove against the rising heresy, and with the help of the most pious emperor, Tiberius Constantine, so fully suppressed it, that none has been since found to revive it.

He likewise composed another notable book, the "Liber Pastoralis," wherein he clearly showed what sort of persons ought to be preferred to rule the Church; how such rulers ought to live; with how much discrimination they ought to instruct the different classes of their hearers, and how seriously to reflect every day on their own frailty. He also wrote forty homilies on the Gospel, which he divided equally into two volumes; and composed four books of Dialogues, in which, at the request of his deacon, Peter, he recounted the virtues of the more renowned saints of Italy, whom he had either known or heard of, as a pattern of life for posterity; to the end that, as he taught in his books of Expositions what virtues men ought to strive after, so by describing the miracles of saints, he might make known the glory of those' virtues. Further, in twenty-two homilies, he showed how much light is latent in the first and last parts of the prophet Ezekiel, which seemed the most obscure. Besides which, he wrote the "Book of Answers," to the questions of the holy Augustine, the first bishop of the English nation, as we have shown above, inserting the same book entire in this history; and the useful little "Synodical Book," which he composed with the bishops of Italy on necessary matters of the Church; as well as private letters to certain persons. And it is the more wonderful that he could write so many lengthy works, seeing that almost all the time of his youth, to use his own words, he was frequently tormented with internal pain, constantly enfeebled by the weakness of his digestion, and oppressed by a low but persistent fever. But in all these troubles, forasmuch as he carefully reflected that, as the Scripture testifies, "He scourgeth every son whom He receiveth," the more severely he suffered under those present evils, the more he assured himself of his eternal hope.

Thus much may be said of his immortal genius, which could not be crushed by such severe bodily pains. Other popes applied themselves to building churches or adorning them with gold and silver, but Gregory was wholly intent upon gaining souls. Whatsoever money he had, he took care to distribute diligently and give to the poor, that his righteousness, might endure for ever, and his horn be exalted with honour; so that the words of the 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 delivered 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 judgement was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." And a little after: "If I have withheld," says he, "the poor from their desire; or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof: (for from my youth compassion grew up with me, and from my mother's womb it came forth with me.)"

To his works of piety and righteousness this also may be added, that he saved our nation, by the preachers he sent hither, from the teeth of the old enemy, and made it partaker of eternal liberty. Rejoicing in the faith and salvation of our race, and worthily commending it with praise, he says, in his exposition of the blessed Job, "Behold, the tongue of Britain, which only knew how to utter barbarous cries, has long since begun to raise the Hebrew Hallelujah to the praise of God! Behold, the once swelling ocean now serves prostrate at the feet of the saints; and its wild upheavals, which earthly princes could not subdue with the sword, are now, through the fear of God, bound by the lips of priests with words alone; and the heathen that stood not in awe of troops of warriors, now believes and fears the tongues of the humble! For he has received a message from on high and mighty works are revealed; the strength of the knowledge of God is given him, and restrained by the fear of the Lord, he dreads to do evil, and with all his heart desires to attain to everlasting grace." In which words the blessed Gregory shows us this also, that St. Augustine and his companions brought the English to receive the truth, not only by the preaching of words, but also by showing forth heavenly signs.

The blessed Pope Gregory, among other things, caused Masses to be celebrated in the churches of the holy Apostles, Peter and Paul, over their bodies. And in the celebration of Masses, he added three petitions of the utmost perfection: "And dispose our days in thy peace, and bid us to be preserved from eternal damnation, and to be numbered in the flock of thine elect."

He governed the Church in the days of the Emperors Mauritius and Phocas, and passing out of this life in the second year of the same Phocas, departed to the true life which is in Heaven. His body was buried in the church of the blessed Apostle Peter before the sacristy, on the 12th day 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:

Receive, Earth, his body taken from thine own; thou canst restore it, when God calls to life. His spirit rises to the stars; the claims of death shall not avail against him, for death itself is but the way to new life. In this tomb are laid the limbs of a great pontiff, who yet lives for ever in all places in countless deeds of mercy. Hunger and cold he overcame with food and raiment, and shielded souls from the enemy by his holy teaching. And whatsoever he taught in word, that he fulfilled in deed, that he might be a pattern, even as he spake words of mystic meaning. By his guiding love he brought the Angles to Christ, gaining armies for the Faith from a new people. This was thy toil, thy task, thy care, thy aim as shepherd, to offer to thy Lord abundant increase of the flock. So, Consul of God, rejoice in this thy triumph, for now thou hast the reward of thy works for evermore.

Nor must we pass by in silence the story of the blessed Gregory, handed down to us by the tradition of our ancestors, which explains his earnest care for the salvation of our nation. It is said that one day, when some merchants had lately arrived at Rome, many things were exposed for sale in the market place, and much people resorted thither to buy: Gregory himself went with the rest, and saw among other wares some boys put up for sale, of fair complexion, with pleasing countenances, and very beautiful hair. When he beheld them, he asked, it is said, from what region or country they were brought? and was told, from the island of Britain, and that the inhabitants were like that in appearance. He again inquired whether those islanders were Christians, or still involved in the errors of paganism, and was informed that they were pagans. Then fetching a deep sigh from the bottom of his heart, "Alas! what pity," said he, "that the author of darkness should own men of such fair countenances; and that with such grace of outward form, their minds should be void of inward grace. He therefore again asked, what was the name of that nation? and was answered, that they were called Angles. "Right," said he, "for they have an angelic face, and it is meet that such should be co-heirs with the Angels in heaven. What is the name of the province from which they are brought?" It was replied, that the natives of that province were called Deiri. (Note: Southern Northumbria) "Truly are they Deira," said he, "saved from wrath, and called to the mercy of Christ. How is the king of that called?" They

told him his name was Aelli;' and he, playing upon the name, said, "Allelujah, the praise of God the Creator must be sung in those parts."

Then he went to the bishop of the Roman Apostolic see (for he was not himself then made pope), and entreated him to send some ministers of the Word into Britain to the nation of the English, that it might be converted to Christ by them; declaring himself ready to carry out that work with the help of God, if the Apostolic Pope should think fit to have it done. But not being then able to perform this task, because, though the Pope was willing to grant his request, yet the citizens of Rome could not be brought to consent that he should depart so far from the city, as soon as he was himself made Pope, he carried out the long-desired work, sending, indeed, other preachers, but himself by his exhortations and prayers helping the preaching to bear fruit. This account, which we have received from a past generation, we have thought fit to insert in our Ecclesiastical History.

## CHAPTER II.

**I**N the meantime, Augustine, with the help of King Ethelbert, drew together to a conference the bishops and doctors of the nearest province of the Britons, at a place which is to this day called, in the English language, Augustine's Ac, that is, Augustine's Oak, on the borders of the Hwiccas and West Saxons; and began by brotherly admonitions to persuade them to preserve Catholic peace with him, and undertake the common labour of preaching the Gospel to the heathen for the Lord's sake. For they did not keep Easter Sunday at the proper time, but from the fourteenth to the twentieth moon; which computation is contained in a cycle of eighty-four years. Besides, they did many other things which were opposed to the unity of the church. When, after a long disputation, they did not comply With the entreaties, exhortations, or rebukes of Augustine and his companions, but preferred their own traditions before all the Churches which are united in Christ throughout the world, the holy father, Augustine, put an end to this troublesome and tedious contention, saying, "Let us entreat God, who maketh men to be of one mind in His Father's house, to vouchsafe, by signs from Heaven, to declare to us which tradition is to be followed; and by what path we are to strive to enter His kingdom. Let some sick man be brought, and let the faith and practice of him, by whose prayers he shall be healed, be looked upon as hallowed in God's sight and such as should be adopted by all." His adversaries unwillingly consenting, a blind man of the English race was brought, who having been presented to the British bishops, found no benefit or healing from their ministry; at length, Augustine, compelled by strict necessity, bowed his knees to the Father of our Lord Jesus Christ, praying that He would restore his lost sight to the blind man, and by the bodily enlightenment of one kindle the grace of spiritual light in the hearts of many of the faithful. Immediately the blind man received sight, and Augustine was proclaimed by all to be a true herald of the light from Heaven. The Britons then confessed that they perceived that it was the true way of righteousness which Augustine taught; but that they could not depart from their ancient customs without the consent and sanction of their people. They therefore desired that a second time a synod might be appointed, at which more of their number should be present.

This being decreed, there came, it is said, seven bishops of the Britons, and many men of great learning, particularly from their most celebrated monastery, which is called, in the English tongue, Bancornaburg, and over which the Abbot Dinoot is said to have presided at that time. They that were to go to the aforesaid council, be-took themselves first to a certain holy and discreet man, who was wont to lead the life of a hermit among them, to consult with him, whether they ought, at the preaching of Augustine, to forsake their traditions. He answered, "If he is a man of God, follow him."— "How shall we know that?" said they. He replied, "Our Lord saith, Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; if therefore, Augustine is meek and lowly of heart, it is to be believed that he bears the yoke of Christ himself, and offers it to you to bear. But, if he is harsh and proud, it is plain that he is not of God, nor are we to regard his words." They said again, "And how shall we discern even this?"— "Do you contrive," said the anchorite, "that he first arrive with his company at the place where the

synod is to be held; and if at your approach he rises tip to you, hear him submissively, being assured that he is the servant of Christ; but if he despises you, and does not rise up to you, whereas you are more in number, let him also be despised by you."

They did as he directed; and it happened, that as they approached, Augustine was sitting on a chair. When they perceived it, they were angry, and charging him with pride, set themselves to contradict all he said. He said to them, "Many things ye do which are contrary to our custom, or rather the custom of the universal Church, and yet, if you will comply with me in these three matters, to wit, to keep Easter at the due time; to fulfil the ministry of Baptism, by which we are born again to God, according to the custom of the holy Roman Apostolic Church; and to join with us in preaching the Word of God to the English nation, we will gladly suffer all the other things you do, though contrary to our customs." They answered that they would do none of those things, nor receive him as their archbishop; for they said among themselves, "if he would not rise up to us now, how much more will he despise us, as of no account, if we begin to be under his subjection?" Then the man of God, Augustine, is said to have threatened them, that if they would not accept peace with their brethren, they should have war from their enemies; and, if they would not preach the way of life to the English nation, they should suffer at their hands the vengeance of death. All which, through the dispensation of the Divine judgement, fell out exactly as he had predicted.

For afterwards the warlike king of the English, Ethelfrid, of whom we have spoken, having raised a mighty army, made a very great slaughter of that heretical nation, at the city of Legions, (Chester) which by the English is called Legacaestir, but by the Britons more rightly Car-legion. Being about to give battle, he observed their priests, who were come together to offer up their prayers to God for the combatants, standing apart in a place of greater safety; he inquired who they were, and what they came together to do in that place. Most of them were of the monastery of Bangor, in which, it is said, there was so great a number of monks, that the monastery being divided into seven parts, with a superior set over each, none of those parts contained less than three hundred men, who all lived by the labour of their hands. Many of these, having observed a fast of three days, had come together along with others to pray at the aforesaid battle, having one Brocmail for their protector, to defend them, whilst they were intent upon their prayers, against the swords of the barbarians. King Ethelfrid being informed of the occasion of their coming, said; "If then they cry to their God against us, in truth, though they do not bear arms, yet they fight against us, because they assail us with their curses." He, therefore, commanded them to be attacked first, and then destroyed the rest of the impious army, not without great loss of his own forces. About twelve hundred of those that came to pray are said to have been killed, and only fifty to have escaped by flight. Brocmail, turning his back with his men, at the first approach of the enemy, left those whom he ought to have defended unarmed and exposed to the swords of the assailants. Thus was fulfilled the prophecy of the holy Bishop Augustine, though he himself had been long before taken up into the heavenly kingdom, that the heretics should feel the vengeance of temporal death also, because they had despised the offer of eternal salvation.

### CHAPTER III.

**I**N the year of our Lord 604, Augustine, Archbishop of Britain, ordained two bishops, to wit, Mellitus and Justus; Mellitus to preach to the province of the East Saxons, who are divided from Kent by the river Thames, and border on the Eastern sea. Their metropolis is the city of London, which is situated on the bank of the aforesaid river, and is the mart of many nations resorting to it by sea and land. At that time, Sabert, nephew to Ethelbert through his sister Ricula, reigned over the nation, though he was 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 received the word of truth, by the preaching of Mellitus, King Ethelbert built the church of St. Paul the Apostle, in the city of London, where he and his successors should have their episcopal see. As for Justus, Augustine ordained him bishop in Kent, at the city of Dorubrevis, which the English call Hrofaescaestrae, from one that was formerly the chief

man of it, called Hrof. It is about twenty-four miles distant from the city of Canterbury to the westward, and in it King Ethelbert dedicated a church to the blessed Apostle Andrew, and bestowed many gifts on the bishops of both those churches, as well as on the Bishop of Canterbury, adding lands and possessions for the use of those who were associated with the bishops.

After this, the beloved of God, our father Augustine, died, and his body was laid outside, close by the church of the blessed Apostles, Peter and Paul, above spoken of, because it was not yet finished, nor consecrated, but as soon as it was consecrated, the body was brought in, and fittingly buried in the north chapel thereof; wherein also were interred the bodies of all the succeeding archbishops, except two only, Theodore and Bertwald, whose bodies are in the church itself, because the aforesaid chapel could contain no more.' Almost in the midst of this chapel is an altar dedicated in honour of the blessed Pope Gregory, at which every Saturday memorial Masses are celebrated for the archbishops by a priest of that place. On the tomb of Augustine is inscribed this epitaph:

"Here rests the Lord Augustine, first Archbishop of Canterbury, who, being of old sent hither by the blessed Gregory, Bishop of the city of Rome, and supported by God in the working of miracles, led 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, died the 26th day of May, in the reign of the same king"

## CHAPTER IV.

**L**AURENTIUS succeeded Augustine in the bishopric, having been ordained thereto by the latter, in his lifetime, lest, upon his death, the Church, as yet in so unsettled a state, might begin to falter, if it should be destitute of a pastor, though but for one hour. Wherein he also followed the example of the first pastor of the Church, that is, of the most blessed Peter, chief of the Apostles, who, having founded the Church of Christ at Rome, is said to have consecrated Clement to help him in preaching the Gospel, and at the same time to be his successor. Laurentius, being advanced to the rank of archbishop, laboured indefatigably, both by frequent words of holy exhortation and constant example of good works to strengthen the foundations of the Church, which had been so nobly laid, and to carry it on to the fitting height of perfection. In short, he not only took charge of the new Church formed among the English, but endeavoured also to bestow his pastoral care upon the tribes of the ancient inhabitants of Britain, as also of the Scots, who inhabit the island of Ireland, which is next to Britain. For when he understood that the life and profession of the Scots in their aforesaid country, as well as of the Britons in Britain, was not truly in accordance with the practice of the Church in many matters, especially that they did not celebrate the festival of Easter at the due time, but thought that the day of the Resurrection of our Lord ought, as has been said above, to be observed between the 14th and 20th of the moon; he wrote, jointly with his fellow bishops, a hortatory epistle, entreating and conjuring them to keep the unity of peace and Catholic observance with the Church of Christ spread throughout the world. The beginning of which epistle is as follows:

"To our most dear brethren, the Lords Bishops and Abbots throughout all the country of the Scots,' Laurentius, Mellitus, and Justus, Bishops, servants of the servants of God. When the Apostolic see, according to the universal custom which it has followed elsewhere, sent us to these western parts to preach to pagan nations, and it was our lot to come into this island, which is called Britain, before we knew them, we held both the Britons and Scots in great esteem for sanctity, believing that they walked according to the custom of the universal Church; but becoming acquainted with the Britons, we thought that the Scots had been better. Now we have learnt from Bishop Dagan, who came into this aforesaid island, and the Abbot Columban, (Note: The most famous of the great Irish missionaries who laboured on the Continent. He was born in Leinster about 540, went to Gaul about 574, founded three monasteries (Annegray, Luxeuil, and Fontaines), worked for twenty years among the Franks and Burgundians, afterwards among the



Suevi and Alemanni, and finally in Italy, where he founded a monastery at Bobbio and died there in 615. He was a vigorous supporter of the Celtic usages and an active opponent of Arianism. He instituted a monastic rule of great severity.) in Gaul, that the Scots in no way differ from the Britons in their walk; for when Bishop Dagan came to us, not only did he refuse to eat at the same table, but even to eat in the same house where we were entertained."

Also Laurentius with his fellow bishops wrote a letter to the bishops of the Britons, suitable to his degree, by which he endeavoured to confirm them in Catholic unity; but what he gained by so doing the present times still show.

About this time, Mellitus, bishop of London, went to Rome, to confer with the Apostolic 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 rules for the life and peace of the monks, Mellitus also sat among them, in the eighth year of the reign of the Emperor Phocas, the thirteenth inciction, on the 27th of February, to the end that he also might sign and confirm by his authority whatsoever should be regularly decreed, and on his return into Britain might carry the decrees to the Churches of the English, to be committed to them and observed; together with letters which the same pope sent to the beloved of God, Archbishop Laurentius, and to all the clergy; as likewise to King Ethelbert and the English nation. This pope was Boniface, the fourth after the blessed Gregory, bishop of the city of Rome. He obtained for the Church of Christ from the Emperor Phocas the gift of the temple at Rome called by the ancients Pantheon, as representing all the gods; wherein he, having purified, it from all defilement, dedicated a church to the holy Mother of God, and to all Christ's martyrs, to the end that, the company of devils being expelled, the blessed company of the saints might have therein a perpetual memorial.

## CHAPTER V.

**I**N the year of our Lord 616, which is the twenty-first year after Augustine and his company were sent to preach to the English nation, Ethelbert, king of Kent, having most gloriously governed his temporal kingdom fifty-six years, entered into the eternal joys of the kingdom of Heaven. He was the third of the English kings who ruled over all the southern provinces that are divided from the northern by the river Humber and the borders contiguous to it; but the first of all that ascended to the heavenly kingdom. The first who had the like sovereignty was Aelli, king of the South-Saxons; the second, Caelin, king of the West-Saxons, who, in their own language, is called Ceaulin; the third, as has been said, was Ethelbert, king of Kent; the fourth was Redwald, king of the East-Angles, who, even in the life-time of Ethelbert, had been acquiring the leadership for his own race. The fifth was Edwin, king of the Northumbrian nation, that is, of those who live in the district to the north of the river Humber; his power was greater; he had the overlordship over all the nations who inhabit Britain, both English and British, except only the people of Kent; and he reduced also under the dominion of the English, the Mevanian Islands of the Britons, lying between Ireland and Britain; the sixth was Oswald, the most Christian king of the Northumbrians, whose kingdom was within the same bounds; the seventh, his brother Oswy, ruled over a kingdom of like extent for a time, and for the most part subdued and made tributary the nations of the Picts and Scots, who occupy the northern parts of Britain: but of that hereafter.

King Ethelbert died on the 24th day of the month of February, twenty-one years after he had received the faith, and was buried in St. Martin's chapel within the church of the blessed Apostles Peter and Paul, where also lies his queen, Bertha. Among other benefits which he conferred upon his nation in his care for them, he established, with the help of his council of wise men, judicial decisions, after the Roman model; which are written in the language of the English, and are still kept and observed by them. Among which, he set down first what satisfaction should be given by any one who should steal anything belonging to the Church, the

bishop, or the other clergy, for he was resolved to give protection to those whom he had received along with their doctrine.

This Ethelbert was the son of Irminric, whose father was Octa, whose father was Oeric, surnamed Oisc, from whom the kings of Kent are wont to be called Oiscings. His father was Hengist, who, being invited by Vortigern, first came into Britain, with his son Oisc, as has been said above.

But after the death of Ethelbert, the accession of his son Eadbald proved very harmful to the still tender growth of the new Church; for he not only refused to accept the faith of Christ, but was also defiled with such fornication, as the Apostle testifies, as is not so much as named among the Gentiles, that one should have his father's wife. By both which crimes he gave occasion to those to return to their former uncleanness, who, under his father, had, either for favour or fear of the king, submitted to the laws of the faith and of a pure life. Nor did the unbelieving king escape without the scourge of Divine severity in chastisement and correction; for he was troubled with frequent fits of madness, and possessed by an unclean spirit. The storm of this disturbance was increased by the death of Sabert, king of the East Saxons, who departing to the heavenly kingdom, left three sons, still pagans, to inherit his temporal crown. They immediately began openly to give themselves up to idolatry, which, during their father's lifetime, they had seemed somewhat to abandon, and they granted free licence to their subjects to serve idols. And when they saw the bishop, whilst celebrating Mass in the church, give the Eucharist to the people, filled, as they were, with folly and ignorance, they said to him, as is commonly reported, "Why do you not give us also that white bread, which you used to give to our father Saba (for so they were wont to call him), and which you still continue to give to the people in the church?" To whom he answered, "If you will be washed in that font of salvation, in which your father was washed, you may also partake of the holy Bread of which he partook; but if you despise the laver of life, you can in no wise receive the Bread of life." They replied, "We will not enter into that font, because we know that we do not stand in need of it, and yet we will be refreshed by that bread." And being often earnestly admonished by him, that this could by no means be done, nor would any one be admitted to partake of the sacred Oblation without the holy cleansing, at last, they said, filled with rage, "If you will not comply with us in so small a matter as that which we require, you shall not stay in our province." And they drove him out and bade him and his company depart from their kingdom. Being driven thence, he came into Kent, to take counsel with his fellow bishops, Laurentius and Justus, and learn what was to be done in that case; and with one consent they determined that it was better for them all to return to their own country, where they might serve God in freedom of mind, than to continue to no purpose among barbarians, who had revolted from the faith. Mellitus and Justus accordingly went away first, and withdrew into the parts of Gaul, intending there to await the event. But the kings, who had driven from them the herald of the truth, did not continue long unpunished in their worship of devils. For marching out to battle against the nation of the Gewissi, they were all slain with their army. Nevertheless, the people having been once turned to wickedness, though the authors of it were destroyed, would not be corrected, nor return to the unity of faith and charity which is in Christ.

## CHAPTER VI.

**L**AURENTIUS, being about to follow Mellitus and Justus, and to quit Britain, ordered his bed to be laid that night in the church of the blessed Apostles, Peter and Paul, which has been often mentioned before; wherein having laid himself to rest, after he had with tears poured forth many prayers to God for the state of the Church, he fell asleep; in the dead of night, the blessed chief of the Apostles appeared to him, and scourging him grievously a long time, asked of him with apostolic severity, why he was forsaking the flock which he had committed to him? or to what shepherd he was leaving, by his flight, Christ's sheep that were in the midst of wolves? "Hast thou," he said, "forgotten my example, who, for the sake of those little ones, whom Christ commended to me in token of His affection, underwent at the hands of

infidels and enemies of Christ, bonds, stripes, imprisonment, afflictions, and lastly, death itself, even the death of the cross, that I might at last be crowned with Him?" Laurentius, the servant of Christ, roused by the scourging of the blessed Peter and his words of exhortation, went to the king as soon as morning broke, and laying aside his garment, showed the scars of the stripes which he had received. The king, astonished, asked who had presumed to inflict such stripes on so great a man. And when he heard that for the sake of his salvation the bishop had suffered these cruel blows at the hands of the Apostle of Christ, he was greatly afraid; and abjuring the worship of idols, and renouncing his unlawful marriage, he received the faith of Christ, and being baptized, promoted and supported the interests of the Church to the utmost of his power.

He also sent over into Gaul, and recalled Mellitus and Justus, and bade them return to govern their churches in freedom. They came back one year after their departure, and Justus returned to the city of Rochester, where he had before presided; but the people of London would not receive Bishop Mellitus, choosing rather to be under their idolatrous high priests; for King Eadbald had not so much authority in the kingdom as his father, and was not 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 the Lord, sought to obey the commandments of God. Lastly, he built the church of the holy Mother of God, in the monastery of the most blessed chief of the Apostles, which was afterwards consecrated by Archbishop Mellitus.

## CHAPTER VII.

**I**N this king's reign, the blessed Archbishop Laurentius was taken up to the heavenly kingdom: he was buried in the church and monastery of the holy Apostle Peter, close by his predecessor Augustine, on the 2nd day of the month of February. Mellitus, who was bishop of London, succeeded to the see of Canterbury, being the third archbishop from Augustine; Justus, who was still living, governed the church of Rochester. These ruled the Church of the English with much care and industry, and received letters of exhortation from Boniface, bishop of the Roman Apostolic see, who presided over the Church after Deusdedit, in the year of our Lord 619. Mellitus laboured under the bodily infirmity of gout, but his mind was sound and active, cheerfully passing over all earthly things, and always aspiring to love, seek, and attain to those which are celestial. He was noble by birth, but still nobler by the elevation of his mind.

In short, that I may give one instance of his power, from which the rest may be inferred, it happened once that the city of Canterbury, being set on fire through carelessness, was in danger of being consumed by the spreading conflagration; water was thrown on the fire in vain; a considerable part of the city was already destroyed, and the fierce flames were advancing towards the bishop's abode, when he, trusting in God, where human help failed, ordered himself to be carried towards the raging masses of fire which were spreading on every side. The church of the four crowned Martyrs was in the place where the fire raged most fiercely. The bishop, being carried thither by his servants, weak as he was, set about averting by prayer the danger which the strong hands of active men had not been able to overcome with all their exertions. Immediately the wind, which blowing from the south had spread the conflagration throughout the city, veered to the north, and thus prevented the destruction of those places that had been exposed to its full violence, then it ceased entirely and there was a calm, while the flames likewise sank and were extinguished. And because the man of God burned with the fire of divine love, and was wont to drive away the storms of the powers of the air, by his frequent prayers and at his bidding, from doing harm to himself, or his people, it was meet that he should be allowed to prevail over the winds and flames of this world, and to obtain that they should not injure him or his.

This archbishop also, having ruled the church five years, departed to heaven in the reign of King Eadbald, and was buried with his fathers in the monastery and church, which we have so often mentioned, of the most blessed chief of the Apostles, in the year of our Lord 624, on the 24th day of April.

## CHAPTER VIII.[624 A.D.]

**J**USTUS, bishop of the church of Rochester, immediately succeeded Mellitus in the archbishopric. He consecrated Romanus bishop of that see in his own stead, having obtained authority to ordain bishops from Pope Boniface, whom we mentioned above as successor to Deusdedit: of which licence this is the form:

"Boniface, to his most beloved brother Justus. We have learnt not only from the contents of your letter addressed to us, but from the fulfilment granted to your work, how faithfully and vigilantly you have laboured, my brother, 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'; which promise His mercy has particularly manifested in this ministry imposed upon you, opening the hearts of the nations to receive the wondrous mystery of your preaching. For He has blessed with a rich reward your Eminence's acceptable course, by the support of His loving kindness; granting a plentiful increase to your labours in the faithful management of the talents committed to you, and bestowing it on that which you might confirm to many generations. This is conferred on you by that recompense whereby, constantly persevering in the ministry imposed upon you, you have awaited with praiseworthy patience the redemption of that nation, and that they might profit by your merits, salvation has been bestowed on them. For our Lord Himself says, 'He that endureth to the end shall be saved.'" You are, therefore, saved by the hope of patience, and the virtue of endurance, to the end that the hearts of unbelievers, being cleansed from their natural disease of superstition, might obtain the mercy of their Saviour: for having received letters from our son Adulwald, we perceive with how much knowledge of the Sacred Word you, my brother, have brought his mind to the belief in true conversion and the certainty of the faith. Therefore, firmly confiding in the long-suffering of the Divine clemency, we believe that, through the ministry of your preaching, there will ensue most full salvation not only of the nations subject to him, but also of their neighbours; to the end, that as it is written, the recompense of a perfect work may be conferred on you by the Lord, the Rewarder of all the just; and that the universal confession of all nations, having received the mystery of the Christian faith, may declare, that in truth 'Their sound is gone out into all the earth, and their words unto the end of the world.'

"We have also, my brother, moved by the warmth of our goodwill, sent you by the bearer of these presents, the pall, giving you authority to use it only in the celebration of the Sacred Mysteries; granting to you likewise to ordain bishops when there shall be occasion, through the Lord's mercy; that so the Gospel of Christ, by the preaching of many, may be spread abroad in all the nations that are not yet converted. You must, therefore, endeavour, my brother, to preserve with unblemished sincerity of mind that which you have received through the kindness of the Apostolic see, bearing in mind what it is that is represented by the honourable vestment which you have obtained to be borne on your shoulders. And imploring the Divine mercy, study to show yourself such that you may present before the tribunal of the Supreme Judge that is to come, the rewards of the favour granted to you, not with guiltiness, but with the benefit of souls. "God preserve you in safety, most dear brother!"

## CHAPTER IX.

**A**T this time the nation of the Northumbrians, that is, the English tribe dwelling on the north side of the river Humber, with their king, Edwin, received the Word of faith through the preaching of Paulinus, of whom we have before spoken. This king, as an earnest of his reception of the faith, and his share in the heavenly kingdom, received an increase also of his temporal realm, for he reduced under his dominion all the parts of Britain that were provinces either of the English, or of the Britons, a thing which no English king had ever done before; and he even subjected to the English the Mevanian islands, as has been said above. The more important of these, which is to the southward, is the larger in extent, and more fruitful,

containing nine hundred and sixty families, according to the English computation; the other contains above three hundred.

The occasion of this nation's reception of the faith was the alliance by marriage of their aforesaid king with the kings of Kent, for he had taken to wife Ethelberg, otherwise called Tata, (a term of endearment) daughter to King Ethelbert. When he first sent ambassadors to ask her in marriage of her brother Eadbald, who then reigned in Kent, he received the answer, "That it was not lawful to give a Christian maiden in marriage to a pagan husband, lest the faith and the mysteries of the heavenly King should be profaned by her union 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 promised that he would in no manner act in opposition to the Christian faith, which the maiden professed; but would give leave to her, and all that went with her, men and women, bishops and clergy, to follow their faith and worship after the custom of the Christians. Nor did he refuse to accept that religion himself, if, being examined by wise men, it should be found more holy and more worthy of God.

So the maiden was promised, and sent to Edwin, and in accordance with the agreement, Paulinus, a man beloved of God, was ordained bishop, to go with her, and by daily exhortations, and celebrating the heavenly Mysteries, to confirm her, and her company, lest they should be corrupted by intercourse with the pagans. Paulinus was ordained bishop by the Archbishop Justus, on the 21st day of July, in the year of our Lord 625, and so came to King Edwin with the aforesaid maiden as an attendant on their union in the flesh. But his mind was wholly bent upon calling the nation to which he was sent to the knowledge of truth; according to the words of the Apostle, "To espouse her to the one true Husband, that he might present her as a chaste virgin to Christ." Being come into that province, he laboured much, not only to retain those that went with him, by the help of God, that they should not abandon the faith, but, if haply he might, to convert some of the pagans to the grace of the faith by his preaching. But, as the Apostle says, though he laboured long in the Word, "The god of this world blinded the minds of them that believed not, lest the light of the glorious Gospel of Christ should shine unto them."

The next year there came into the province one called Eumer, sent by the king of the West-Saxons, whose name was Cuichelm, to lie in wait for King Edwin, in hopes at once to deprive him of his kingdom and his life. He had a two-edged dagger, dipped in poison, to the end that, if the wound inflicted by the weapon did not avail to kill the king, it might be aided by the deadly venom. He came to the king on the first day of the Easter festival, at the river Derwent, where there was then a royal township, and being admitted as if to deliver a message from his master, whilst unfolding in cunning words his pretended embassy, he startled up on a sudden, and unsheathing the dagger under his garment, assaulted the king. When Lilla, the king's most devoted servant, saw this, having no buckler at hand to protect the king from death, he at once interposed his own body to receive the blow; but the enemy struck home with such force, that he wounded the king through the body of the slaughtered thegn. Being then attacked on all sides with swords, in the confusion he also slew impiously with his dagger another of the thegns, whose name was Forthhere.

On that same holy Easter night, the queen had brought forth to the king a daughter, called Eanfled. The king, in the presence of Bishop Paulinus, gave thanks to his gods for the birth of his daughter; and the bishop, on his part, began to give thanks to Christ, and to tell the king, that by his prayers to Him he had obtained that the queen should bring forth the child in safety, and without grievous pain. The king, delighted with his words, promised, that if God would grant him life and victory over the king by whom the murderer who had wounded him had been sent, he would renounce his idols, and serve Christ; and as a pledge that he would perform his promise, he delivered up that same daughter to Bishop Paulinus, to be consecrated to Christ. She was the first to be baptized of the nation of the Northumbrians, and she received Baptism on the holy day of Pentecost, along with eleven others of her house. At that time, the king, being recovered of the wound which he had received, raised an army and marched against the nation

of the West-Saxons; and engaging in war, either slew or received in surrender all those of whom he learned that they had conspired to murder him. So he returned victorious into his own country, but he would not immediately and unadvisedly embrace the mysteries of the Christian faith, though he no longer worshipped idols, ever since he made the promise that he would serve Christ; but first took heed earnestly to be instructed at leisure by the venerable Paulinus, in the knowledge of faith, and to confer with such as he knew to be the wisest of his chief men, inquiring what they thought was fittest to be done in that case. And being a man of great natural sagacity, he often sat alone by himself a long time in silence, deliberating in the depths of his heart how he should proceed, and to which religion he should adhere.

## CHAPTER X.

**A**T this time he received a letter from Pope Boniface exhorting him to embrace the faith, which was as follows:

COPY OF THE LETTER OF THE MOST BLESSED AND APOSTOLIC POPE OF THE CHURCH OF THE CITY OF ROME, BONIFACE, ADDRESSED TO THE ILLUSTRIOUS EDWIN, KING OF THE ENGLISH.

"To the illustrious Edwin, king of the English, Bishop Boniface, the servant of the servants of God. Although the power of the Supreme Deity cannot be expressed by the function of human speech, seeing that, by its own greatness, it so consists in invisible and unsearchable eternity, that no keenness of wit can comprehend or express how great it is; yet inasmuch as His Humanity, having opened the doors of the heart to receive Himself, mercifully, by secret inspiration, puts into the minds of men such things as It reveals concerning Itself, we have thought fit to extend our episcopal care so far as to make known to you the fulness of the Christian faith; to the end that, bringing to your knowledge the Gospel of Christ, which our Saviour commanded should be preached to all nations, we might offer to you the cup of the means of salvation.

"Thus the goodness of the Supreme Majesty, which, by the word alone of His command, made and created all things, the heaven, the earth, the sea, and all that in them is, disposing the order by which they should subsist, hath, ordaining all things, with the counsel of His co-eternal Word, and the unity of the Holy Spirit, made man after His own image and likeness, forming him out of the mire of the earth; and granted him such high privilege of distinction, as to place him above all else; so that, preserving the bounds of the law of his being, his substance should be established to eternity. This God,—Father, Son, and Holy Ghost, the undivided Trinity,—from the east unto the west, through faith by confession to the saving of their souls, men 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 the pre-eminence of all kingdoms is granted by His disposition. It hath pleased Him, therefore, in the mercy of His loving kindness, and for the greater benefit of all His creatures, by the fire of His Holy Spirit wonderfully to kindle the cold hearts even of the nations seated at the extremities of the earth in the knowledge of Himself.

"For we suppose, since the two countries are near together, that your Highness has fully understood what the clemency of our Redeemer has effected in the enlightenment of our illustrious son, King Eadwald, and the nations under his rule; we therefore trust, with assured confidence that, through the long-suffering of Heaven, His wonderful gift will be also conferred on you; since, indeed, we have learnt that your illustrious consort, who is discerned to be one flesh with you, has been blessed with the reward of eternity, through the regeneration of Holy Baptism. We have, therefore, taken care by this letter, with all the goodwill of heartfelt love, to exhort your Highness, that, abhorring idols and their worship, and despising the foolishness of temples, and the deceitful flatteries of auguries, you believe in God the Father Almighty, and His Son Jesus Christ, and the Holy Ghost, to the end that, believing and being released from the

bonds of captivity to the Devil, you may, through the co-operating power of the Holy and undivided Trinity, be partaker of the eternal life.

"How great guilt they lie tinder, who adhere in their worship to the pernicious superstition of idolatry, appears by the examples of the perishing of those whom they worship. Wherefore it is said of them by the Psalmist, 'All the gods of the nations are devils,' but the Lord made the heavens.' And again, 'Eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not. Therefore they are made like unto those that place the hope of their confidence in them.' For how can they have power to help any man, that are made out of corruptible matter, by the hands of your inferiors and subjects, and on which, by employing human art, you have bestowed a lifeless similitude of members? which, moreover, unless they be moved by you, will not be able to walk; but, like a stone fixed in one place, being so formed, and having no understanding, sunk in insensibility, have no power of doing harm or good. We cannot, therefore, by any manner of discernment conceive how you come to be so deceived 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 sign of the Holy Cross, by which the human race has been redeemed, to root out of your hearts all the accursed deceitfulness of the snares of the Devil, who is ever the jealous foe of the works of the Divine Goodness, and to put forth your hands and with all your might set to work to break in pieces and destroy those which you have hitherto fashioned of wood or stone to be your gods. For the very destruction and decay of these, which never had the breath of life in them, nor could in any wise receive feeling from their makers, may plainly teach you how worthless that was which you hitherto worshipped. For you yourselves, who have received the breath of life from the Lord, are certainly better than these which are wrought with hands, seeing that Almighty God has appointed you to be descended, after many ages and through many generations, from the first man whom he formed. Draw near, then, to the knowledge of Him Who created you, Who breathed the breath of life into you, Who sent His only-begotten Son for your redemption, to save you from original sin, that being delivered from the power of the Devil's perversity and wickedness, He might bestow on you a heavenly reward.

Hearken to the words of the preachers, and the Gospel of God, which they declare to you, to the end that, believing, as has been said before more than once, in God the Father Almighty, and in Jesus Christ His Son, and the Holy Ghost, and the indivisible Trinity, having put to flight the thoughts of devils, and driven from you the temptations of the venomous and deceitful enemy, and being born again of water and the Holy Ghost, you may, through the aid of His bounty, dwell in the brightness of eternal glory with Him in Whom you shall have believed.

We have, moreover, sent you the blessing of your protector, the blessed Peter, chief of the Apostles, to wit, a shirt of proof with one gold ornament, and one cloak of Ancyra, which we pray your Highness to accept with all the goodwill with which it is sent by us."

## CHAPTER XI. [Circ. 625 A.D.]

**T**HE same pope also wrote to King Edwin's consort, Ethelberg, to this effect: THE COPY OF THE LETTER OF THE MOST BLESSED AND APOSTOLIC BONIFACE, POPE OF THE CITY OF ROME, TO ETHELBERG, KING EDWIN'S QUEEN.

"To the illustrious lady his daughter, Queen Ethelberg, Boniface, bishop, servant of the servants of God. The goodness of our Redeemer has in His abundant Providence offered the means of salvation to the human race, which He rescued, by the shedding of His precious Blood, from the bonds of captivity to the Devil; to the end that, when He had made known His name in divers ways to the nations, they might acknowledge their Creator by embracing the mystery of the Christian faith. And this the mystical purification of your regeneration plainly shows to have been bestowed upon the mind of your Highness by God's gift. Our heart, therefore, has greatly

rejoiced in the benefit bestowed by the bounty of the Lord, for that He has vouchsafed, in your confession, to kindle a spark of the orthodox religion, by which He might the more easily inflame with the love of Himself the understanding, not only of your illustrious consort, but also of all the nation that is subject to you.

"For we have been informed by those, who came to acquaint us with the laudable conversion of our illustrious son, King Eadbald, that your Highness, also, having received the wonderful mystery of the Christian faith, continually excels in the performance of works pious and acceptable to God; that you likewise carefully refrain from the worship of idols, and the deceits of temples and auguries, and with unimpaired devotion, give yourself so wholly to the love of your Redeemer, as never to cease from lending your aid in spreading the Christian faith. But when our fatherly love earnestly inquired concerning your illustrious consort, we were given to understand, that he still served abominable idols, and delayed to yield obedience in giving ear to the voice of the preachers. This occasioned us no small grief, that he that is one flesh with you still remained a stranger to the knowledge of the supreme and undivided Trinity. Whereupon we, in our fatherly care, have not delayed to admonish and exhort your Christian Highness, to the end that, filled with the support of the Divine inspiration, you should not defer to strive, both in season and out of season, that with the co-operating power of our Lord and Saviour Jesus Christ, your husband also may be added to the number of Christians; that so you may uphold the rights of marriage in the bond of a holy and unblemished union. For it is written, 'They twain shall be one flesh.' How then can it be said, that there is unity in the bond between you, if he continues a stranger to the brightness of your faith, separated from it by the darkness of detestable error?

"Wherefore, applying yourself continually to prayer, do not cease to beg of the long-suffering of the Divine Mercy the benefits of his illumination; to the end, that those whom the union of carnal affection has manifestly made in a manner to be one body, may, after this life continue in perpetual fellowship, by the unity of faith. Persist, therefore, illustrious daughter, and to the utmost of your power endeavour to soften the hardness of his heart by carefully making known to him the Divine precepts; pouring into his mind a knowledge of the greatness of that mystery which you have received by faith, and of the marvellous reward which, by the new birth, you have been made worthy to obtain. Inflame the coldness of his heart by the message of the Holy Ghost, that he may put from him the deadness of an evil worship, and the warmth of the Divine faith may kindle his understanding through your frequent exhortations; and so the testimony of Holy Scripture may shine forth clearly, fulfilled by you, 'The unbelieving husband shall be saved by the believing wife.' For to this end you have obtained the mercy of the Lord's goodness, that you might restore with increase to your Redeemer the fruit of faith and of the benefits entrusted to your hands. That you may be able to fulfil this task, supported by the help of His loving kindness we do not cease to implore with frequent prayers.

"Having premised 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 with all speed comfort us with the glad tidings of the wonderful work which the heavenly Power shall vouchsafe to perform by your means in the conversion of your consort, and of the nation subject to you; to the end, that our solicitude, which earnestly awaits the fulfilment of its desire in the soul's salvation of you and yours, may, by hearing from you, be set at rest; and that we, discerning more fully the light of the Divine propitiation shed abroad in you, may with a joyful confession abundantly return due thanks to God, the Giver of all good things, and to the blessed Peter, the chief of the Apostles.

We have, moreover, sent you the blessing of your protector, the blessed Peter, the chief of the Apostles, to wit, a silver looking-glass, and a gilded ivory comb, which we pray your Highness to accept with all the goodwill with which it is sent by us.



## CHAPTER XII.

**T**HUS wrote the aforesaid Pope Boniface for the salvation of King Edwin and his nation. But a heavenly vision, which the Divine Goodness was pleased once to reveal to this king, when he was in banishment at the court of Redwald, king of the Angles, was of no little use in urging him to receive and understand the doctrines of salvation. For when Paulinus perceived that it was a difficult task to incline the king's proud mind to the humility of the way of salvation and the reception of the mystery of the life-giving Cross, and at the same time was employing the word of exhortation with men, and prayer to the Divine Goodness, for the salvation of Edwin and his subjects; at length, as we may suppose, it was shown him in spirit what the nature of the vision was that had been formerly revealed from Heaven to the king. Then he lost no time, but immediately admonished the king to perform the vow which he had made, when he received the vision, promising to fulfil it, if he should be delivered from the troubles of that time, and advanced to the throne.

The vision was this. When Ethelfrid, his predecessor, was persecuting him, he wandered for many years as an exile, hiding in divers places and kingdoms, and at last came to Redwald, beseeching him to give him protection against the snares of his powerful persecutor. Redwald willingly received him, and promised to perform 'what was asked of him. But when Ethelfrid understood that he had appeared in that province, and that he and his companions were hospitably entertained by Redwald, he sent messengers to bribe that king with a great sum of money to murder him, but without effect. He sent a second and a third time, offering a greater bribe each time, and, moreover, threatening to make war on him if his offer should be despised. Redwald, whether terrified by his threats, or won over by his gifts, complied with this request, and promised either to kill Edwin, or to deliver him up to the envoys. A faithful friend of his, hearing of this, went into his chamber, where he was going to bed, for it was the first hour of the night; and calling him out, told him what the king had promised to do with him, adding, "If, therefore, you are willing, I will this very hour conduct you out of this province, and lead you to a place where neither Redwald nor Ethelfrid shall ever find you." He answered, "I thank you for your good will, yet I cannot do what you propose, and be guilty of being the first to break the compact I have made with so great a king, when he has done me no harm, nor shown any enmity to me; but, on the contrary, if I must die, let it rather be by his hand than by that of any meaner man. For whither shall I now fly, when I have for so many long years been a vagabond through all the provinces of Britain, to escape the snares of my enemies?" His friend went away; Edwin remained alone without, and sitting with a heavy heart before the palace, began to be overwhelmed with many thoughts, not knowing what to do, or which way to turn.

When he had remained a long time in silent anguish of mind, consumed with inward fire, on a sudden in the stillness of the dead of night he saw approaching a person, whose face and habit were strange to him, at sight of whom, seeing that he was unknown and unlooked for, he was not a little startled. The stranger coming close up, saluted him, and asked why he sat there in solitude on a stone troubled and wakeful at that time, when all others were taking their rest, and were fast asleep. Edwin, in his turn, asked, what it was to him, whether he spent the night within doors or abroad. The stranger, in reply, said, "Do not think that I am ignorant of the cause of your grief, your watching, and sitting alone without. For I know of a surety who you are, and why you grieve, and the evils which you fear will soon fall upon you. But tell me, what reward you would give the man who should deliver you out of these troubles, and persuade Redwald neither to do you any harm himself, nor to deliver you up to be murdered by your enemies." Edwin replied, that he would give such an one all that he could in return for so great a benefit. The other further added, "What if he should also assure you, that your enemies should be destroyed, and you should be a king surpassing in power, not only all your own ancestors, but even all that have reigned before you in the English nation?" Edwin, encouraged by these questions, did not hesitate to promise that he would make a fitting return to him who should confer such benefits upon him. Then the other spoke a third time and said, "But if he who should truly foretell that all these great blessings are about to befall you, could also give you better and

more profitable counsel for your life and salvation than any of your fathers or kindred ever heard, do you consent to submit to him, and to follow his wholesome guidance?" Edwin at once promised that he would in all things follow the teaching of that man who should deliver him from so many great calamities, and raise him to a throne.

Having received this answer, the man who talked to him laid his right hand on his head saying, "When this sign shall be given you, remember this present discourse that has passed between us, and do not delay the performance of what you now promise." Having uttered these words, he is said to have immediately vanished. So the king perceived that it was not a man, but a spirit, that had appeared to him.

Whilst the royal youth still sat there alone, glad of the comfort he had received, but still troubled and earnestly pondering who he was, and whence he came, that had so talked to him, his aforesaid friend came to him, and greeting him with a glad countenance, "Rise," said he, "go in; calm and put away your anxious cares, and compose yourself in body and mind to sleep; for the king's resolution is altered, and he designs to do you no harm, but rather to keep his pledged faith; for when he had privately made known to the queen his intention of doing what I told you before, she dissuaded him from it, reminding him that it was altogether 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 adornments, for the love of money." In short, the king did as has been said, and not only refused to deliver up the banished man to his enemy's messengers, but helped him to recover his kingdom. For as soon as the messengers had returned home, he raised a mighty army to subdue Ethelfrid; who, meeting him with much inferior forces, (for Redwald had not given him time to gather and unite all his power,) was slain on the borders of the kingdom of Mercia, on the east side of the river that is called Idle. In this battle, Redwald's son, called Raegenheri, was killed. Thus Edwin, in accordance with the prophecy he had received, not only escaped the danger from his enemy, but, by his death, succeeded the king on the throne.

King Edwin, therefore, delaying to receive the Word of God at the preaching of Paulinus, and being wont for some time, as has been said, to sit many hours alone, and seriously to ponder with himself what he was to do, and what religion he was to follow, the man of God came to him one day, laid his right hand on his head, and asked, whether he knew that sign? The king, trembling, was ready to fall down at his feet, but he raised him up, and speaking to him with the voice of a friend, said, "Behold, by the gift of God you have escaped the hands of the enemies whom you feared. Behold, you have obtained of His bounty the kingdom which you desired. Take heed not to delay to perform your third promise; accept the faith, and keep the precepts of Him Who, delivering you from temporal adversity, has raised 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 signifies to you, He will also deliver you from the everlasting torments of the wicked, and make you partaker with Him of His eternal kingdom in heaven."

### CHAPTER XIII.

**T**HE king, hearing these words, answered, that he was both willing and bound to receive the faith which Paulinus taught; but that he would confer about it with his chief friends and counsellors, to the end that if they also were of his opinion, they might all together be consecrated to Christ in the font of life. Paulinus consenting, the king did as he said; for, holding a council with the wise men, he asked of every one in particular what he thought of this doctrine hitherto unknown to them, and the new worship of God that was preached? The chief of his own priests, Coifi, immediately answered him, "O king, consider what this is which is now preached to us; for I verily declare to you what I have learnt beyond doubt, that the religion which we have hitherto professed has no virtue in it and no profit. For none of your people has applied 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 that they undertake to do or to get. Now if the gods were good for any thing, they would rather

forward me, who have been careful to serve them with greater zeal. It remains, therefore, that if upon examination you find those new doctrines, which are now preached to us, better and more efficacious, we hasten to receive them without any delay."

Another of the king's chief men, approving of his wise words and exhortations, added thereafter: "The present life of man upon earth, O king, seems to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through the house wherein you sit at supper in winter, with your ealdormen and thegns, while the fire blazes in the midst, and the hall is warmed, but the wintry storms of rain or snow are raging abroad. The sparrow, flying in at one door and immediately out at another, whilst he is within, is safe from the wintry tempest; but after a short space of fair weather, he immediately vanishes out of your sight, passing from winter into winter again. So this life of man appears for a little while, but of what is to follow or what went before we know nothing at all. If, therefore, this new doctrine tells us something more certain, it seems justly to deserve to be followed." The other elders and king's counsellors, by Divine prompting, spoke to the same effect.

But Coifi added, that he wished more attentively to hear Paulinus discourse concerning the God Whom he preached. When he did so, at the king's command, Coifi, hearing his words, cried out, "This long time I have perceived that what we worshipped was naught; because the more diligently I sought after truth in that worship, the less I found it. 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 happiness. For which reason my counsel is, O king, that we instantly give up to ban and fire those temples and altars which we have consecrated without reaping any benefit from them." In brief, the king openly assented to the preaching of the Gospel by Paulinus, and renouncing idolatry, declared that he received the faith of Christ: and when he inquired of the aforesaid high priest of his religion, who should first desecrate the altars and temples of their idols, with the precincts that were about them, he answered, "I; for who can more fittingly than myself destroy those things which I worshipped in my folly, for an example to all others, through the wisdom which has been given me by the true God?" Then immediately, in contempt of his vain superstitions, he desired the king to furnish him with arms and a stallion, that he might mount and go forth to destroy the idols; for it was not lawful before for the high priest either to carry arms, or to ride on anything but a mare. Having, therefore, girt a sword about him, with a spear in his hand, he mounted the king's stallion, and went his way to the idols. The multitude, beholding it, thought that he was mad; but as soon as he drew near the temple he did not delay to desecrate it by casting into it the spear which he held; and rejoicing in the knowledge of the worship of the true God, he commanded his companions to tear down and set on fire the temple, with all its precincts. This place where the idols once stood is still shown, not far from York, to the eastward, beyond the river Derwent, and is now called Godmunddingaham, where the high priest, by the inspiration of the true God, profaned and destroyed the altars which he had himself consecrated.

#### CHAPTER XIV. [627 A.D.]

**K**ING EDWIN, therefore, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of holy regeneration, in the eleventh year of his reign, which is the year of our Lord 627, and about one hundred and eighty after the coming of the English into Britain. He was baptized at York, on the holy day of Easter, being the 12th of April, in the church of St. Peter the Apostle, which he himself had built of timber there in haste, whilst he was a catechumen receiving instruction in order to be admitted to baptism. In that city also he bestowed upon his instructor and bishop, Paulinus, his episcopal see. But as soon as he was baptized, he set about building, by the direction of Paulinus, in the same place a larger and nobler church of stone, in the midst whereof the oratory which he had first erected should be enclosed. Having, therefore, laid the foundation, he began to build the church square, encompassing the former oratory. But before the walls were raised to their full height, the cruel death of the king left that work to be finished by Oswald his successor.

Paulinus, for the space of six years from this time, that is, till the end of the king's reign, with his consent and favour, preached the Word of God in that country, and as many as were foreordained to eternal life believed and were baptized. Among them were Osfrid 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 Ethelberg, were baptized, Ethelhun and his daughter Ethelthryth, and another, Wuscfrea, a son; the first two were snatched out of this life whilst they were still in the white garments of the newly-baptized, and buried in the church at York. Yffi, the son of Osfrid, was also baptized, and many other noble and royal persons. So great was then the fervour of the faith, as is reported, and the desire for the laver of salvation among the nation of the Northumbrians, that Paulinus at a certain time coming with the king and queen to the royal township, which is called Adgefryn, stayed there with them thirty-six days, fully occupied in catechizing 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 they were instructed, he washed them with the water of absolution in the river Glen, which is close by. This township, under the following kings, was abandoned, and another was built instead of it, at the place called Maelmin.

These things happened in the province of the Bernicians; but in that of the Deiri also, where he was wont often to be with the king, he baptized in the river Swale, which runs by the village of Cataract; for as yet oratories, or baptisteries, could not be built in the early infancy of the Church in those parts. But in Campodonum, where there was then a royal township, he built a church which the pagans, by whom King Edwin was slain, afterwards burnt, together with all the place. Instead of this royal seat the later kings built themselves a township in the country called Loidis. But the altar, being of stone, escaped the fire and is still preserved in the monastery of the most reverend abbot and priest, Thrydwulf, which is in the forest of Elmet.

## CHAPTER XV.

**E**DWIN was so zealous for the true worship, that he likewise persuaded Earpwald, king of the East Angles, and son of Redwald, to abandon his idolatrous superstitions, and with his whole province to receive the faith and mysteries of Christ. And indeed his father Redwald had long before been initiated into the mysteries of the Christian faith in Kent, but in vain; for on his return home, he was seduced by his wife and certain perverse teachers, and turned aside from the sincerity of the faith; and thus his latter state was worse than the former; so that, like the Samaritans of old, he seemed at the same time to serve Christ and the gods whom he served before; and in the same temple he had an altar for the Christian Sacrifice, and another small one at which to offer victims to devils. Aldwulf, king of that same province, who lived in our time, testifies that this temple had stood until his time, and that he had seen it when he was a boy. The aforesaid King Redwald was noble by birth, though ignoble in his actions, being the son of Tytilus, whose father was Uuffa, from whom the kings of the East Angles are called Uuffings.

Earpwald, not long after he had embraced the Christian faith, was slain by one Ricbert, a pagan; and from that time the province was in error for three years, till Sigbert succeeded to the kingdom, brother to the same Earpwald, a most Christian and learned man, who was banished, and went to live in Gaul during his brother's life, and was there initiated into the mysteries of the faith, whereof he made it his business to cause all his province to partake as soon as he came to the throne. His exertions were nobly promoted by Bishop Felix, who, coming to Honorius, the archbishop, from the parts of Burgundy, where he had been born and ordained, and having told him what he desired, was sent by him to preach the Word of life to the aforesaid nation of the Angles. Nor were his good wishes in vain; for the pious labourer in the spiritual field reaped therein a great harvest of believers, delivering all that province (according to the inner signification of his name) from long iniquity and unhappiness, and bringing it to the faith and works of

righteousness, and the gifts of everlasting happiness. He had the see of his bishopric appointed him in the city Dommoc, and having presided over the same province with pontifical authority seventeen years, he ended his days there in peace.

## CHAPTER XVI.

**P**AULINUS also preached the Word to the province of Lindsey, which is the first on the south side of the river Humber, stretching as far as the sea; and he first converted to the Lord the reeve of the city of Lincoln, whose name was Blaecca, with his whole house. He likewise built, in that city, a stone church of beautiful workmanship; the roof of which has either fallen through long neglect, or been thrown down by enemies, but the walls are still to be seen standing, and every year miraculous cures are wrought in that place, for the benefit of those who have faith to seek them. In that church, when Justus had departed to Christ, Paulinus consecrated Honorius bishop in his stead, as will be hereafter mentioned in its proper place. A certain priest and abbot of the monastery of Peartaneu, (Partney in Lincolnshire) a man of singular veracity, whose name was Deda, told me concerning the faith of this province that an old man had informed him that he himself had been baptized at noon-day, by Bishop Paulinus, in the presence of King Edwin, and with him a great multitude of the people, in the river Trent, near the city, which in the English tongue is called Tiouulfingacaestir; and he was also wont to describe the person of the same Paulinus, saying that he was tall of stature, stooping somewhat, his hair black, his visage thin, his nose slender and aquiline, his aspect both venerable and awe-inspiring. He had also with him in the ministry, James, the deacon, a man of zeal and great fame in Christ and in the church, who lived even to our days.

It is told that there was then such perfect peace in Britain, wheresoever the dominion of King Edwin extended, that, as is still proverbially said, a woman with her new-born babe might walk throughout the island, from sea to sea, without receiving any harm. That king took such care for the good of his nation, that in several places where he had seen clear springs near the highways, he caused stakes to be fixed, with copper drinking-vessels hanging on them, for the refreshment of travellers; nor durst any man touch them for any other purpose than that for which they were designed, either through the great dread they had of the king, or for the affection which they bore him. His dignity was so great throughout his dominions, that not only were his banners borne before him in battle, but even in time of peace, when he rode about his cities, townships, or provinces, with his thegns, the standard-bearer was always wont to go before him. Also, when he walked anywhere along the streets, that sort of banner which the Romans call Tufa, and the English, Thuuf, was in like manner borne before him.

## CHAPTER XVII.

**A**T that time Honorius, successor to Boniface, was Bishop of the Apostolic see. When he learned that the nation of the Northumbrians, with their king, had been, by the preaching of Paulinus, converted to the faith and confession of Christ, he sent the pall to the said Paulinus, and with it letters of exhortation to King Edwin, with fatherly love inflaming his zeal, to the end that he and his people should persist in belief of the truth which they had received. The contents of which letter were as follow:

"To his most noble son, and excellent lord, Edwin king of the Angles, Bishop Honorius, servant of the servants of God, greeting. The wholeheartedness of your Christian Majesty, in the worship of your Creator, is so inflamed with the fire of faith, that it shines out far and wide, and, being reported throughout the world, brings forth plentiful fruits of your labours. For the terms of your kingship you know to be this, that taught by orthodox preaching the knowledge of your King and Creator, you believe and worship God, and as far as man is able, pay Him the sincere devotion of your mind. For what else are we able to offer to our God, but our readiness to worship Him 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 love as is meet, to labour to preserve this gift in every way, by earnest striving and constant prayer, in that the Divine Mercy has vouchsafed to call you to His grace; to the end that He, Who has been pleased to deliver you from all errors, and bring you to the knowledge of His name in this present world, may likewise prepare a place for you in the heavenly country. Employing yourself, therefore, in reading frequently the works of my lord Gregory, your Evangelist, of apostolic memory, keep before your eyes that love of his doctrine, which he zealously bestowed for the sake of your souls; that his prayers may exalt your kingdom and people, and present you faultless before Almighty God. We are preparing with a willing mind immediately to grant those things which you hoped would be by us ordained for your bishops, and this we do on account of the sincerity of your faith, which has been made known to us abundantly in terms of praise by the bearers of these presents. We have sent two palls to the two metropolitans, Honorius and Paulinus; to the intent, that when either of them shall be called out of this world to his Creator, the other may, by this authority of ours, substitute another bishop in his place; which privilege we are induced to grant by the warmth of our love for you, as well as by reason of the great extent of the provinces which lie between us and you; that we may in all things support your devotion and likewise satisfy your desires. May God's grace preserve your Highness in safety!"

## CHAPTER XVIII.

**I**N the meantime, Archbishop Justus was taken up to the heavenly kingdom, on the 10th of November, and Honorius, who was elected to the see in his stead, came to Paulinus to be ordained, and meeting him at Lincoln was there consecrated the fifth prelate of the Church of Canterbury from Augustine. To him also the aforesaid Pope Honorius sent the pall, and a letter, wherein he ordains the same that he had before ordained in his epistle to King Edwin, to wit, that when either the Archbishop of Canterbury or of York shall depart this life, the survivor, being of the same degree, shall have power to ordain another bishop in the room of him that is departed; that it might not be necessary always to undertake the toilsome journey to Rome, at so great a distance by sea and land, to ordain an archbishop. Which letter we have also thought fit to insert in this our history:

"Honorius to his most beloved brother Honorius: Among the many good gifts which the mercy of our Redeemer is pleased to bestow on His servants He grants to us in His bounty, graciously conferred on us by His goodness, the special blessing of realizing by brotherly intercourse, as it were face to face, our mutual love. For which gift we continually render thanks to His Majesty; and we humbly beseech Him, that He will ever confirm your labour, beloved, in preaching the Gospel, and bringing forth fruit, and following the rule of your master and head, the holy Gregory; and that, for the advancement of His Church, He may by your means raise up further increase; to the end, that through faith and works, in the fear and love of God, what you and your predecessors have already gained from the seed sown by our lord Gregory, may grow strong and be further extended; that so the promises spoken by our Lord may hereafter be brought to pass in you; and that these words may summon you to everlasting happiness: 'Come unto Me all ye that labour and are heavy laden, and I will refresh you.' And 'Well done, 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, sending you first these words of exhortation out of our enduring charity, do not fail further to grant those things which we perceive may be suitable for the privileges of your Churches.

"Wherefore, in accordance with your request, and that of the kings our sons, we do hereby in the name of the blessed Peter, chief of the Apostles, grant you authority, that when the Divine Grace shall call either of you to Himself, the survivor shall ordain a bishop in the room of him that is deceased. To which end also we have sent a pall to each of you, beloved, for celebrating the said ordination; that by the authority which we hereby commit to you, you may make an

ordination acceptable to God; because the long distance of sea and land that lies between us and you, has obliged us to grant you this, that no loss may happen to your Church in any way, on any pretext whatever, but that the devotion of the people committed to you may increase the more. God preserve you in safety, most dear brother! Given the 11th day of June, in the reign of these our lords and emperors, in the twenty-fourth year of the reign of Heraclius, and the twenty-third after his consulship; and in the twenty-third of his son Constantine, and the third after his consulship; and in the third year of the most prosperous Caesar, his son Heraclius, the seventh indiction; that is, in the year of our Lord, 634."

## CHAPTER XIX.

**T**HE same Pope Honorius also wrote to the Scots, whom he had found to err in the observance of the holy Festival of Easter, as has been shown above, with subtlety of argument exhorting them not to think themselves, few as they were, and 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 decrees of all the bishops upon earth sitting in synod. Likewise John, who succeeded Severinus, successor to the same Honorius, being yet but Pope elect, sent to them letters of great authority and erudition for the purpose of correcting the same error; evidently showing, that Easter Sunday is to be found between the fifteenth of the moon and the twenty-first, as was approved in the Council of Nicaea He also in the same epistle admonished them to guard against the Pelagian heresy, and reject it, for he had been informed that it was again springing up among them. The beginning of the epistle was as follows:

To our most beloved and most holy Tomianus, Columbanus, Cromanus, Dinnaus, and Baithanus, bishops; to Cromanus, Ernianus, Laistranus, Scellanus, and Segenus, priests; to Saranus and the rest of the Scottish doctors and abbots, Hilarus, the arch-presbyter, and vice-gerent of the holy Apostolic See; John, the deacon, and elect in the name of God; likewise John, the chief of the notaries and vicegerent of the holy Apostolic See, and John, the servant of God, and counsellor of the same Apostolic See. The writings which were brought by the bearers to Pope Severinus, of holy memory, were left, when he departed from the light of this world, without an answer to the questions contained in them. Lest any obscurity should long remain undisputed in a matter of so great moment, we opened the same, and found that some in your province, endeavouring to revive a new heresy out of an old one, contrary to the orthodox faith, do through the darkness of their minds reject our Easter, when Christ was sacrificed; and contend that the same should be kept with the Hebrews on the fourteenth of the moon."

By this beginning of the epistle it evidently appears that this heresy arose among them in very late times, and that not all their nation, but only some of them, were involved in the same.

After having laid down the manner of keeping Easter, they add this concerning the Pelagians in the same epistle:

"And we have also learnt that the poison of the Pelagian heresy again springs up among you; we, therefore, exhort you, that you put away from your thoughts all such venomous and superstitious wickedness. For you cannot be ignorant how that execrable heresy has been condemned; for it has not only been abolished these two hundred years, but it is also daily condemned by us and buried under our perpetual ban; and we exhort you not to rake up the ashes of those whose weapons have been burnt. For who would not detest that insolent and impious assertion, 'That man can live without sin of his own free will, and not through the grace of God?' And in the first place, it is blasphemous folly to say that man is without sin, which none can be, but only the one Mediator between God and men, 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 mark of Adam's transgression, even whilst they are without actual sin, according to the saying of the prophet, 'For behold, I was conceived in iniquity; and in sin did my mother give birth to me.'

## CHAPTER XX.

**E**DWIN reigned most gloriously seventeen years over the nations of the English and the Britons, six whereof, as has been said, he also was a soldier in the kingdom of Christ. Caedwalla, king of the Britons, rebelled against him, being supported by the vigorous Penda, of the royal race of the Mercians, who from that time governed that nation for twenty-two years with varying success.

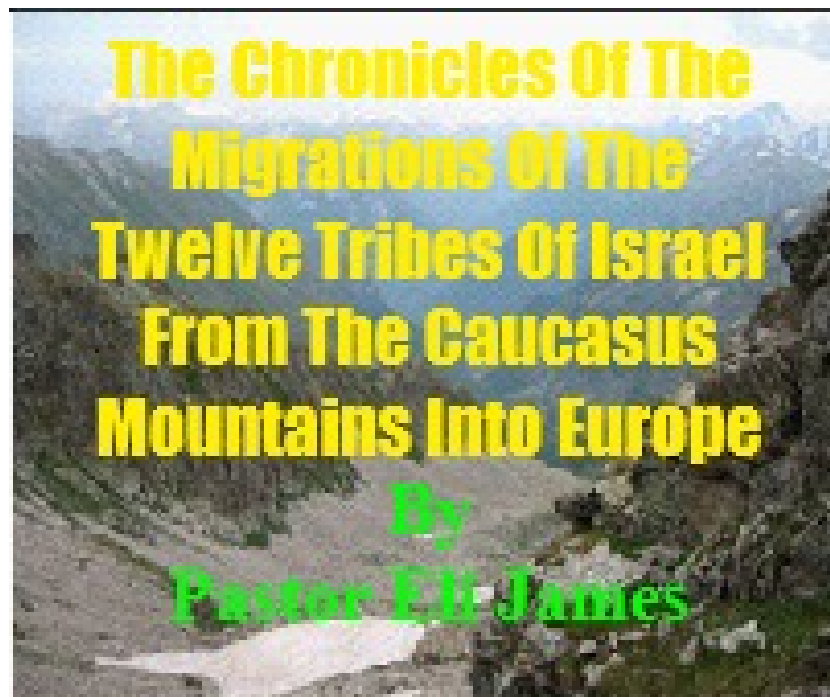
A great battle being fought in the plain that is called Haethfelth, Edwin was killed on the 12th of October, in the year of our Lord 633, being then forty-eight years of age, and all his army was either slain or dispersed. In the same war also, Osfrid, one of his sons, a warlike youth, fell before him; Eadfrid, another of them, compelled by necessity, went over to King Penda, and was by him afterwards slain in the reign of Oswald, contrary to his oath. At this time a great slaughter was made in the Church and nation of the Northumbrians; chiefly because one of the chiefs, by whom it was carried on, was a pagan, and the other a barbarian, more cruel than a pagan; for Penda, with all the nation of the Mercians, was an idolater, and a stranger to the name of Christ; but Caedwalla, though he professed and called himself a Christian, was so barbarous in his disposition and manner of living, that he did not even spare women and innocent children, but with bestial cruelty put all alike to death by torture, and overran all their country in his fury for a long time, intending 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 sprung up among them; it being to this day the custom of the Britons to despise the faith and religion of the English, and to have no part with them in anything any more than with pagans. King Edwin's head was brought to York, and afterwards taken into the church of the blessed Peter the Apostle, which he had begun, but which his successor Oswald finished, as has been said before. It was laid in the chapel of the holy Pope Gregory, from whose disciples he had received the word of life.

The affairs of the Northumbrians being thrown into confusion at the moment of this disaster, when there seemed to be no prospect of safety except in flight, Paulinus, taking with him Queen Ethelberg, whom he had before brought thither, returned into Kent by sea, and was very honourably received by the Archbishop Honorius and King Eadbald. He came thither under the conduct of Bassus, a most valiant thegn of King Edwin, having with him Eanfled, the daughter, and Wuscfreea, the son of Edwin, as well as Yffi, the son of Osfrid, Edwin's son. Afterwards Ethelberg, for fear of the kings Eadbald and Oswald, sent Wuscfreea and Yffi over into Gaul to be bred up by King Dagobert, who was her friend; and there they both died in infancy, and were buried in the church with the honour due to royal children and to Christ's innocents. He also brought with him many rich goods of King Edwin, among which were a large gold cross, and a golden chalice, consecrated to the service of the altar, which are still preserved, and shown in the church of Canterbury.

At that time the church of Rochester had no pastor, for Romanus, the bishop thereof, being sent on a mission to Pope Honorius by Archbishop Justus, was drowned in the Italian Sea; and thus Paulinus, at the request of Archbishop Honorius and King Eadbald, took upon him the charge of the same, and held it until he too, in his own time, departed to heaven, with the fruits of his glorious labours; and, dying in that Church, he 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, a true churchman and a holy man, who continuing long after in that Church, by teaching and baptizing, rescued much prey from the ancient enemy; and from him the village, where he chiefly dwelt, near Cataract, has its name to this day. He had great skill in singing in church, and when the province was afterwards restored to peace, and the number of the faithful increased, he began to teach church music to many, according to the custom of the Romans, or of the Cantuarians. And being old and full of days, as the Scripture says. He went the way of his fathers.

## The End of Book Two





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

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