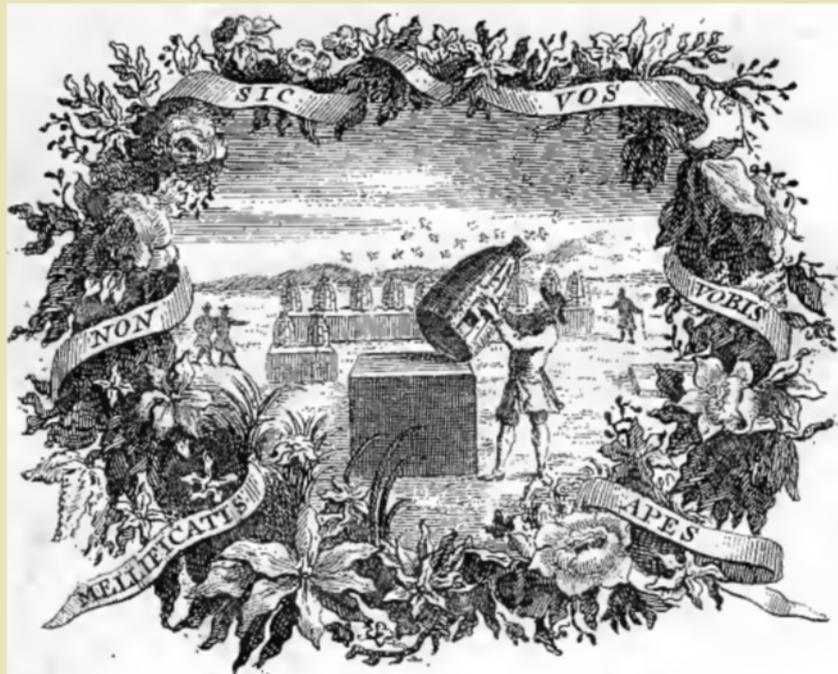


Rapin's History of England



Book Three

Concerning the most
remarkable events during the
Heptarchy of the Anglo-Saxons to
its dissolution

**The History
of
England
Written in French
By
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Translated from French

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Of

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Book Three

The Heptarchy



King (Saint) Oswald of Northumbria (604 - 642)





**A depiction of King Ina in the
west window of Wells Cathedral**

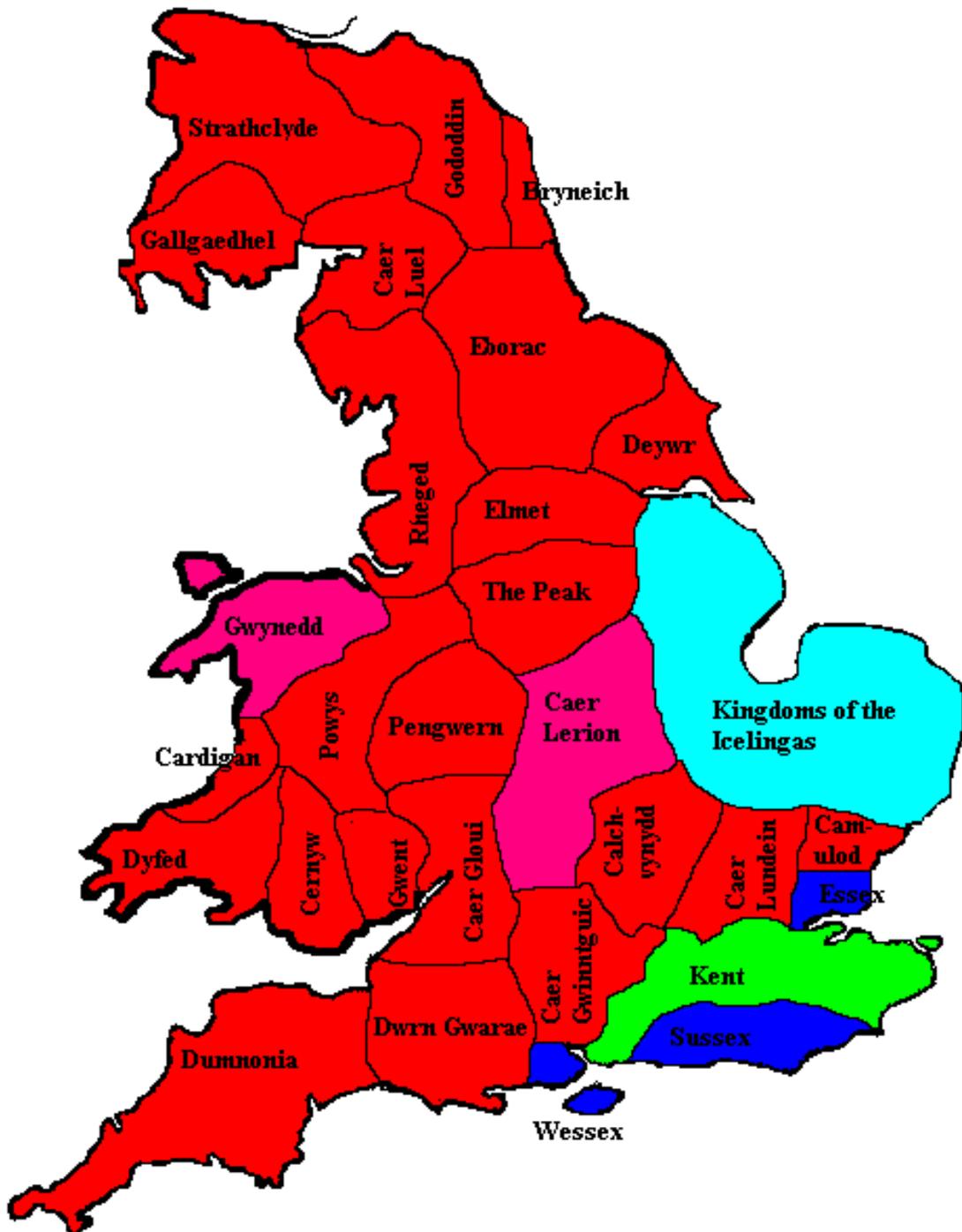




Theodore of Tarsus was not anyone's first choice for the post of Archbishop of Canterbury. As it proved, however, he was a good alternate.

When Deusdedit, the fifth Archbishop of Canterbury, died, Wighard, a priest recommended by King Oswald of Northumbria, proceeded to Rome to be consecrated for the vacant position. He died of plague before he could receive consecration. The pope decided to appoint his own man. In a monastery near Naples, there was an African born abbot named Adrian who understood church discipline, classical languages and was well-read in the Bible.

BRITANNIA AT THE DEATH OF HIGH KING ARTHUR, 537 A.D.



- | | |
|---|---|
| British Sub-kingdoms ruled by local kings | Kingdoms of the Angles |
| Personal Lands of the High King, held by right of conquest | Kingdoms of the Saxons |
| | Kingdoms of the Jutes |



THE HISTORY OF ENGLAND

THE HEPTARCHY

BOOK III

CONCERNING THE MOST REMARKABLE EVENTS DURING THE
HEPTARCHY OF THE ANGLO—SAXONS, TO ITS DISSOLUTION,
AND THE UNION OF THE SEVEN KINGDOMS: COMPRISING A
PERIOD OF TWO HUNDRED AND FORTY THREE YEARS.

Introductory Remarks



THE revolution caused by the conquest of the Anglo-Saxons introduced a new face of things in Great Britain. The country formerly inhabited by the Britons was now possessed by strangers. The very names of the towns and provinces were changed, and country divided in a very different manner from what it was by the Romans.

Great Britain, parcelled out into several kingdoms, was shared among four different nations, namely, the Britons or Welsh, the Scots, the Picts, and the Anglo-Saxons. Under the Britons were comprised all those foreigners, Romans or others, settled in the island ever since the reign of Claudius, who, being incorporated with the natives, became one people with them. The descendants of these foreigners were undoubtedly very numerous, it being the constant policy of the Romans to diminish, as far as lay in their power, the natives of a conquered country, and to send thither large colonies either of veterans, or of people taken from their other conquests.

The Britons, therefore, now retired beyond the Severn, are to be considered as a people composed of the ancient inhabitants of Great Britain and the Roman colonies. The Vandals, settled about Cambridge, were also reckoned as Britons, and involved in the same ruin with them. After the establishment of the seven kingdoms of the Anglo-Saxons, the Britons had nothing left but Cambria, and the western part of Danmonium. Cambria (the name formerly of all Britain) was changed by the Saxons into Wales.

As for Danmonium, it was, in all appearance, a Roman name. The Britons called that country Kennaw, from Kern, that is, in their language age, Horns, because of the many promontories that shoot out into the sea like horns. Hence doubtless the Saxons gave it the name of Cornwall, that is to say, the country of Kernaw, inhabited by Gauls or Britons.

The north part of Great Britain was in possession of the Picts and Scots, separated from the English by the Esk and Tweed, and the mountains between these two rivers. The Picts were on

the east, and the Scots on the west side. The Grampian mountains served them for a Common boundary, from the mouth of the Nid to the lake of Lomond. Aberneth, now a small town in the county of Strathern, was the capital of the Picts, whence the bishop's seat was removed to St. Andrew's. Edinburgh belonging also to the Picts, and whatever the English possessed beyond Severus's wall, was taken from the same nation. The territories of the Scots extended towards the north and west, as far as the sea, that bounds the island on these two sides.

The Saxons, Angles, and Jutes, who are all to be considered as one people, and comprehended under the same of English, had conquered all the southern part of the island, from the Channel to the wall of Severus, and a little beyond, towards the east. This part of Great Britain, possessed by these three nations; was divided into seven kingdoms, whereof the Saxons and Jutes had four; namely, Kent, Essex, Sussex, and Wessex; the Angles alone had two, Mercia and East-Anglia; but in Northumberland they were mixed with the descendants of the Saxons that first took possession of the country beyond the Humber; under Octa and Ebusa.

The history of these seven kingdoms, generally denominated the Heptarchy, is, respectively; as follows.



Britain As It Was Devided in the tyme of the Englishe-Saxons especially during their Heptarchy Map Maker: John Speed





THE HEPTARCHY

NORTHUMBERLAND



THE kingdom of Northumberland was situated on the north of the Humber, as its name imports. It was bounded on the south, and parted from Mercia, by that river, on the west by the Irish Sea, on the north by the country of the Picts and Scots, and on the east by the German Ocean. It contained the present counties of Lancashire; Cumberland, Westmorland, Northumberland, York, and Durham. The principal cities were York, Dunelm, (since called Durham,) Carlisle, (named by the Romans Luguballia,) Hexham or Hagulstadt, Lancaster, and some others of less note. This country was divided into two parts, Deïra and Bernicia, each, for some time, a distinct kingdom of itself. Bernicia was partly situated on the north of Severus's wall, and ended in a point at the mouth of the Tweed. Deïra contained the southern part of Northumberland, as far as the Humber. The greatest length of the whole kingdom, including both parts, was 160 miles; and its greatest breadth 100.

IDA

Ida, the first king, began his reign in 547, and died in 559. After his death Northumberland was divided into two kingdoms, namely Bernicia and Deïra. Adda, son of Ida, was king of Bernicia, and Alla of Deïra; but the occasion of this division is unknown.

In Bernicia

559. ADDA,
566. GLAPPA.
572. FRIDULPH.
579. THEODORIC.
586. ATHELARIC.

In Deïra.

559. ALLA,
died in 588.

Of all these kings there is nothing known but the time of their death.

Athelaric being very old when he came to the crown, his son Adelfrid governed the kingdom in his name, without the title of king; and having espoused Acca, daughter of Alla king of Deïra, who died in 588, got possession of that kingdom, though Alla left a son of three years old, named Edwin.

ADELFRID.

Adelfrid,[1] succeeding his father in 590, became very powerful and formidable to his neighbours, particularly to the Welsh, as well as to the Scots and Picts. But of his wars historians have related only this remarkable particular[2]:

Adelfrid preparing to lay siege to Chester, then in the hands of the Welsh, they determined to give him battle; and to procure the blessing of God on their arms, twelve hundred and fifty monks from the monastery of Bangor were ordered to pray near the field of battle, during the fight. The monks, making too much haste to the place appointed, were met by Adelfrid, who, being told the reason of their leaving their monastery, put them to the sword, fifty only escaping. This massacre was followed by a signal victory over the Welsh; after which Adelfrid entered Wales, and entirely demolished the monastery of Bangor, where there were still above 1000 monks, divided into seven classes, the least of which consisted of above 300. Two of the gates of this immense edifice were above a mile asunder.

Whilst Adelfrid was aggrandizing himself by his conquests, and growing formidable to his neighbours, Edwin, son of Alla king of Deira, wandered from place to place, destitute of the necessary assistance to recover his father's dominions. At length Redowald king of the East-Angles, pitying his condition, afforded him a retreat at his court. He was then about 30 years old, of a noble presence, and withal possessed of such good qualities, as gained him the love and esteem of Redowald and his queen.

Scarcely had he begun to enjoy the sweets of his retreat, when he saw himself on the brink of destruction by Adelfrid's enmity and Redowald's timorous conduct. Adelfrid, fearing the king of East-Anglia was forming some project for the restoration of Edwin to the throne of Deira, sent ambassadors to him, to desire him to deliver up Edwin, or put him to death; and, in case of refusal, to proclaim war against him. Redowald, surprised at this demand, was some time before he could resolve how to act.

Whilst he remained in suspense, Edwin, informed by the queen of his irresolution, was in great perplexity. Redowald was naturally generous; but the fear of engaging in so dangerous a war, made him at last resolve to sacrifice Edwin to the interest of the state. Influenced by the queen, however, he at length dismissed the ambassadors, declaring that he could not think of delivering up Edwin, much less of putting an innocent prince to death, that had fled for refuge to his palace. He did not question but this refusal would kindle a bloody war.

An army was, therefore, levied with all expedition, and divided into three bodies, that were to march at some distance from each other. The command of the first was given to Reyner his eldest son, with orders to march before and secure a certain pass. He followed himself at the head of the second, leaving Edwin in the rear with the third. Reyner, desirous to signalise himself by some brave action, before the arrival of the other two bodies, advanced with more speed than his orders required.

He hoped to surprise the king of Northumberland, who did not expect to be attacked. And, indeed, Adelfrid had not yet assembled all his forces; but, finding Reyner too far advanced to be supported, took advantage of his rashness, and attacked him before it was in the power of Redowald to join him. As Reyner's conduct was entirely owing to his excess of ambition and courage, he sustained the efforts of Adelfrid with great bravery; but, having too much exposed himself to danger, he was slain, and his army routed.

Redowald, extremely concerned for the loss of his son, thought of nothing but revenge. Having joined Edwin, he marched with all expedition to attack his enemy, who, being now too far advanced, had not time to retreat. The two armies soon coming to an engagement, Adelfrid performed wonders to preserve his reputation; but, finding he was overpowered by numbers, chose rather to die than out-live the shame of his defeat[3]. With this resolution he threw himself among the thickest of his enemies, and fell in the midst of their ranks, covered with wounds. The Northumbrians immediately threw down their arms, and, taking to flight, left their enemies masters of the field.

After this great victory, to which Edwin had not a little contributed, Redowald marched into Northumberland without opposition. Adelfrid had left three sons, Anfrid, Oswald, and Oswy, who, finding themselves unable to resist the conqueror, fled into Scotland. The Northumbrians, thus abandoned, without general or army, and in the usual confusion on such occasions, submitted to Redowald. From an uncommon greatness of soul, he not only gave Edwin the kingdom of Deira, to which he had some pretensions, but also that of Bernicia, reserving to himself only the glory of so heroic an action; for which, and upon account of his late victory, he obtained the dignity of monarch then vacant.

EDWIN

Edwin, who a little before was an object of pity, saw himself on a sudden at the head of a powerful kingdom. Upon the death of Redowald, in 624, he openly aspired to the monarchy; and indeed there was then no Saxon or English prince able to dispute that honour with him, except Cinigisil and Quicelm, joint kings of the West Saxons. Quicelm especially opposed him to the utmost of his power, and thereby drew upon himself from that prince, then in league with the king of Mercia, a war that put him in danger of losing his dominions, and obliged him to sue for peace. The war being ended, Edwin met with no farther opposition, and saw himself at length invested with the desired dignity of monarch. The Welsh, even to prevent an invasion, threatened by Edwin, consented to pay him Tribute.

AD 624] This prince carried the prerogatives of the monarchy higher than any of his predecessors. He claimed an absolute power over the other kings, and treated them with little or no respect. Quicelm, king of the West Saxons, bore this superiority of Edwin's with great impatience, and attempted to destroy him by the most dishonourable means. He accordingly employed one Eumer for that criminal purpose, The assassin having obtained admittance, by pretending to deliver a message from Quicelm, drew his dagger, and rushed upon the king. Lilla, an officer of his army, seeing his master's danger, and having no other defence, interposed with his own body between the king and Eumer's dagger, which was pushed with such violence, that, after piercing Lilla, it even wounded Edwin: but, before the assassin could renew his blow, he was dispatched by the king's attendants.

Of all his contemporaries, Edwin showed the most regard for Ewald king of Kent, whose sister Ethelburga, a princess of great worth, he designed to espouse. He met with more difficulty in his courtship, however, than he expected. Ethelburga, being a zealous Christian, would not hear of marrying an idolatrous prince. Her brother was no less averse to the match; and, when proposed to him, refused to give his consent, unless his sister had free liberty publicly to profess her religion.

Though this condition was by no means pleasing to the monarch, the desire of possessing a princess whose worth was universally known, induced him to agree to whatever was required. On the other hand, Ethelburga was prevailed with to consent, in expectation that after the example of Bertha of France, her mother, who had procured the conversion of the Saxons of Kent, she should be able to lead her spouse and his subjects to the knowledge of the truth.[4] Every thing being settled to the king of Kent's satisfaction, Ethelburga set out for Northumberland, accompanied by some ecclesiastics, and particularly Paulinus, consecrated bishop by Justus archbishop of York.

Edwin lived several years in a profound peace, both feared and esteemed by all the kings of the Heptarchy. He improved the favourable juncture, not only in maintaining his dominion, but in establishing good order in the state, and enacting wholesome laws, which he caused to be strictly observed. Historians remark, that in his reign justice was administered with that impartiality and rigour, that a child might have gone over the whole Kingdom of Northumberland with a purse of gold in his hand, without danger of robbery. But Edwin's chief care, after his conversion, was to spread the Christian religion where it was yet unknown, and replant it, the form of a globe, as

a symbol of the Union of the place where it had been abolished. Edwin, who could but ill brook the least opposition to his will, pretended to have an authority over the, rest of the kings, of which he was extremely jealous. By an ensign carried before him in the Heptarchical government in his person, he gave them to understand, he would be considered, not only as their head but their master.

AD 633] Of all the Anglo-Saxon princes, Penda, King of Mercia, was the most uneasy at Edwin's greatness. This prince being naturally restless and proud, and looking upon his dependence on the King of Northumberland as dishonourable, was extremely desirous to cast off that badge of slavery. But as he did not dare to undertake alone so great an enterprise, he impatiently waited for a favourable opportunity to act. At that very time, there was another prince in the island, who no less ardently desired to throw off the English monarch's yoke.

This was Cadwallo king of Wales, who deemed it a dishonour to him and his country, to pay tribute to a foreign prince. These two princes[5] at length entered into a league against Edwin, and made preparations, which, as they could not be concealed, caused Edwin to resolve to prevent them if possible. Accordingly he advanced as far as Heathfield[6], where meeting the confederate kings, the two armies came to an engagement. The battle was fought on both sides with desperate fury.

The Mercians and Welsh confided in their numbers, and the Northumbrians in the valour and prudence of their king. Edwin, though inferior in number of troops, supplied that defect by his courage and conduct, and kept the balance even, which made him hope victory would at last incline to his side. But a fatal accident robbed him of that presence of mind he had all along preserved, and which was then more than ever necessary. Offrid, his eldest son, bravely seconding him, was slain at his feet with an arrow, which so enraged him, that he rushed among the thickest of his enemies. He was immediately run through in many places, and with his life lost the victory. Upon Edwin's disappearing the dismayed Northumbrians fell into disorder, relinquished the field of battle, and took to flight.

Thus fell Edwin, in the forty eighth year of his age, the sixteenth of his reign, and the ninth of his monarchy. By his first wife, daughter of Cearlus King of Mercia, he had two sons, Offrid and Edfrid. By his second, Ethelburga of Kent, he had two other sons, and two daughters, who all died in their infancy, except Anfleda, wife of Oswy King of Northumberland. Edwin resided at Dervento, now Auldby in Yorkshire.

INTERREGNUM

The two conquering kings behaved with all imaginable cruelty. They entered Northumberland and ravaged the country in a terrible manner. Cadwallo, though a Christian, carried his barbarity to that height, that Edfrid, son of Edwin, dreading to fall into his hands, surrendered himself to Penda, from whom he expected more favour. He was received at first with some civility, but was afterwards murdered in his presence. Queen Ethelburga and Paulinus fled to the King of Kent, who gave his sister some lands to found a monastery, where she passed the residue of her days. Paulinus was, by the same king's means, made bishop of Rochester.

The Northumbrians were so weakened by their defeat, and the cruelty; or rather fury, of the two victorious kings, that they remained a long time before they recovered themselves. At length, seeing no end to their misfortunes, they judged it more honourable to die with their swords in their hands, than perish by the barbarity of the two tyrants; and, accordingly, they considered of chusing a leader. But when they came to the election, the old jealousies between the Bernicians and Delrans reviving, they could not agree upon choosing a king in common. The men of Deira chose Osric, a relation of Edwin; and the Bernicians set Anfrid on the throne; The latter, after the defeat and death of his father, retired into Scotland with Oswald and Oswy his brothers, Where they were all three baptized.

OSRIC
in Deira

ANFRID
in Bernicia.

AD 633] These two kings were no sooner on the throne, but they abjured the Christian religion.—Osric rashly besieged Cadwallo in York, with an army of undisciplined troops. The Welsh king, disdainful to be thus braved, sallied out and attacked him so briskly, that his army was routed, and himself slain on the spot; Cadwallo then marched against the King of Bernicia, who was at the head of twelve thousand men, and amusing him some time with propositions of peace, till he was within distance; fell upon him unexpectedly, and made a terrible slaughter of the Northumbrians, Anfrid himself being killed in the battle.

INTERREGNUM

It is easy to conceive the wretched condition of Northumberland, after so many successive losses. Cadwallo's rage, inflamed by the efforts of the Northumbrians, seemed incapable of being glutted with less than the entire destruction of the miserable nation. His barbarities at length obliged Oswald; brother of Anfrid, to resolve to hazard all, in order to relieve a people so cruelly oppressed. In this generous resolution, he assembled a small body of forces, with which he boldly opposed the usurper.

Though the king of Mercia had now returned to his kingdom, Cadwallo, looking upon Oswald's army with the utmost contempt, marched against him, not doubting of success. Oswald informed of his approach, intrenched himself in an advantageous post; but; as he relied more on the assistance of heaven, than his own strength, he erected a cross before the camp, and falling down on his knees with the whole army, humbly implored a blessing on his arms. In the meantime, Cadwallo advanced full of confidence; not questioning in the least but the superiority of his forces would procure him the victory.

In this belief, to encourage his men by his example, he attempted in person to force the enemy's entrenchments; but, whilst he was endeavouring to open a passage to join his enemies, he was shot through the body with an arrow, which put an end to his projects and life. His death caused a great disorder among his troops, who began to retreat. Then, the Northumbrians rushing out of their retrenchments, fell upon their enemies so vigorously that they were entirely routed. The victory was so complete, and the protection of heaven appeared so visible in favour of the English, that the field of battle was named. Heofen, or Heaven-Field, the same that is now called Haledon[7].

OSWALD

AD 634] After this great victory, Oswald took possession of the two kingdoms of Northumberland, to which he was heir, namely, to Bernicia by Adelfrid his father, and to Deira by Acca his mother, sister of Edwin. He was the most intelligent as well as most pious prince of his age, having been instructed in the Christian religion whilst in Scotland. He had the satisfaction to free his country from the tyranny of Cadwallo, to unite the two kingdoms of Northumberland, under his dominion, and moreover to be elected monarch of the Anglo-Saxons, it is even stated that the Welsh, Scots, and Picts, were tributary to him.

At length he was obliged to oppose the designs of the King of Mercia, who was preparing to attack him. Penda, ever restless and haughty, could not bear to see Oswald his superior, as monarch; and therefore to free himself from so uneasy a dependence, without any declaration of war, he suddenly took up arms to surprise him. Oswald, sensible that it was of the utmost consequence speedily to oppose his designs, hastened to meet him before he had assembled all his forces. Penda taking advantage of this precipitation, which rendered him superior to his enemy in number of troops, gave him battle, and obtained a signal victory, which would have redounded more to his glory, had he not sullied it by his cruelty.

The body of Oswald, who was slain in the fight, being found among the dead, the inhuman conqueror cut it in several pieces; and, fixing them on stakes, erected them in the field of battle like so many trophies. This battle was fought at Oswestry[8]. Oswald left a son called Adelwalt, some time after King of Deira.

Penda, after his victory, behaved with his usual barbarity. Having ravaged Northumberland, he laid siege to Bamborough, where, meeting with more resistance than he expected, he resolved to reduce it to ashes. To that end, having laid under the walls a great quantity of wood, he set fire to it as soon as the wind favoured his design. But hardly was the fire lighted, when the wind came about, and blew the flame directly into his camp, by which the besiegers were great sufferers.

This stratagem failing, he raised the siege; and, quitting Northumberland, carried the war into East-Anglia. Penda's retreat affording the Northumbrians a little respite, the Bernicians placed Oswy,[9] brother of Oswald, upon the throne; and the next year Oswin, son of Osric, slain by Cadwallo, was crowned King of Deira.

**643 OSWY
in Bernicia**

**644 OSWIN
in Deira**

Oswy thought he was very unjustly dealt with in being deprived of part of his brother's dominions; but as he dreaded another invasion from Penda, it was no proper season to do himself justice. As long therefore as he was under that apprehension, he lived in a good understanding with the King of Deira. But the moment he saw Penda engaged in other wars, he asserted his claim to Deira, and picked a quarrel with Oswin, who, after trying several ways to satisfy his enemy, was forced to take up arms in his own defence.[10] Oswin was a mild and peaceable prince, more devout than brave; and, though drawn into the war by necessity, he could not conquer his scruples.

He believed that shedding his subjects' blood in his quarrel was the greatest of sins, and therefore withdrawing privately from his army; he retired to a certain earl's house[11], whom he supposed to be his best friend, with design to betake himself from thence to some monastery.[12] But before he could put his project in execution, his treacherous friend betrayed him to Oswy, who ordered him to be inhumanly murdered, in expectation of seizing his kingdom with the greater ease.

This barbarous action did not, however, procure him the advantage he hoped for. The people of Deira, exasperated against him, and dreading to fall under the dominion of so cruel a prince, immediately set Adelwalt, son of Oswald his brother, upon the throne, who was better able to defend himself than his predecessor. Some time after, Oswy, touched with remorse, founded a monastery in the very place where Oswin was murdered, flattering himself that he should atone for his crime by this slight penance.

**OSWY
still in Bernicia**

**652 ADELWALT
in Deira**

It was hardly possible for Oswy and Adelwalt, though very near relations, to live in a good understanding. Oswy still maintained his claim to the kingdom of Deira, and Adelwalt could not be ignorant of it. Consequently it was his interest not only to suspect his uncle's designs, but even to put it out of his power, if possible, from giving him any disturbance. For this reason, he readily listened to the proposal of a league with the kings of Mercia and East-Anglia, against Oswy, though seventy eight years old, was the author of this league. Oswy, being informed of it, did all that lay in his power to divert the impending storm, even to the offering money to Penda, to bribe him to desist from his enterprise. But nothing could appease that prince, the irreconcilable enemy of the Northumbrians, who, seeing himself supported by the armies of East-Anglia and Deira, believed he had now a favourable opportunity to gratify his passion.[13]

Oswy, therefore, found he was obliged to stand alone against these three enemies, whose united forces could not but inspire him with some dread. In this pressing necessity, he made avow to found a dozen monasteries, and make his daughter a nun, if God would give him the victory.

Whilst the two armies were advancing towards each other, Adelwalt formed new projects. He considered that to which side soever the victory inclined, it would prove equally dangerous to him, since he had the same reason to fear his being deprived of his dominions by Penda as by Oswy: and therefore he resolved to save his own troops and stand neuter during the battle, that he might be in condition to defend himself against the conqueror.

When the two armies came in sight, Penda, who had not dived into Adelwalt's design, boldly attacked the king of Bernicia, not doubting of being; seconded by the DeIrians and East-Anglians. But when the Mercians saw Adelwalt draw off his troops, their ardour abated, and thinking they were betrayed, they began to give ground. Meanwhile, the king of Mercia and East-Anglia did their utmost to revive the courage of the affrighted troops. But being both slain in endeavouring to renew the fight, their army was routed. This battle was fought in Yorkshire on the banks of the Are, and the place was afterwards called Winwidfield[14].

After this victory Oswy, without loss of time, marched into Mercia, and became master of that kingdom. which he enjoyed but three years. In that interval the monarchy, vacant ever since the death of Oswald his brother, was conferred upon him. Penda was properly the only prince that could justly pretend to it, but withal the most dangerous to be entrusted with it.

Oswy held Mercia by right of conquest, whilst the sons of Penda were forced to seek for refuge among their friends. Their misfortunes would doubtless have been of longer continuance, had not the rigorous proceedings of Oswy's officers compelled the Mercians to take up arms. They concerted their measures so well, that when Oswy least expected it, the Northumbrians were on a sudden driven out of Mercia, and Wulpher, son of Penda, placed on the throne.

A few years after Oswy, in some measure, repaired this loss, by the acquisition of Deïra, upon the death of Adelwalt, who died without heirs. Thus Northumberland was once more united into one kingdom.

OSWY alone

This re-union, however, did not hold long. Oswy's tender affection for his natural son Alfred induced him to divide Northumberland again, and make him king of Deïra, though contrary to the people's inclination.

OSWY	ALFRED
in Bernicia	in Deïra

Oswy, after he had reigned twenty-eight years, died in 670[15]. The beginning of his reign was disturbed with wars; but his good fortune prevailed at last, and procured him some quiet. Bede ranks him among the most illustrious kings of the Heptarchy, and loads him with praises, though his reputation was much sullied by the murder of Oswin.

By Anfleda, daughter of Edwin, he had two sons and three daughters, Egfrid his son succeeding him both in his kingdom, and in the monarchy of the Anglo-Saxons. The Deïrians, upon Oswy's death, revolted against Alfred, and put themselves under the dominion of Egfrid, who thereby became king of all Northumberland. Alfred retired into Ireland, where he applied himself chiefly to his studies, in expectation of a favourable opportunity to recover his dominions.

EGFRID alone

AD 670] Egfrid, though he came to the crown young, soon made himself both esteemed and feared, the Picts invading his territories, were repulsed several times, and forced in the end to purchase a peace with part of their country. Wulpher, king of Mercia, thought likewise to make some conquests in Northumberland; but, before the end of the war, was very glad to preserve his own dominions. Egfrid's good success, in the beginning of his reign, procured him the dignity of monarch, which his father enjoyed before him.

In the year 684, he sent an army into Ireland for the conquest of that island, under the conduct of Bertfrid, whose cruelties to the Irish, especially in not sparing their very churches and monasteries, caused the enterprise to miscarry. The Irish, recovering out of their first surprise, defended themselves so well, that Bertfrid was forced to return home with his almost ruined army.

Egfrid not being able to gain any thing from that quarter, resolved to enlarge his bounds towards the north. and to that end carried his arms into the country of the Picts, who little expected an invasion. For which reason they returned to their morasses and fens, to avoid the first attacks of their enemies Egfrid was so unwise as to follow them, and lead his men into unknown defiles, from which he could not extricate them.

Whereupon the Picts, who were perfectly acquainted with the country, harassed his hunger starved troops in such a manner, that he lost above half his army; and at last, to open a passage, he was forced to come to a very unequal engagement, wherein he lost his life, in the fortieth year of his age, and fifteenth of his reign.

Egfrid was twice married; Adelfrida his first wife, daughter of Annas king of the East-Angles, and widow of Thombert, an English lord, is said to have remained a virgin, though she had two husbands, and at last to have been entirely parted from Egfrid. She founded a monastery at Ely, and was the first abbess herself. She was revered in England by the name of St. Auldry.

The death of Egfrid, and loss of his army, were extremely prejudicial to the kingdom of Northumberland, which from that time never recovered its former lustre. The Picts improved their victory by the conquest of Bernicia, which lay convenient for them. The Welsh, on the other hand, possessed themselves of the two provinces, that formerly composed the kingdom of Ar-e-late, and out of them erected the kingdoms of Lenox and Cumberland; the first of which was taken from them some years after.

Egfrid leaving no issue, the Northumbrians recalled Alfred from Ireland, and crowned him king of both kingdoms, which from thenceforward remained always united.

ALFRED

AD 685] **The Picts and Welsh** having had time to secure their conquests before Alfred was settled in his throne, it was not possible for him, after Egfrid's death, to recover them. All he could do, was to defend, and that with great difficulty, the rest of his dominions from the frequent attacks of his neighbours. The monarchy of the Anglo-Saxons went to the king of Wessex. Alfred ended his days in 705, having reigned twenty years after his restoration. He left his son Osred to succeed him at eight years of age, under the guardianship of a lord named Brithric.

OSRED

The minorities of princes being generally attended with troubles, it happened in the beginning of this reign, that Edulph, a certain lord of the country, taking advantage of Osred's youth, made an attempt upon the crown. A powerful party having owned him for king, Osred and his guardian

were obliged to retire to Bamborough, Castle, where they were immediately besieged by Edulph. The length of the siege giving Brithric time to look about him, and his friends an opportunity of rising in favour of their lawful king, Adulph found himself deserted, and forced to raise the siege. Brithric improving this happy turn, sallied out in pursuit of the usurper; and, taking him prisoner, ordered him to be beheaded, about two months after his revolt.

When Osred came of age, and was master of himself, he fell into a wicked course of life; but, especially, he had little or no regard for the monks, which was looked upon then as the height of impiety. After Alfred, Oswy's natural son, came to the crown, all the bastards of the kings, or their descendants, imagined they had the same right to aspire to the throne. This proved the occasion of many troubles in the kingdom. Cenred and Osric, descendants of Ogga, natural son of Ida, seeing Osred was neither esteemed nor beloved, formed a party against him, which was abetted to the utmost of their power, by the regular and secular clergy, whose interest it was to have a new sovereign.[16] This party became at length so strong, as to be able to give Osred battle, wherein he was slain, in the nineteenth year of his age, and eleventh of his reign. Cenred, the principal author of the revolt, was his successor.

CENRED

AD 716] This prince died in the second year of his reign; and Osric, that assisted him in obtaining the crown, mounted the throne after him.

OSRIC

AD. 718] He reigned eleven years without doing any thing remarkable, and left his crown to his cousin, Ceolulph.

CEOLULPH

AD 730] This prince turning monk in the seventh or eighth year of his reign, passed the residue of his days in the monastery of Lindisfarne. Edbert ascended the throne after him.

EDBERT

AD 737] The coronation of Edbert was immediately followed by an invasion of the Picts on the northern frontiers. This war obliging him to march all his forces towards the north, the king of Mercia fell upon the southern parts of Northumberland, and carried off a great booty.[17]

AD 756] Edbert, towards the end of his reign, having made a league with Oengussa king of the Picts, recovered the city of Areclute, capital of the kingdom of Lennox, taken by the Welsh in the reign of Alfred. Deovama, general or prince of the Welsh, endeavouring to relieve Areclute, was defeated by the confederate kings. Shortly after Edbert retired into a monastery, leaving his crown to his son Osulph.

OSULPH

AD 758] Osulph was assassinated in the first year of his reign: and Mollon-Adelwald, though not of the blood-royal, was raised to the throne.

MOLLON-ADELWALD

A. D, 759] Mollon-Adelwald's election was a fresh occasion of sundry calamities that afflicted Northumberland, and proved in the end the destruction of the kingdom. The Northumbrians having been guilty of the error of placing on the throne a king not of the royal family, all the

great men thought themselves entitled to the crown, as well as the princes of the blood. Hence those many factions, that ended at last in the entire loss of the public liberty.[18] Some of the nobles finding that Mollon had raised himself to the throne by help of a powerful party, believed it allowable for them to do the same. Oswy, one of these lords, led the way; but death freed the king from this competitor. Afterwards, Alcred, descended from Ida by Marie, one of his natural sons, following the example of Oswy, and secretly conspiring against Mallon, found means to ensnare him and put him to death; after which he was crowned in his stead.

ALCRED

AD 765] Mollon's faction, which was much humbled by his death, having in time recovered their superiority, Alcred was forced to fly to the king of the Picts, for fear of falling into the hands of his enemies. As soon as he was gone, Ethelred, son of Mollon, was placed on the throne by his father's party.

ETHELRED

AD 774] As Ethelred had been raised to the crown by the interest of his faction, he judged the best way to fix himself on the throne, would be by the death or banishment of the head of the contrary party. Accordingly, three of the principal opposers of his election were put to death for forged or slight crimes. But this method, instead of having the expected effect, served only to hasten the plots of his enemies, whom the death of the three innocent lords furnished with a plausible pretence to take up arms. In a short time, they were able to bring into the field an army, that gave the king some uneasiness.

The king, however, sending his best troops against them, under the command of a general entirely devoted to his service, was in hopes of speedily reducing them to obedience. But his army was overthrown by the rebels. This defeat, which was soon followed by a second, obliged him to fly for refuge to some of the neighbouring kingdoms. Upon his retiring, Alfwald, son of Osulf, and grandson of Edbert, was placed on the throne by the victorious party.

ALFWALD I

AD 779] Alfwald I. reigned eleven years with great justice and moderation: but his good qualities did not prevent his being assassinated by one of the contrary factions. He was honoured by his followers as a saint after his death.

OSRED II

AD 789] Osred, son of king Alcred, was chosen in his room, who, unlike his predecessor, became so contemptible, that he was confined to a monastery the first year of his reign. Ethelred's party were deeply concerned in deposing Osred, and had interest enough to recall and place him again on the throne, after a twelve years' exile.

ETHELRED restored

Ethelred began his new reign with two acts of cruelty which very much exasperated his enemies against him. He put Osred his predecessor to death, who, though a monk, made him uneasy: and then dispatched Alphus and Alfwald, sons of the good king Alfwald.

AD 794] During this reign, the Danes made a descent into Northumberland, and burnt Lindisfarn monastery. Allured by the booty, taken in this first expedition, they came again next year, and pillaged Tin-mouth monastery, founded by king Egfrid. Ethelred, by the assistance of his father-in-law, Offa, king of Mercia, prevented them from carrying their ravages any farther,

and drove them back to their ships; where almost all of them perished in a sudden and violent storm on the English coast.

After Ethelred was recalled, his cruel and revengeful temper very much inflamed the enmity of the opposite faction. Meanwhile, regardless of the murmurs of his enemies, he thought only of glutting his revenge, and establishing himself in his throne, by the death or banishment of those, he most feared. At length, attempting to send Ardulph, one of the principal lords of the country, into exile, he gave the contrary party an occasion to rebel.[19] After the civil war had lasted two years, the malcontents, finding they had taken a tedious and uncertain way to get rid of their king, caused him to be assassinated. However, his factions were still powerful enough to place Osbald, one of their own party on the throne.

OSBALD or OSRED

AD 796] Whilst people were intent upon the public rejoicings at the election of the new king, the opposite party laid their measures so well, that Osbald was (dethroned twenty-seven days after his election, and Ardulph chosen in his room.

ARDULPH

A. D. 796] The divisions which prevailed in Northumberland still continued to rend that unfortunate kingdom. Ardulph was supported on the throne only by one of the factions that was then the most powerful. But this did not hinder the other party from frequently attempting to get uppermost. Alcred, formerly king of Northumberland, left a son named Alcmund, who was head of this party. This prince beginning to grow formidable, Ardulph put him to death, judging it necessary to sacrifice him to his safety.

His death being looked upon by his friends as a martyrdom, Alcmund was ranked in the number of the saints. But this was not all that followed upon his death. It afforded the king's enemies a pretence to rise in arms, and set Aldric, a lord, at their head. This general being vanquished and slain in battle, the malcontents remained quiet for some time, in expectation of a more favourable opportunity. And, indeed, the face of affairs was quickly changed. For the opposite party became at length so powerful, that the king was glad to escape out of his enemies' hands, by flying to the court of Charles the Great, where the English were always welcome.

ALFWALD II

AD 808] After the retreat of Ardulph, Alfwald II who had driven him away, was placed on the throne, and reigning about two years, by his death, left the crown to Andred.

ANDRED

In Andred's reign Northumberland submitted to the dominion of Ecbert, king of Wessex, who put an end to the Heptarchy.



MERCIA

The kingdom of Mercia was bounded on the north by the Humber, by which it was separated from Northumberland; on the west, by the Severn, beyond which were the Britons or Welsh; on the south, by the Thames, by which it was parted from the kingdoms of Kent, Sussex, and Wessex; on the east, by the kingdoms of Essex and East-Anglia. Thus Mercia was guarded on three sides by three large rivers that ran into the sea, and served for boundary to all the other kingdoms.

Hence the name, Mercia, from the Saxon word, Mere, signifying a bound, and not, as some conjecture, from an imaginary river called Mercia. The inhabitants of this kingdom are sometimes termed by historians *Mediterranei Angli*, or the Midland-English, and sometimes South-Humbrians, as being south of the Humber; but the most common name is that of Mercians.

The principal cities of Mercia were, Lincoln, Nottingham, Warwick, Leicester, Coventry, Lichfield, Northampton, Worcester, Gloucester, Derby, Chester, Shrewsbury, Stafford, Oxford, Bristol. Of all the kingdoms of the Heptarchy this was the finest and most considerable. Its greatest length was a hundred and sixty miles, and its greatest breadth about one hundred.

CRIDA, first king of Mercia, arrived in England in 584. He was crowned the same or the following year, and died in 593, or 594.

INTERREGNUM

After Crida's death, Ethelbert, king of Kent, and monarch of the Anglo-Saxons, made himself master of Mercia, and kept it some time. Afterwards he restored it to Wibba, son of Crida, reserving, however, some right of sovereignty, the nature of which historians have neglected to explain.

WIBBA

AD 597] This prince reigned nineteen years, and died in 615. He left a son called Penda, who should have succeeded him; but Ethelbert being still alive, and dreading his restless and turbulent spirit, he left Mercia about a year without a king. After that, he placed Cearlus, cousin-german of Wibba, on the throne.

CEARLUS

After the death of Ethelbert, in 616, Cearlus freed Mercia from the dominion of the kings of Kent: he reigned nine years, and died in 624. As he left no children Penda, son of Wibba, succeeded to the throne.

PENDA

AD 625] This prince was fifty years old when he came to the crown. Ethelbert had not without reason passed him by after his father's death, he being the most turbulent prince that ever reigned in England.

In 653, Penda caused Peda his eldest son to be crowned King of Leicester, and then sent him into Northumberland to espouse the daughter of King Oswy, where he was converted to Christianity. He brought back with him some missionaries, who preached the Gospel Mercia with success; but Penda lived and died a Pagan. He was slain in battle, in the eightieth year of his age, as was related in the history of Northumberland. He left five sons, Peda, Wulfer, Ethelred, Merowald, and Mercelm, and two daughters, Ciniburga and Ciniswintha.

INTERREGNUM

AD 657] After the defeat and death of Penda, Oswy became master of Mercia, and kept it three years. However, he left Peda his son-in-law the little kingdom of Leicester. But Peda being soon after poisoned by his wife, Oswy seized that also, and held it with the rest of Mercia, till he was driven thence by Wulfer, as already stated in the history of Northumberland.

WULFER

AD 659] Wulfer was almost as much a stranger to peace as his father Penda. He took Adelwalch king of Sussex prisoner, and brought him to Mercia, after having conquered his kingdom[19]. Some time after,[20] Adelwalch turning Christian during his imprisonment, Wulfer gave him the isle of Wight, which he had likewise subdued[21]. It is conjectured, that Wulfer had also conquered the kingdom of Essex, as it is well known that he disposed of the bishopric of London in favour of one Wina.

Wulfer was an idolater when he came to the crown; but shortly after was converted, and his children were brought up in the Christian religion[22] Vereburga, one of his daughters, was honoured as a saint. He died in 675, thinking to leave his crown to his son Cenrid; but his brother Ethelred found means to supplant his nephew, and obtain the kingdom.

ETHELRED

AD 675] Ethelred, as soon as he was seated on the throne, erected Herefordshire into a kingdom, and gave it to Merowald his brother[23], who dying without heirs, left it to his younger brother Mercelm. But he dying also without children, this little kingdom was reunited to Mercia.

In 679, Ethelred invaded Kent, and committed great devastations. After that he turned his arms against Northumberland,[24] and compelled Egfrid to restore certain Mercian towns, taken during the reign of Wulfer. Theodore, archbishop of Canterbury, greatly contributed to the peace concluded between these two kings.

In 697, Ostrith, wife of Ethelred, was assassinated[25], and the little care that was taken to discover murderers gives room to suspect, that the king himself was not innocent. However that be, Ethelred growing weary of the world, resigned his crown to Cenred his nephew,[26] son of Wulfer, and turned monk in Bardney monastery, of which shortly after he was made abbot.

CENRED

AD 704] Nothing remarkable was done by this prince during his four years' reign, but his exchanging his crown for the monkish habit, after the example of Offa king of Essex, who came to his court to demand Ciniswintha his aunt, daughter of Penda, in marriage. By the persuasions of this princess, both kings were prevailed upon to turn monks, and go to Rome and receive the tonsure at the pope's hands. Ceolred, son of Ethelred, succeeded his cousin Cenred.

CEOLRED

AD 709] Ceolred had a terrible war to sustain against Ina king of the West-Saxons. Historians, however, without relating the motives or particulars of this war, only inform us, that the two kings, at Wodenburgh in Wiltshire, fought a bloody battle with such equal success, that neither could boast of the victory.

AD 715] Ceolred, far from being of his predecessor's mind, not only disregarded the monks and the rest of the clergy; but, if historians are to be credited, violated their privileges without scruple. This raised great clamours against him. The monks in particular took all occasions to paint him in the blackest colours. Their animosity followed him even into the other world. After his death, which happened in 716, they gave out, that he resigned his last breath, blaspheming and talking with the devil. Ethelbald, grandson of Eoppa, brother of Penda, mounted the throne after Ceolred.

ETHELBALD

AD 716] This was one of the most illustrious kings that had hitherto worn the crown of Mercia, to which he added the dignity of monarch of the Anglo-Saxons, resigned by Ina king of Wessex, when he turned monk. This dignity seems to have consisted originally only in presiding at the general assemblies, and commanding the armies of the seven kingdoms, and some other prerogatives, which conferred no right of sovereignty over the other kings. At least, the electors considered it in this light.

The monarchs, however, were no sooner invested with it, but their first care was to grasp at an unlimited power. Ethelbald, improving some favourable junctures in his reign, carried the prerogatives of the monarchy to the highest degree, and thereby became formidable to the other kings[27]. The kings of Wessex and Northumberland consequently agreed to attack him from two different quarters at once.

As Mercia was situated between these two kingdoms, Ethelbald was obliged to send half his army towards the north, whilst with the other half he marched himself against the West-Saxons commanded by Ethelum.[28] The particulars of this war are unknown, except that Ethelbald was vanquished.

AD 757] Four years after, this prince was slain[29] in a mutiny of the army raised by a lord named Beornred, who was proclaimed king by the soldiers.

BEORNRED, the usurper

AD 757] Beornred's election by the army was very displeasing to the Mercian lords, especially as he was no ways related to the royal family. Therefore, before he had time to establish himself in his usurpation, they placed on the throne Offa nephew of the late king Offa, drawing an army together, gave the usurper battle, and obtained a complete victory. Some say, Beornred was slain, and others that he maintained his ground for a while in some part of Mercia.

OFFA

AD 757] Offa was one of the most famous kings that reigned in England during the Heptarchy, not only for his being invested with the dignity of monarch, but for his victories over the Welsh and the neighbouring Saxon princes[30]. One of his greatest victories was that over Aldric king of Kent in 774.

Whilst Offa was employed in subduing the Saxon kings, the Welsh thought they had a fair opportunity to attack him. This unexpected war, wherein the Welsh at first were successful, caused Offa to conclude a peace with the English, in order to turn his arms against the Welsh. He quickly reduced them to such a condition, that they were forced to abandon not only their late conquests in Mercia, but also part of their own country beyond the Severn, which Offa seized and peopled with English colonies.

To prevent the Welsh from ever retaking it, he also threw up a rampart, defended by a large ditch, by means of which he parted his conquests from the rest of Wales. This rampart, in length twenty four miles, reaching from the mouth of the Dee, to the place where the Wye runs into the Severn, was called Clawdh Offa, or Offa's Dike[31].

In 786, Offa made his son Egfrid partner with him in the government, and gave his daughter Edburg in marriage to Brithric king of Wessex.

What cast the greatest blemish on Offa's reputation was his treachery to Ethelbert king of the East-Angles. This young prince designing to marry, came to the court of Offa, and demanded his daughter Adelfrida in marriage. He was received at first with great marks of affection and esteem. But soon after the scene was changed. Offa, by the pressing and repeated instigations

of Quendrida his wife[32], who represented to him that he ought by all means to embrace so fair an opportunity of becoming master of East-Anglia, was persuaded to break the most sacred laws of honour and hospitality, by the murder of Ethelbert[33]. Which done he marched into East-Anglia with a numerous army, before the East-Anglians had time to prepare for their defence; and, meeting with no opposition, seized the kingdom, and united it to Mercia.

He had no sooner committed this horrid act, but he was tormented with cruel remorse[34] To appease his conscience he resolved upon a journey to Rome, to obtain a pardon from the pope, to secure himself from punishment. The pope granted his request, on condition he would be liberal to the churches and monasteries[35].

Before Offa left Rome, he obtained of the pope the canonization. of St. Alban, the first British martyr, whose relics were pretended to have been found at Verulam[36]. At his return,[37] he built there a fine church and a stately monastery, to which he granted great privileges, and a large revenue. From that time Verulam was called St. Alban's. Offa was also very munificent to the church of Hereford, where the body of the king of East-Anglia lay buried, that prayers might be incessantly made for the murdered and murtherer.

William of Malmsbury, speaking of king Offa, doubts whether he should rank him among the good or bad princes. The canonization of St. Alban, procured by. his means, and the founding a noble monastery in honour of that saint, being put in the balance against the murder of Ethelbert, seems to have been the ground of that historian's uncertainty.

The reign of Offa is memorable upon several accounts his dike; the union of East-Anglia to Mercia; the erecting of Lichfield into an archbishopric[38]; if Peter-Pence; a body of laws published under the title of *Mercens. Leaga*, i.e. laws of the Mercians; which served for a pattern to his successors, and the greatest part whereof were inserted in king Alfred's laws, published about the end of the next century.

Offa died in 796, after a reign of thirty nine years. Egfrid, who had already been crowned as his partner, succeeded him both in the kingdom. of Mercia, and dignity of monarch.

EGFRID

AD 796] Egfrid, who survived his father but four or five months, employed that time in enriching the monks, and particularly those of St. Alban's. Cenulph, descended from Wibba by another branch, succeeded him in both his dignities.

CENULPH

AD 796] Cenulph was no sooner on the throne, but he declared war against Edbert-Pren king of the motive whereof is unknown. We are only told, it proved fatal to the king of Kent, who, being taken prisoner, was carried to Mercia, where Cenulph ordered his eyes to be put out, after he had placed another king on the throne of Kent.

Cenulph died in 819, after a glorious reign of twenty four years. He left a son very young, named Cenelm, and two daughters, Quendrida and Burganilda.

CENELM

AD 819] Quendrida, eldest sister of Cenelm, hoping to mount the throne, if her brother was out of the way, caused him to be assassinated by one Ascobert, who threw his body into a well, where it was found, as it is pretended; by a miracle. Quendrida did not reap that benefit from her crime, which she expected; for the Mercians placed on the throne Ceolulph uncle of the late king.

CEOLULPH

AD 819] This prince, after a year's reign was deposed by by Bernulph, one of the principal lords of the country.

BERNULP II, 821 LUDICAN, 823 WITGLAPH, 825

These three last kings of Mercia, will be noticed in the history of the kings of Wessex.

EAST-ANGLIA

The kingdom of the East-Angles was bounded on the north by the Humber and the German ocean; on the east by the same ocean, which surrounded it almost on two sides: on the south, by the kingdom of Essex; and on the west, by Mercia. Its greatest length was eighty, and its greatest breadth fifty-five miles. It contained the two counties of Norfolk and Suffolk, with part of Cambridgeshire. The chief towns were Norwich, Thetford, Ely, and Cambridge. It was founded by the Angles that landed on the eastern coasts of Britain, under twelve chiefs, the survivor of whom, Uffa, assumed the title of king of the East-Angles.

UFFA

AD 571] This prince does not appear to have performed any thing remarkable after his being king. He died in 578, leaving his son Titilus to succeed him.

TITILUS

AD 578] He died in 599, and had for successor his son Redowald.

REDOWALD

AD 599] This prince was the most illustrious of all the kings of East-Anglia, if not of the whole Heptarchy. As we had occasion to speak of him largely in the history of Northumberland, we shall only observe here that he died in 624, leaving his crown to his son Erpwald.

ERPWALD

AD 624] Erpwald made but a very indifferent figure in the Heptarchy, being in subjection to Edwin king of Northumberland, who might have deprived him of his kingdom, with the consent of the East-Angles, if the obligations he had received from Redowald his father would have suffered him to have been guilty of such ingratitude. Erpwald was assassinated in 633, after he had reigned about nine years.

INTERREGNUM

AD 633] After his death, East-Anglia had no king for three years. In 636 the East-Angles placed on the throne Sigebert, half brother of their last king.

SIGEBERT

AD 633] This prince, who was banished by Erpwald, his brother by the mother's side, on suspicion of aspiring to the crown, had retired into France, where he became a Christian. After he had effected the conversion of his subjects, by the assistance of Felix, a Burgundian priest, he retired into a monastery, resigning his crown to Egric his cousin.

EGRIC

AD 614] Egric, soon after his coronation, was attacked by Penda king of Mercia; and the East-Angles, having no great confidence in their new king, petitioned Sigebert to quit his monastery, and put himself at the head of their army. Possessed with a notion that heaven must crown so pious a prince with victory, they pressed him so earnestly, that at length he yielded to their request, and headed the army with Egric, carrying nothing but a switch in his hand. The Mercians, however, gained the victory, both the East-Anglian kings being slain on the spot. They were succeeded by Annas, son of Ennius, nephew of Redowald.

ANNAS

AD 644] Annas was one of the most illustrious kings of East-Anglia. By his aid it was, that Cenowalch king of Wessex, who fled to him for refuge, was restored to his kingdom, of which he had been deprived by Penda in 645.

AD 654] This action drew upon him the hatred of Penda, who out of revenge, resolved to carry fire and sword into East-Anglia. Annas died whilst he was preparing for his defence, leaving the management of this dangerous war to Ethelric his brother and successor[39].

ETHELRIC

AD 654] Ethelric, dreading the valour and power of Penda, bribed him to desist from his war with the East-Anglians; and, to induce him to invade Northumberland, offered to accompany him with all his forces. They were both slain in an engagement with Oswy. Adelwald, brother of Ethelric, mounted the throne after him.

ADELWALD

AD 655] We know nothing more of this prince, but that he died in 664, leaving his crown to Aldulph his nephew, son of Ethelric.

ALDULPH

AD 664] Of this prince all we can learn is, that he was alive in 680, and assisted at the council of Hatfield. His successor was Alfwald.

ALFWALD

Alfwald died in 749, and was succeeded by Beorna and Ethelbert, who divided the kingdom[40]

BEORNA and ETHELBERT

AD 749] Ethelbert dying before the year 758, Beorna reigned alone. But we know nothing more of him than that he was succeeded by Ethelred.

ETHELRED

Ethelred dying about the year 790, left the crown to Ethelbert.

ETHELBERT

This is the prince that Offa king of Mercia put to death in order to seize his kingdom in 792[41]. From that time East-Anglia and Mercia made but one kingdom.

ESSEX

THE kingdom of Essex, or the East-Saxons; was bounded on the north by East-Anglia, on the east by the German ocean, on the south by the Thames, and on the west by Mercia. Its greatest length was seventy five miles, and its breadth thirty eight. It contained the counties of Essex and Middlesex, and part of Hertfordshire. The principal cities were London and Colchester.

This country having been extorted from Vortigern by Hengist, after the massacre of the British lords, was erected into a kingdom by Erchenwin the first king. Historians have neglected to inform us of the occasion and manner of founding this kingdom, by which the successors of Hengist were deprived of almost as large a tract of land as the kingdom of Kent.

ERCHENWIN

Erchenwin began his reign in 527, and died in 587, after he had reigned sixty years. He was succeeded by his son Sledda.

SLEDDA

AD 587] It is not known in what year this prince died, but only that-his son Sabert, or Saba, reigned is 599.

SABERT

AD 604] Sabert was the first Christian king of Essex, being converted by the preaching of Mellitus, and solicitation of Ethelbert king of Kent, his uncle by his mother's side[42] He died in 616, and was succeeded by his three sons[43]:

SAXRED, SEWARD, and SIGEBERT

AD 616] These three[44] reigning together, forsook with one consent the Christian religion, which they had professed during their father's life. After they had reigned seven years, they rashly came to an unequal engagement with Cinigicil and Quiceim kings of Wessex, and were all three cut off, with their whole army. Their successor was Sigebert the little.

SIGEBERT the Little

Nothing particular is known concerning this prince, only that he was succeeded by Sigebert the good, grandson of a brother of king Sabert, and was on the throne in the year 653.

SIGEBERT the Good

AD 653] Sigebert restored the Christian religion in his dominions, whence it had been expelled ever since the death of Sabert. He was assisted therein by Cedd, a Northumberland priest, consecrated bishop of the East-Saxons. This prince was assassinated in 655, by two counts his relations, who, having been excommunicated by Cedd, complained that the king, instead of avenging their quarrel, had cast himself at the feet of the bishop, begging pardon for conversing with them after their excommunication. His successor was Swithelm his brother.

SWITHELM

AD 655] There is nothing particular concerning this prince except that Sebba and Siger succeeded him.

SEBBA and SIGER

Sebba was son of Seward, and Siger, of Sigebert the little, son of the same Seward. Siger returned to idolatry, but Sebba steadfastly adhered to the Christian religion. They were vassals to the king of Mercia. Siger dying in 683, Sebba remained sole king of Essex.

SEBBA alone

AD 683] Sebba reigned about eleven years longer, and then, being very old, turned monk in 694. He left his crown to Sighard and Senofrid his sons.

SIGHARD and SENOFRID

AD 694] These two brothers reigned, and probably died, together about the year 705. Offa, son of Siger, mounted the throne after them.

OFFA

AD 705] This prince desiring to marry, and casting his eyes on Ciniswintha, daughter of Penda king of Mercia, went to the court of Cenred to demand this princess his aunt in marriage. But Ciniswintha, being very religious, and not young, persuaded her lover to turn monk, as she did also her nephew king of Mercia. Offa is said by some to have been succeeded by Selred or Selred, son of Sigebert the good.

SEOLRED

AD 707] Seolred reigned thirty-eight years, and was then killed, but by whom, or in what manner, is unknown. Swithred his son succeeded him.

SWITHRED

AD 749] This is the last king of Essex, Whose name occurs in history. He began his reign in 746, and if he were alive at the time of the dissolution of the Heptarchy, must have reigned seventy-eight years.

Of all the kingdoms of the Heptarchy, there is none whose history is so imperfect as that of the kingdom of Essex.



KENT

THE kingdom of Kent, the first that was founded by the Saxons, being neither large nor very considerable, made no figure in the Heptarchy, only during the reigns of Hengist and Ethelbert. It was very advantageously situated, having- the sea on the south and east, the Thames on the north, and the little kingdom of Sussex on the west. As long as this last subsisted, it served as a bulwark to the kings of Kent, against the ambition of the kings of Wessex. But after it was subdued by the West-Saxons, the kingdom of Kent was in continual danger of falling under the dominion of these powerful neighbours. It was not above sixty miles in length, and thirty in breadth. The chief towns were Derobern or Canterbury, the capital; Dover, Rochester, and some others, not so large, but considerable for their situation and harbours; as Sandwich, Deal, Folkstone, Reculver, &c.

HENGIST first King

Hengist arrived in Great Britain in 449. He assumed the title of king of Kent in 455; and died in 488. He was succeeded by his son Escus.

ESCUS

AD 488] As the Saxons, after the death of Hengist, conferred the command of their armies on Ella king of Sussex, Escus probably was not in so great esteem as his father. His reign lasted to the year 512. His successor was Octa his son.

OCTA

AD 512] This prince suffered the dismembering of Essex and Middlesex from the kingdom of Kent, to form the kingdom of the East-Saxons. After Octa, Hermenric his son ascended the throne of Kent.

HERMENRIC

AD 534] There is nothing particular concerning this prince, who reigned, however, thirty years. Before his death he associated Ethelbert his son and successor.

ETHELBERT

AD 568] Ethelbert was one of the most celebrated kings, not only of Kent, but of the whole Heptarchy. Having a great and an aspiring genius, he beheld with regret, that his predecessors had lost the dignity of monarch, and the superiority Hengist had over all the Saxons, settled in his time in Great Britain. At his coming to the crown, he found Ceaulin king of Wessex in possession of this superiority as monarch. He resolved to dispute it with him, but was twice worsted. He then remained quiet till the year 593, when he took up arms again, not singly as before, but in, conjunction with all the other kings, who were displeased with Ceaulin's seizing the kingdom of Sussex. Ethelbert being declared general, defeated Ceaulin, who died soon after.

After Ceaulin's death, Ethelbert being elected monarch of the Anglo-Saxons, and forgetting the fall of Ceaulin, of which he himself was the cause, exercised an almost absolute power over all the kingdoms lying south of the Humber, the Northumbrians alone having living in that age, Bede tells us that these kings expressed great desire to eat the white bread, distributed by Mellitus, the bishop, at the communion. But on his refusing him, unless they would submit to be baptized, they expelled him from their dominions, found means to keep themselves independent.

All chose rather to submit than contend with him. Besides his being formidable to his neighbours for his accomplishments, he had the advantage of being allied to France by means of his marriage with Bertha, of Cherebert king of Paris. This alliance procured him great respect, the kings his neighbours, having reason to dread his introducing the French into England as he might easily have done. But though haughtiness wherewith Ethelbert treated them, after several victories, made them exceedingly uneasy, they had still a much greater occasion to be alarmed.

AD 594.] Upon the death of Crida king of Mercia, Ethelbert seized that kingdom, though the deceased king had left a son of fit age to succeed him. Ethelbert, it seems, pretended that he had a right as monarch, or as descendant of Hengist, to succeed to all the vacant thrones in the Heptarchy. The Anglo-Saxon princes, alarmed at this open usurpation, began to stir and take measures to put a stop to his power. The monarchs dreading they would all join in a league against him, to make them easy, restored the kingdom of Mercia to Wibba, son of Crida, reserving, however, such an authority over him, that he durst not undertake any thing without

his order or leave. Satisfied with this kind of moderation, the English princes laid aside all thoughts of a war, which necessity alone had driven them to.

Nothing very remarkable happened in the rest of Ethelbert's reign, except what relates to religion. This prince had two wives, the first was Bertha of France, by whom he had Edbald his successor, and Ethelburga, married to Edwin king of Northumberland. The name of his second wife is unknown. He died in 616 after he had reigned fifty two years.

EDBALD

AD 616] Edbald, as soon as he became his own master, forsook the Christian religion and turned heathen. He is even said to have married the queen his mother-in-law. His vices rendering him slothful and inactive, all the English sovereigns cast off the yoke they had worn during the life of Ethelbert. The king of Mercia, in particular, having freed himself from the servitude which Ethelbert had kept him in, Edbald had neither the power nor courage to maintain what the king his father thought he had so firmly established. By the pains of Laurentius, archbishop of Canterbury, however, he was brought to a sense of his errors; and, returning to the profession of the Gospel, he spent the remainder of his days in the practice of its precepts[45]. He left two sons,[46] Ermenfred and Ercombart, which last succeeded him, and a daughter named Enswith, foundress of the abbey of Folkstone.

ERCOMBERT

AD 640.] Ercombart, though the youngest of Edbald's sons, found means to ascend the throne; in prejudice of his elder brother. This prince ordered the temple of the false gods to be razed to the ground, and the idols broken in pieces, lest they should prove a snare to the people. Ermenfred his brother being seized with a distemper that brought him to his grave, he promised to leave the crown, which of right belonged to him, to his children. But he was not so good as his word. He left two sons, Egbert and Lothaire, and two daughters; Ermenilda the eldest was wife of Wulpher king of Mercia: the other was a nun.

EGBERT

AD 664] Egbert was no sooner on the throne, but he put two sons of his uncle Ermenfred to death, for fear they should disturb him in the possession of the crown. He presented their sister Domnona with some lands in the isle of Thanet, where she founded a monastery. This prince died in 673, leaving two sons, Edric and Widred, who were not his immediate successors, the crown being seized by their uncle Lothaire.

LOTHAIRE

AD 673] After Lothaire had reigned ten years unmolested, to secure the succession in his family, he made his son Richard partner with him in the government.[47] This proceeding obliged his nephew Edric, son of his brother Egbert, to withdraw from court and apply to Adelwalch king of Sussex for aid, who put him at the head of an army; with which, entering Kent, he vanquished Lothaire, who died of a wound he received in battle. After this victory Edric was crowned without opposition. Richard, son of Lothaire, fled into Germany, where Boniface, archbishop of Mentz, an Englishman gave him his sister in marriage, and caused him to be elected king of Swabia.

EDRIC

AD 685] This prince reigned but two years; and, as he had no children, he left the crown to his brother Widred, who was forced to make Swabert his partner, whose extraction is unknown.

WIDRED and SWABERT

AD 686] After Edric's death, troubles and commotions arose in the kingdom of Kent, occasioned by the ambition of some nobles who fortified themselves, and refused to acknowledge Widred for king. In all probability Swabert was one of the principal of the rebels, since he was associated into the government. It is not known whether he was any way related to the royal family.

In the reign of these two kings, Cadwallo king of the West-Saxons imagining the intestine divisions of Kent would render the kingdom an easy conquest,[48] sent an army thither under the command of his brother Mollo, who overran great part of the country. But at length the two kings, joining forces, vanquished him in battle. Mollo, perceiving he was closely pursued, took shelter with twelve others in a house which they valiantly defended: but the Kentish soldiers setting fire to it, they all miserably perished in the flames. Cadwallo soon revenged the death of his brother, whom he tenderly loved.

He entered Kent with a formidable army, and never left till he had destroyed the whole country with fire and sword. After this invasion Kent was reduced so low that it never more made any figure in the Heptarchy.

The two kings enjoyed no repose till the year 691. Swabert died in 695, and Widred remained sole king of Kent. He reigned twelve years alone, and died in 725, leaving three sons, Ethelbert, Edbert, and Aldric: the two eldest jointly succeeded him.

ETHELBERT and EDBERT

AD 725] These two brothers reigned together till the year 748, When Edbert died. Ethelbert reigned ten or twelve years alone; and, after a reign of thirty six years, left his crown to his brother Aldric. He had associated his son Arduph, who died before him[49]

ALDRIC

AD 760] Aldric was frequently attacked by his neighbours, who, seeing the weak estate of the kingdom of Kent, improved the opportunity to subdue it. Offa king of Mercia was one of the most forward. He gained a battle upon Aldric, which sunk the affairs of Kent very low; but the jealousy of the other kings would not suffer Offa to become master of the kingdom. He also was diverted from the war by a Welsh invasion in Mercia, as has already been related. Had it not been for this he would probably have united Kent to Mercia.

Aldric had associated his son Almond; but that prince dying before him, he left no heirs, and with him ended the race of Hengist. After his death, Edbert, surnamed Pren, was placed on the throne.

EDBERT-PREN

AD 794] The kingdom of Kent being extremely weakened, Cenulph king of Mercia, making use of so fair an opportunity, ravaged it from one end to the other; and at last having defeated and taken Edbert prisoner, carried him into Mercia, where he ordered his eyes to be put out. After that he placed on the throne Cudred, who was in absolute dependence upon him, and paid him tribute.

CUDRED

AD 798] This tributary king reigned eight years as vassal of the king of Mercia, who permitted, after his death in 805, his son Baldred to succeed him.

BALDRED

AD 805] In the reign of Baldred it was that the Heptarchy was dissolved. The dissolution began with the conquest of Kent by Ecbert king of Wessex; as will be seen hereafter.



SUSSEX

THE kingdom of Sussex was one of the most inconsiderable of the Heptarchy. It contained only the two counties of Sussex and Surrey, the greatest part of which consisted of the large forest of Andredswald, so called by the Saxons from Anderida, the name it had in the time of the Romans. As this forest stood untouched when Ella conquered Sussex, we may suppose it was cleared by degrees. This kingdom was not above fifty miles long, and forty broad. It was bounded on the north by the Thames, on the south by the sea, on the east by the kingdom of Kent, and on the west by Wessex. The capital city was Chichester, built by Cissa, the second king of this kingdom. He built also Cissbury, whose ruins are still to be seen.

ELLA, first King

Ella arrived in Britain in 476, and was crowned king of Sussex in 491. He was a prince of so great reputation among the Saxons, that they judged him worthy to succeed Hengist in the command of their armies. He met with some ill success, in contending with so experienced a general as Arthur; but it did not hinder him from settling in the country where he first landed, and founding there the kingdom of Sussex or of the South-Saxons. Baldulph and Colgrin, his sons, were slain in the battle of Radon. This prince, dying in 514, left the crown to his only surviving son Cissa.

CISSA

Cissa was memorable only for his long reign of seventy six years, and his great age. For supposing him but a year or two old when his father brought him over, in 476, he must have been at least one hundred and fifteen, or one hundred and sixteen years of age When he died in 590.

Cissa leaving no issue, Ceaulin king of Wessex and monarch of the Anglo-Saxons, seized the kingdom of Sussex. This occasioned the league against him. But notwithstanding his being vanquished, Ceolric his nephew and successor remained in possession of Sussex. From that time the South-Saxons made several attempts to shake off the yoke of the kings of Wessex. In 607 they revolted against Ceolric king of Wessex, but were reduced to obedience. In 648 they made another struggle, with better success. Cenowalch king of Wessex continuing still in East-Anglia, and Penda. king of Mercia being master of Wessex, the South-Saxons took that opportunity to place on their throne a king named Adelwalch.

ADELWALCH

AD 684] **The kingdom of Wessex having suffered much by Penda's invasion**, who seized and kept it three years, Cenowalch was little able, after his restoration, to dethrone the new king of Sussex. Adelwalch, however, was not left in quiet.[50] Wulpher king of Mercia, having attacked Cenowalch and worsted him in several encounters, penetrated as far as Sussex, where vanquishing Adelwalch in battle, he took him prisoner, and after that became master of his kingdom, and of the Isle of Wight. Adelwalch having embraced the Christian religion in Mercia, where he was prisoner, Wulpher set him at liberty, and made him a present of the Isle of Wight,

and of the country of the Meanvari, in Wessex; supposed to be that part of Hampshire, now divided into the hundreds of Meansborow, East-Meon, and west-Meon.

It is probable that Adelwalch, after the death of Wulpher, recovered the kingdom of Sussex; as we find in the Saxon annals, that he was on the throne in 686. The same year Cedwalla, a West-Saxon fugitive prince, entered Sussex with an army; and Adelwalch, endeavouring to drive him thence, was slain in battle.

After the death of Adelwalch, Cedwalla wished to make himself master of Sussex, but was opposed by Authun and Berthun, who had returned with an army from an expedition in the kingdom of Kent. At the same time Cedwalla, hearing of the death of the king of Wessex, who had expelled him his dominions, returned thither, and was then placed on the throne. Meanwhile Authun and Berthun were crowned kings of Sussex. They are said by some to have been sons of Adelwalch, and by others his generals only.

AUTHUN and BERTHUN

AD 688] These two kings did not live long undisturbed. Cedwalla, now become king of Wessex, made war upon them, and gained a battle, wherein Berthun was slain.

AUTHUN alone

Authun very probably preserved the crown of Sussex, by an entire dependence on the king of Wessex, who, after the death of Authun, would not even suffer the vacant throne to be filled. The South-Saxons made several attempts to recover their liberty. They took up arms in 722: but, having taken wrong measures, Ina king of Wessex reduced them to obedience.

AD 725] Three years after, taking advantage of some troubles that broke out in Wessex, they placed on the throne a king named Albert. But Ina, having defeated and slain the new king, united their kingdom to his own. This, however, prevented them not, in 754, in the reign of Sigebert king of Wessex, afterwards deposed, from again revolting, and chusing one Osmond for their king. In all likelihood Cenulph, successor of Sigebert, found means to reduce them again to a state of dependence. From that time the South-Saxons never appear to have recovered their liberty, their country being considered ever after as a province of Wessex.



WESSEX

THERE Were in the Heptarchy three kingdoms, two of Angles, and one of Saxons, which greatly surpassed the others in grandeur and power. The two kingdoms of Angles were Northumberland, situated beyond the Humber, and Mercia, containing all that lay between the Humber, the Thames, and the Severn, with the two kingdoms of Essex and East-Anglia. Wessex, the third great kingdom, inhabited by Saxons and Jutes, was situated south of the Thames; in breadth about seventy miles from the Thames to the British channel; and in length one hundred and fifty, from the frontiers of Sussex, to the river Tamar, which parted it from Cornwall. The principal cities were Winchester, the capital, Southampton, Portsmouth, Salisbury, Dorchester, Sherborn, Exeter, where a great many Britons were mixed with the Saxons. The Isle of Wight, inhabited by Jutes, was also dependent on this kingdom.

As each kingdom of the Heptarchy derived its name from its inhabitants and situation, the kingdom of Wessex, or of the West-Saxons, was so called, because it lay west of Sussex, Kent, and Essex. Besides its extent, the situation of this kingdom made it very considerable, as it was guarded on the north by the Thames,

and on the south by the sea ; on the east it was bounded by the little kingdom of Sussex, and on the west by the Britons of Cornwall, divided so from the rest of their countrymen the Welsh, by the mouth of the Severn, that it was almost impossible for them to assist one another.

CERDIC

This prince, of whom we have spoken in the second book, arrived in Britain in the year 495, and was crowned the first time king of the West-Saxons in 519, after Arthur had surrendered to him the two counties of Hampshire and Somersetshire, the whole then of his kingdom. He was crowned a second time at Winchester in 532 or 533, by the same title, upon the delivery of Berkshire, Wiltshire, Devonshire, and Dorsetshire, by Modred. He died in 534, leaving his crown to his son Cerdic.

CENRIC

Cenric, who during his father's life was renowned for his valour and conduct, after he was king preferred a quiet life to the noise and hurry of arms. He does not appear to have performed any thing memorable during his reign, except defeating the Britons, who ventured to attack him in 552. He died in 560, and was succeeded by Ceaulin his eldest son.

CEAULIN

Ceaulin, being elected monarch, carried the prerogatives of that dignity to a great height. Having brought the neighbouring princes into subjection, he made them apprehensive, by seizing the kingdom of Sussex after Cissa's death, that he intended to reduce all England into one kingdom. The better to secure Sussex, he kept his court at Chichester, leaving the government of Wessex to Ceolric his nephew, whom he designed for his successor. His ambition caused all the other kings, Ceolric himself not excepted, to enter into a league against him.[51] He was vanquished by the king of Kent, who commanded the confederate army[52] and forced to fly to some unknown corner, where he ended his days soon after.

CEOLRIC

AD. 594] Nothing particular occurs concerning this prince, after his accession to the throne. He died in 598, and was succeeded by his brother Ceolulph.

CEOLULPH

All we know of Ceolulph is, that in 607 he reduced to obedience the South-Saxons, who had revolted. He died in 611, and had for successor Cinigisil his nephew, son of Ceolric.

CINIGISIL and QUICELM.

A year after his coronation Cinigisil associated Quicelm his brother, or rather divided with him the kingdom of Wessex.[53] These two brothers obtained, in 614, a signal victory over the Britons[54]. We have already given an account of Quicelm's wars with Edwin king of Northumberland. Quicelm turned Christian a little before his death, which happened in 636. Cinigisil, who had embraced the Christian religion some time before his brother, in 635, reigned alone till his death. He left his crown to his son Cenowalch.

CENOWALCH

The reign of Cenowalch was much troubled with his wars with the kings of Mercia.[55] Penda, whose sister he had married and divorced,[56] attacked him when he least expected it, and

compelled him to abandon his kingdom, and fly for refuge to Annas king of the East-Angles, where he remained the three years Penda kept possession of Wessex.[57] Cenowalch was converted in East-Anglia, and at length restored to his kingdom by the assistance of Annas.

In 652 he obtained a signal victory over the Britons, at Bradford in Wiltshire; which was followed by another in Somersetshire, in 658, when the enemy were driven back as far as the river Parret. Some years after,[58] he was engaged in war with Wulpher, successor of Penda: but which was the aggressor, or what the success of the war, is unknown. Cenowalch died in 672, and left his crown to his Queen Sexburga.

SEXBURGA

She was a princess of great courage, of a sublime and extensive genius, and possessed of all the qualifications necessary for well governing a kingdom. According to some, she reigned but one year, and then died; but others say, she was deposed by the West-Saxons, who thought it a dishonour to obey a woman. After the death or expulsion of Sexburga, the kingdom was divided among several of the great men, of whom Cenfus, a prince of the royal blood, descended from Cerdic, was the chief. The kingdom, however, was united again into one body, after these petty tyrants were either dead or expelled.

CENFUS, ASCWIN, and CENTWIN

In 674 Cenfus associated his son Ascwin, and probably was forced to let Centwin, brother to the late king Cenowalch, reign also over some part of the kingdom. The next year Wulpher attacked the kings of Wessex, whose army was commanded by Ascwin. A bloody battle was fought, at Bedwin, in Wiltshire, in which Wulpher had the advantage; though the loss on both sides was very great.

Cenfus died two years after, and Ascwin his son did not long survive him. Thus Centwin remained, sole king of Wessex.

CENTWIN

In 682 Centwin obtained a signal victory over the Welsh, upon which Cadwallader their king was forced to go and sue for assistance from the king of Armorica: the Welsh prince afterwards took a journey to Rome, where he died.

About the end of Centwin's reign, Cedwalla, a prince of the blood-royal of Wessex, had so gained the people's affection, that the king, being jealous of him, ordered him to depart the kingdom. As Cedwalla could not dispute the king's command, he retired into Sussex; and, being well beloved, a great many young people chose to accompany him, and follow his fortune, insomuch that he entered Sussex with a sort of army. Adelwalch, then king of Sussex, angry at Cedwalla's presuming to enter his dominions in a warlike manner, and without his permission, would have driven him thence, but was slain in the fight. After this victory, Cedwalla would have seized the kingdom, but was prevented by Authun and Berthun, as before related in the history of Sussex. Centwin dying, Cedwalla returned to Wessex, and was placed on the throne.

CEDWALLA

AD 686] Cedwalla was not only king of Wessex, but monarch of the Anglo-Saxons. His first war was with Authun and Berthun king of Sussex; which, having ended to his advantage, he turned his arms against Kent, whence he carried off a great booty. Then he attacked the Isle of Wight, which belonged to the king of Sussex ever since Wulpher's grant to Adelwalch. Arwald

brother of Authun, being then governor of the isle, undertook its defence; but, as Cedwalla's forces were much superior to his, he was forced to abandon the Isle to the mercy of the conqueror.

The inhabitants being yet idolaters, Cedwalla, through a false zeal for religion, resolved to root them out, and people the island with Christians. He would have executed this barbarous resolution, had not Widfrid, formerly bishop of York, and then bishop of Selsey in Sussex, represented to him that it would be much better to endeavour to convert them.

Upon the bishop's remonstrances, Cedwalla relented, but on condition the inhabitants would be instantly baptized. The poor wretches, who had no time to deliberate, embraced the Christian religion at the first preaching of Birwin, a priest, nephew of Wilfrid, who was entrusted with their conversion.

AD 687] Some time after Cedwalla sent his brother Mollo with an army into Kent. The miserable death of Mollo there, and the terrible manner Cedwallo revenged it, have already been related in the history of that kingdom.

AD 688] At length, Cedwalla resolved to take a journey to Rome to receive baptism at the hands of the Pope; for, although he was a Christian and a great zealot, he had never been baptized. He performed this journey in 688. As he travelled through France and Lombardy, he was every where very honourably received. Cunibert, king of the Lombards, was particularly remarkable for the noble entertainment he gave him.

When he came to Rome, he was baptized by Pope Sergius who gave him the name of Peter. He had always wished to die soon after his baptism, and he had his desire, for he died a few weeks after at Rome. He was buried in St. Peter's Church at Rome, where a stately tomb was erected to his memory, with an epitaph shewing his name, quality, age, and time of his death. He left, by Cendrith his queen, two sons, who did not succeed him by reason of their tender age. Ina his cousin mounted the throne after him.

INA

Of all the kings that reigned in England during the Heptarchy Ina was one of the most famous and illustrious he must have been of great repute, for the year he was crowned he was declared monarch of the Anglo-Saxons in a general assembly. Ina carried his arms into Kent, whence nothing could drive him but the bribing him with a large sum of money: in 710, he conquered part of Cornwall; in 715, Ina and Ceolred fought a bloody battle at Wodensburg in Wiltshire, with equal loss on both sides; and he reduced to obedience the South-Saxons, who had revolted, and placed one Albert on the throne. Ina also drove all the nobility of East-Anglia out of their possessions, and afterwards defeated them in battle.

These are the military exploits which gained Ina his reputation for war. But the panegyrics bestowed on him by historians were not owing to these so much, as to four other particulars, which to them seemed of greater importance, First, he rebuilt Glastonbury monastery, and augmented the revenues and privileges in such a manner, that it became one of the most considerable in all England.

In the second place, he published a body of laws, intituled, West-Saxon Leaga, that is, the laws of the West-Saxons, which served for a foundation to that published in the next century by Alfred the Great his successor.

Thirdly, Ina signalised his piety by quitting his crown and turning monk, which was then looked upon as an undoubted mark of religion. This resolution was taken by the persuasions of his queen Ethelburga, who had prepared him for it, by frequently representing to him the examples of so many kings his predecessors, who had run the same race before, and were honoured as saints.

But, lastly, what contributed most to Ina's fame, was, that before he shut himself up in a monastery, he went to Rome, where after conferring with Pope Gregory II, he built a large college, for the instruction and reception of the English ecclesiastics that should come to study at Rome and for the entertainment and lodging of the kings and princes of the same nation, who should visit the tombs of the apostles.

Adjoining to the college, he built also a stately church, and appointed a certain number of priests to officiate. Besides the charge of the buildings, of the ornaments of the church, and of the necessaries of the college, there was an absolute necessity of settling a standing fund for their maintenance, according to the intent of the founder. Ina had taken care of this, by laying a tax of a penny on every family in the kingdom of Wessex and Sussex, which was to be sent yearly to Rome, under the name of Romescot.

Some time after, Offa, king of Mercia imposed the same tax on the kingdom of Mercia and East-Anglia, and termed it Peter-pence. Some say, Ina returned into England to have this tax settled by the general assembly, or Parliament of Wessex, and to get the charter signed by all the nobility of the kingdom. After this he returned to Rome, where he took upon him the Monkish habit. Ethelburga, who advised him to it only because she had a mind to become a nun herself, put on the veil in the monastery of Barking. Ina had reigned but thirty seven, or at most thirty nine years, when he resigned his crown to his cousin Adelard.

ADELARD

AD 727] Though Adelard was placed on the throne with the consent of the assembly-general, Oswald, one of the royal family, disputed the possession of it with him. Their quarrel was decided by a battle, wherein the king was victorious over his rival, whose death, which happened shortly after, restored peace and tranquillity to the kingdom. Adelard died in 740, and was succeeded by Cudred his brother, or cousin.

CUDRED

In 743, this prince obtained a signal victory over the Cornish men. Two years after, Ethelun a West-Saxon lord, dissatisfied with the king, raised a sedition among the soldiers, in which Cenric, son of Cudred, was slain. This action was followed by a civil war, which lasted some time. Ethelun, being at the head of the rebels, dared to give his sovereign battle,[59] wherein the king, though not without great danger of being vanquished, gained the victory. During the fight, Ethelun gave such proofs of undaunted courage, and extraordinary conduct, that the king chose rather to receive him into favour, than destroy a subject that might be serviceable to him. it was the same Ethelun, that in 752 vanquished Ethelbald king of Mercia, in a battle at Burford in Oxfordshire.

AD 753] Cudred turned his victorious troops against the Britons of Cornwall, and conquered part of their country, which he united to Wessex. He died shortly after, and left his crown to his nephew Sigebert.

SIGEBERT

AD 754] Sigebert, unlike his predecessor, by his vices and cruelties, drew on himself the hatred and contempt of his subjects. A certain count, or duke Cumbran, having expostulated with him concerning his conduct, he ordered him to be put to death in his presence. This action greatly irritated the West-Saxons, who publicly deposed him, and placed on the throne, Cenulph, son of Adelard. Sigebert retired to the forest of Andredswald, where he was killed by a swineherd, one of duke Cumbran's servants. According to some statements, Sigebert had been deposed prior to his murder of duke Cumbrano. The duke was governor of Hampshire; and, having afforded an asylum to Sigebert, that worthless prince conspired against and murdered him.

CENULPH

Cenulph became famous for his frequent victories over the Britons. After he had reigned thirty years; he grew jealous of Cunehard, brother of Sigebert, and perhaps not without reason. Cunehard having notice of the king's suspicions, and knowing he intended to dispatch him resolved to prevent him. To this end, discovering him one day, as he went alone, to Merton, in Surrey, to a lady whom he admired, he followed him, with some of his friends, into the house, and attacked him. Cenulph defended himself furiously, and even wounded his enemy; but at last, overpowered with numbers, sunk under his wounds. The king's officers and domestics running in at the noise, and finding him dead, fell upon Cunehard and slew him, not regarding the large offers he made to them, to spare his life, and place him the throne[60]. Brithric, son of Cenulph, succeeded his father.

BRITHRIC

AD 784, 787] Brithric, three years after he was on throne, married Edburga, daughter of Offa king of Mercia, and about the same time banished Egbert the kingdom. Egbert, a prince of the royal family, by his noble qualities had so far gained the affection of the West-Saxons, that the king could not help being jealous. This was a sufficient inducement to Brithric to free himself from the uneasiness occasioned by that prince, by removing him from his presence. Egbert retired at first to the court of Offa king of Mercia; but not meeting there with the reception he expected, Offa being unwilling to disoblige his son-in-law Brithric by harbouring a prince that was hateful to him, he retired into France, where he was very civilly received by Charles the Great. During Egbert's twelve years' abode at this prince's court, he very much improved his natural abilities, and rendered himself capable of executing the grand design of uniting the seven kingdoms of the Anglo-Saxons into one monarchy, as will be seen hereafter.

AD 798] During the reign of Brithric, the Danes made their first descent in the kingdom of Wessex. They began then to be formidable, not only at sea, but on the coasts of several European kingdoms. As in process of time, they did the English incredible damage, it is not without reason that historians have been very exact in marking the time of their first descent.

Brithric, in 799, was poisoned by Edburga his wife[61]. The West-Saxons were so provoked at this action, that before they proceeded to the election of a new king, they made a law prohibiting the wives of their future kings from taking the title of queen, and sitting on the throne with their husbands. And lest the complaisance of the kings to their wives might occasion the breaking of this law, it was further enacted, that hereafter, if any king of Wessex should dispense with the observance of it, he should, ipso facto, be deprived of his royal rights, and his subjects be absolved from their oath of allegiance.

This affair being ended, an honourable embassy was sent by the West-Saxons to Egbert, to offer him the crown. Egbert was then at Rome with Charles the Great, who received there, soon after, the imperial crown. Here he took his leave of that great prince, who had been a father to him and who at his departure gave him fresh marks of his affection.

Queen Edburga having left Wessex upon poisoning her husband, fled also to Charles the Great, who, in consideration of the friendship between him and her father Offa, gave her a rich abbey, where she might have spent the remainder of her days with peace[62]. But she behaved so ill in it, that being surprised in an intrigue with a young English gentleman; the emperor was forced to send her away. She wandered about from place to place for some time, and at last ended her days at Pavia, in great want.

EGBERT

AD 800] Egbert, besides the valour natural to the Saxon princes, had one qualification which gave him a superiority above the other kings his contemporaries gave which was his great

knowledge in politics, acquired during his abode at the court of Charles the Great, whose example and instructions, no doubt; had greatly improved him. But; like an able politician, he judged it necessary to proceed by degrees in the execution of his projects. Accordingly, he spent the first seven years of his reign in settling the affairs of his kingdom, and in gaining the love and esteem of his own subjects, in which he fully succeeded.

The kingdom of Wessex being bounded on the, south by the sea; and on the north by the Thames, Egbert must of course begin by extending his borders either eastward or westward, To the east, by the kingdom of Kent, which would have been very convenient for him; but as this kingdom was then in subjection to Cenulph king of Mercia, a prince of distinguished worth; and monarch of the Anglo-Saxons, to begin with Kent would have been the ready way to ruin his designs. And therefore, in expectation of a more favourable juncture, Egbert thought it proper to carry his arms first towards the west, against the Britons of Cornwall. His success was so great in a war undertaking in 809, that in one campaign he reduced all Cornwall to his obedience.

AD 810] The Welsh, intending to assist their brethren in Cornwall, gave Egbert a pretence to attack them the next year. He defeated them several times; and at last subdued the kingdom of Venedotia, one of the three, Wales was then divided into[63]. The struggles of the Welsh afterwards to shake off their yoke served only to make it the heavier. Egbert, reentering their country, destroyed all with fire and sword, which made them cautious how they provoked him a third time to come among them.

At length" the death of Cenulph, in the year 819, gave Egbert room seriously to consider of executing his designs. He was immediately invested with the dignity of monarch, to which none had a better claim. His kingdom was in a flourishing condition, whilst the rest, weakened by intestine divisions, daily lost somewhat of their lustre and power.

The Heptarchy was reduced to five kingdoms, of which he possessed one of the most considerable. In the other four, the race of their ancient kings being extinct, nothing ensued but quarrels and dissensions among the principal lords, who all thought they had a right to aspire to the crown. Therefore so far were they from consulting in common the public good, that they regarded only their own interests, and the forming of parties to support them in their ambitious pretensions.

On the contrary, the kingdom of Wessex. became every day more powerful by the weakness of the rest, and the prudent administration of the person that governed it, whose valour was equal to his judgment and ability, to set in motion the springs of the most refined politics. Soon after .Egbert's being declared monarch, every thing conspired to favour him. Northumberland had been long rent by two factions, who, little attentive to what passed abroad, were only watching opportunities to supplant each other. Mercia was in no better condition. Bernulph, who had deposed Ceolwuiiph, reigned only by the support of a powerful party, who indeed had interest enough to raise him to the throne, but who found it was difficult to uphold him, by reason of the nobles, at his advancement. For this cause, though that kingdom was considerably enlarged by acquisition of East-Anglia, and though the king of Kent was become its tributary, it was far from being so powerful as Wessex.

The East-Angles, not yet thoroughly settled in the state of subjection which Offa had reduced them to, were waiting for a favourable opportunity to throw off the Mercian yoke. The wars of the kings of Kent, with the West-Saxons and Mercians, had brought them so low, that they could not avoid being tributary to the king of Mercia, and consequently were not in a condition to stand against Egbert. As for the kingdom of Essex, besides the probability of its being in subjection to Mercia, it had long made but a very inconsiderable figure; and if it were still governed by Swithred, which is uncertain, that prince must have been of an extreme old age.

These considerations inflaming Egbert's ambition, he began his preparations, which raising suspicions in the king of Mercia, he thought betimes of providing for his safety. Though he was ignorant that Egbert intended the conquest of all England, he could hardly doubt but he designed to enlarge his dominions at the expense of his neighbours. Therefore, dreading the storm might suddenly fall on him, he believed that by attacking him before he was ready, he should break his measures and compel him to be quiet.

To this end, he advanced with his army as far as Ellandunum near Salisbury[64] where, contrary to his expectation, he met his enemy, whom he thought to have surprised. The two armies coming to an engagement, the Mercians were routed with such great loss, that it was not possible for Bernulph ever to retrieve it.

This victory procured Egbert two, great advantages. First, it very much weakened the king of Mercia, who alone was able to withstand him; secondly, it opened the way to the conquest of Kent, for which Bernulph himself had given a pretence, by attacking him first. This conquest was absolutely necessary to his becoming master of all the country between the Thames and the sea: Besides, by beginning the execution of his designs with the kingdom of Kent, he was the less apprehensive of alarming the Northumbrians, who were too remote to concern themselves with what was transacting beyond the Thames.

Pursuant to this resolution, Egbert sent his son Ethelwulph with a powerful army into Kent. Baldred, unprepared against an invasion, pressed in vain the king of Mercia to come and assist him. Bernulph was disabled, by his late defeat, from bringing an army so soon into the field. Besides, Egbert had so posted himself, that it was not possible to relieve Kent without overcoming his army, which as Bernulph could not pretend to attempt, the burden of the war, notwithstanding his weakness, was to be sustained by Baldred alone.

However he hazarded a battle; but, being vanquished, retired into Mercia, leaving his kingdom to the young West-Saxon prince, who became master of it without any difficulty. Thus the kingdom of Kent was united to those of Wessex and Sussex, and by that means Egbert saw himself in possession of the whole country lying south of the Thames. Shortly after this, Egbert next rendered himself also master of the kingdom of Essex.

The most difficult task, however, was still behind; namely, the conquest of Northumberland, Mercia, and East-Anglia. Had these three kingdoms been in their former splendour, each of them in particular would have kept Egbert fully employed. Or, had they but entered into a strict alliance for their common defence, when they were going to be attacked, they would perhaps have caused that ambitious prince to despair of subduing them. But their divisions prevented them from making so necessary an alliance.

The East-Angles were waiting for an opportunity to revolt against the king of Mercia. The Northumbrians for some time had lived in a sort of anarchy, which disabled them from taking any measures with regard to foreign affairs. So far were they from any thoughts of assisting their neighbours, that they were wholly intent upon destroying each other. Mercia indeed seemed still very powerful; but the Mercians were in no greater union among themselves than the Northumbrians, and besides, the battle of Ellandunum had considerably weakened them; whereas Wessex was grown stronger by the conquest of two kingdoms.

Egbert, beholding with pleasure how every thing contributed to favour his designs, resolved to invade Mercia, foreseeing, could he conquer that kingdom, that the rest would make no longer resistance. Mercia and East-Anglia formed but one body ever since their union by Offa. But as this union was not cemented by the mutual affection of the two nations, it was rather destructive, than advantageous, to the state. The East-Angles looked upon the Mercians as their hateful masters; whilst the Mercians treated the East-Angles with haughtiness, as a conquered nation. Egbert, accomplished his ends with the more ease, increased their animosity to the utmost of his

power, not doubting but could he once bring them to an open rupture, they would so weaken each other as never more to be able to resist him. His emissaries told them, there never was so favourable an opportunity of recovering their liberty; that the Mercians were so extremely weakened since the battle of Ellandunum, that they were hardly able to maintain their tyranny over the East-Angles; that besides, Egbert was so incensed against Bernulph that he would readily assist them, having publicly declared as much.

This was sufficient to induce the East-Angles to revolt. The pleasure of thinking they should be freed from their dependence on the Mercians, banished from their thoughts the fear of becoming subject to the West-Saxons. Thus resolved they took up arms, and chose a general, whose name historians have neglected to relate. Bernulph, informed of their notions, thought he could not be too speedy in putting a stop to an evil, that seemed of so dangerous a consequence. With the first troops he could draw together, he marched against the East-Angles; but, instead of chastising them, he was defeated and slain.

The East-Angles were greatly encouraged by this success, without, however, disheartening the Mercians, who made fresh attempts to reduce the rebels. They elected a king named Ludican, who endeavoured to continue the war, whilst the East-Angles were preparing to receive him, in expectation that the king of Wessex would not fail them upon occasion according to his promise. Ludican actually entered East-Anglia with a numerous army; but death prevented him from making any progress, and rendered his preparations for that campaign of no effect.

Whether the Mercians discovered that Egbert privately assisted the East-Angles, or the conquests already made by that prince opened their eyes, they were sensible at length that the maintaining their dominion over East-Anglia was not so much the business of the present war, as the preservation of their own liberties. In this belief they resolved to exert their utmost, and chuse a king of known valour, without regarding the interests of the several factions, which till then had kept them divided.

Their choice fell upon Witsglaph, a lord of great merit, whose son had married a daughter of king Cenulph. If the new king had had to deal with the East-Angles, probably he would have ended the war to his advantage. But, instead of aiming at the reduction of East-Anglia, he was much embarrassed to defend his own dominions. Egbert, fearing that the state of affairs might be changed under a new prince, whose valour he was no stranger to, no longer delayed to declare openly for the East-Angles.

Hitherto he had only assisted them privately, at least he had not appeared as a party in the war. But as soon as the preparations of the Mercians gave him room to fear that the balance would incline too much on their side, he thought himself obliged to take other measures, by publicly assisting the East-Angles, and declaring war against the Mercians. Witglaph used his utmost endeavours to withstand the united forces of the East-Angles and West-Saxons. He even frequently tried the fortune of his arms in skirmishes and conflicts but always with ill success.

At length, having lost a great battle, and finding his case desperate, he fled to the abbey of Croyland, there he lay concealed three months. In the mean time, Egbert, desirous of pursuing his victory, became master of Mercia, without any opposition. He designed to unite it to the rest of his dominions; but, by the mediation of Siward abbot of Croyland, Witglaph was restored to his kingdom on condition of paying homage, and becoming tributary to the conqueror.

After the East-Angles had been subservient to Egbert's designs, they were glad to be received into his protection on almost the same terms with the Mercians; so that all the advantage procured them by the war, was the change of one master for another.

Northumberland alone remained as yet free from the dominion of Egbert. But that kingdom was little able to preserve her liberty, considering the ill situation of her affairs. Andred, who then

reigned, was a king in name only. His faction had placed him on the throne, not that he, but themselves, might reign in his name. Besides, the kingdom was constantly rent by parties, and frequently invaded by the Scots, who had overrun great part of its territories. it was not possible therefore for the Northumbrians to withstand the victorious arms of king of Wessex, or, rather, of all the rest of England which was in that prince's power.

Accordingly, Egbert approached with an army that had already conquered four kingdoms, Andred and the Northumbrians in great consternation, and unable to make head against him, submitted, and accepted of the terms granted to the Mercians and East-Anglians.

Thus ended the Heptarchy of the Anglo-Saxons, by the reduction of the seven kingdoms, under the dominion of the king of Wessex. Indeed Mercia, East-Anglia, and Northumberland, still preserved a shadow of liberty; but very probably Egbert would not have suffered other kings to be chosen, after the death of those who were then on the throne, if the Danes, who shortly after began their invasions, had given him time to take other measures.

The government of the Heptarchy, reckoning from the founding of the kingdom of Mercia, the last of the seven Anglo-Saxon kingdoms, held two hundred and forty three years. But if the time, spent by the Saxons in their conquests, be added, from the arrival of Hengist to that of Crida, the Heptarchy will be found to have lasted three hundred and seventy eight, from its beginning to its dissolution.



A map of England during Egbert's reign





THE STATE OF THE CHURCH OF ENGLAND, FROM THE CONVERSION OF THE ENGLISH, TO THE DISSOLUTION OF THE HEPTARCHY.



TO have a clear and distinct knowledge of the manner of the conversion of the Anglo-Saxons, and of the most remarkable occurrences from the foundation of their churches, to the dissolution of the Heptarchy, England must be considered not, as it is at present, one realm, but as divided into seven distinct kingdoms. These kingdoms being converted at different times, it will be necessary to treat of each of them by itself; and, in so doing, we shall commence with the kingdom of Kent.

THE CHURCH OF KENT

The marriage of Ethelbert, king of Kent, with Bertha, daughter of Cherebert, king of France, a Christian princess of great virtue and merit, greatly abated the prejudices of that prince and of his subjects, against her religion; for the free exercise of which she had made stipulations in the marriage contract. She was consequently allowed the use of a small church without the walls of Canterbury, where Lendhart a French bishop, who with other clergymen came over in her retinue particularly performed all the rites of the Christian worship.

By them, and other means, many of the Anglo-Saxons, specially in Kent, were brought to entertain so favourable an opinion of the Christian religion; that they were desirous of being fully instructed in its principles. It was at this favourable juncture, that pope Gregory the 1st sent missionaries into England, to instruct the English. It had happened that, several years before, Gregory, then in a private station, had observed; in the market place of Rome, some Saxon youths exposed to sale, whom the Roman merchants, in their trading voyages to Britain, had bought of their mercenary parents.

Struck with the beauty of their fair complexions and blooming countenances, Gregory asked to what country they belonged; and being told that they were Angles, he replied that they ought more properly to be. denominated Angels: it were a pity that the prince of darkness should enjoy so fair a prey; and that so beautiful a frontispiece should cover a mind destitute of internal grace and righteousness.

Enquiring farther concerning the name of their province, he was informed that it was Deïra, a district of Northumberland: Deïra! replied he, that is good! They are called to the mercy of God from his anger; Deïra. But what is the name of king of that province? He was told it was Ælla, or Alla: Alleluia! cried he: we must endeavour that the praises of God be sung in their country.

Moved by these allusions, which appeared to him so happy, he determined to undertake a. mission into Britain; and, having obtained the pope's approbation, he prepared for that perilous journey. his popularity at home was so great, however, that the Romans, unwilling to expose him to such

dangers, opposed his design; and, for the present, he was obliged to lay aside all farther thoughts of executing his pious purpose.

At length, when he became pope himself, his project was resumed. Accordingly, he appointed Austin, or Augustine, a Roman monk, with forty associates, to undertake the great work. Having passed through France^[65], where they were supplied with interpreters, they arrived at the isle of Thanet, in the year 597. As soon as they were landed, Austin sent king Ethelbert word, that he was come into his dominions with a company of very honest men; to bring him a message of the greatest importance, and instruct him in what would procure him everlasting happiness.

Upon this information, Ethelbert ordered them to stay where they were, designing to go himself and hear from their own mouths the occasion of their journey. Some few days after, he went to the isle of Thanet, in company with the queen, who, probably, was not ignorant of the reason of Austin's coming. As soon as the king arrived, he seated himself in the open air, being apprehensive, as Bede says, of charms or spells; which in the open field, he thought, could have no power over him.

Then ordering the strangers to be called before him, he asked them what they had to propose. Austin, who was the spokesman, then delivered to him the tenets of the Christian faith; promising him eternal joys above, and a kingdom in heaven without end, if he would be persuaded to receive that salutary doctrine.

"Your words and promises," replied Ethelbert, "are fair; but, because they are new and uncertain, I cannot entirely yield to them, and relinquish the principles which I and my ancestors have so long maintained. You are welcome, however, to remain here in peace; and as you have undertaken so long a journey, solely, as it appears, for what you believe to be for our advantage, I will supply you with all necessaries, and permit you to deliver your doctrines to my subjects." This point having been gained, the queen got leave for the missionaries to settle at Canterbury, where she took care to provide them with convenient lodgings, and procure them the liberty of preaching to as many as had the curiosity to hear them.

They made such good use of this, that in a short time several of the principal Saxons embraced the Christian faith; and,^[66] by the persuasions of the queen, and frequent conferences with Austin, the king received baptism, about a year after the arrival of the missionaries. The conversion of the king being followed by that of multitudes of his subjects, the queen's chapel, which stood without the city, soon became too little to hold them. And therefore they were obliged to turn one of the heathen temples into a church; which was dedicated to St. Pancrace. Shortly after several other temples were treated in the same manner by Ethelbert's order, and the foundations of Canterbury Cathedral were laid; which was dedicated to St. Peter and St. Paul, and was afterwards called St. Thomas, Austin began also a monastery which he had not the satisfaction to see finished. Peter, one of his companions, was the first abbot. It was called the monastery of St. Augustin, from its founder. Ethelbert at length, leaving Canterbury to the Italian monks, went and kept his court at Reculver.

Ethelbert promoted to his utmost the conversion of his subjects, but without using the least violence or compulsion, having learnt of his instructors, as Bede expressly observes, that God requires none to serve him, but those who do it with a willing mind. The Saxons were so eager to embrace the Gospel, that Austin in one day is said to have baptized ten thousand in the river Swale.

This swift progress of the Gospel in Kent making Austin believe he should meet with the same success everywhere, he looked upon all England as already converted. Possessed with this notion, he hastened to Arles, to get himself consecrated archbishop of the Saxons by Etherius or Vigilus, then archbishop of that place.

He certainly entertained great hopes of his mission, since, fearing he should want labourers in the approaching harvest; he sent Peter and Laurence, with two others of his companions, beforehand to Rome, to acquaint the pope with his wants, and inform him how matters stood. He took this opportunity also to desire the pope's resolution of certain questions, which appeared to him difficult, and might, he foresaw, puzzle him in the government of the new church[67].

The letters of Austin, and the accounts of those he had sent, inspired Gregory with so high an opinion of this mission, that, looking upon the conversion of the English as accomplished, he sent the pall[68] to Austin, as a mark of distinction and honour. He ordered him also to erect bishops' sees in several places, particularly at York, where was to be a metropolitan with twelve suffragans; and, that there after the death of one of the two archbishops, the survivor should consecrate another in his place, and have the precedence of him.

The reason of this preference with regard to York was, because it had formerly, under the Romans, been an archbishopric as well as London and Caerleon. As for this last, it being then in the hands of the Britons, and already an archbishop's see, though not under the pope's jurisdiction, there was no occasion to mention it. Gregory's intent therefore, in making London an archbishopric, was to restore things to their former state.

However he afterwards altered his measures, at the suggestion of Austin, who was desirous of procuring that honour for Canterbury, where he had begun to exercise his ministerial functions. Besides these general orders, he exhorted Austin not to be elated at his having received from heaven the gift of miracles, which makes it probable, word had been sent him that several miracles had been wrought by Austin.

He charged him also not to pull down such idol temples as were fit to be converted into churches, but to consecrate them by sprinkling holy-water, and placing relics under the altars. And since the Saxons had been accustomed to offer sacrifices to their gods on their festival days, he advised that, upon the anniversary of the saints, whose relicts were lodged there, or upon the return of the day of the church's consecration, they should kill some cattle, and provide an entertainment, to which they were to invite the poor.

At the same time he wrote to Ethelbert and Bertha, exhorting them to persevere in the true religion, and promote the great work undertaken by Austin, Peter, and Laurence, accompanied by Mellitus, Paulinus, Ruffinianus, and some other new missionaries, who brought back letters, sacred vessels, and ornaments for the altars, vestments for the priests, relics, books, and other things necessary for celebrating Divine service.

Austin's care was not confined to the conversion of the Saxons only. He undertook also, what seemed to him no less worthy of his zeal, the bringing the British bishop to a conformity with the Roman church[69] and the making them acknowledge the pope's jurisdiction.

The best way, as he thought, of proceeding in this affair, was to get the British bishops to meet him in a synod, in order to debate upon what he had to propose to them.[70] But neither promises nor threats could prevail with the British prelates, to admit of the least change in their ancient customs. All he could obtain, was, that they would meet again and determine the matter in a more numerous synod.

At this second council were present seven British bishops, accompanied by Dinot abbot of Bangor, who brought several of his monks along with him. Before they came to the synod, they advised with a hermit of great repute among them, how they should behave in this affair. The good old man told them, he saw no reason to admit of any alterations in their Divine service upon the bare request of a man to them entirely unknown: but, however, as the essence of religion consisted in union: and charity, it would not be amiss to comply in some measure with Austin, provided he was a holy man and one sent from God. Whereupon the bishops desired to be

informed, how they should know whether he was such a person or not. He replied, they would know it by his humility, the most unquestionable mark of a true Christian: and they would see whether he was endued with this virtue, by his respectful rising up to salute them at their coming into the council room for if he paid them not that civility, it was a sure token of his pride.

Pursuant to this advice, they took care to come last upon the place. And upon Austin's not stirring from his seat to salute them, they conceived an invincible prejudice against him.

As Austin in the synod was earnestly pressing the Britons to submit to the Pope, and carrying the papal prerogatives to a great height, Dinot, abbot of Bangor, made him this answer: "You propose to us obedience to the church of Rome; are you ignorant that we already owe a deference to the church of God, to the bishop of Rome, and to all Christians, of love and charity, which obliges us to endeavour by all possible means to assist and do them all the good we can?"

Other obedience than this to him you call Pope we know not of, and this we are always ready to pay. But for a superior, what need have we to go so far as Rome, when we are Governed under God, by the bishop of Caerleon, who hath authority to take care of our churches and spiritual affairs?"

It is said, that Austin, despairing to overcome their obstinacy, after a long dispute, cried out, full of indignation. "Since you refuse peace from your brethren, you shall have war from your enemies; and since you will not join with us in preaching the word of eternal life to your neighbours, you shall receive death at their hands."

Hence it appears, that Austin had not only the Britons to a conformity with the church of Rome and obedience to the papal authority, but also had reproached them for their negligence and want of zeal in not promoting the conversion of the Saxons.

AD 604.] Austin not having the success he expected in this affair, confined himself within the true bounds his mission, and caused the Gospel to be preached to the East-Saxons by Mellitus, one of the missionaries sent him by the pope.

Austin commonly called the apostle of the English, arrived in 597, and died in 603, according to the generally received opinion. He was buried at Canterbury the cathedral; into the body of which, when completed, his remains were removed, and the following inscription was placed over his tomb:—

Here lies Augustin, the first archbishop of Dorobern, who having been sent hither by Gregory Pontiff of Rome, and supported by the co-operation of God with miracles, converted king Ethelbert and his nation to the faith; and, having accomplished the days of his ministry, departed this life the 7th of the calends of June, in the reign of the said king.

Austin was succeeded by Laurentius, who was equally solicitous to reduce the Britons to the obedience of the pope and a conformity to the Roman church in the celebration of Easter.

Gregory I. pretended not to a jurisdiction over the British churches, as universal bishop; a title he was so far from assuming, that he had declaimed against it with great dislike. However, in all appearance, he believed he might, as patriarch of the west, claim the obedience of the British, as well as English bishops, to his spiritual jurisdiction. But Boniface IV, who not long after Gregory I. was promoted to the see of Rome, being supported by the emperor Phocas, took upon him the title of universal bishop. This was a fresh motive for the missionaries in England to renew their endeavours to bring the Britons to own his authority: but they could not prevail with them. And, therefore, Mellitus was sent to Rome for instructions from the pope upon this head.

But the death of Ethelbert,[71] which happened in the meantime, caused them to lay aside all thoughts of this matter, and reduced the Christians to a deplorable condition, Edbald, son and successor of Elbert, having turned pagan again, the missionaries lost that powerful protection they had till then enjoyed. To complete their misfortunes, Sebert king of Essex, who had been converted by Mellitus, dying also a little after, his three sons who jointly succeeded him, apostatised from Christianity, and forbid Mellitus, who was come back from Rome, to remain in their dominions.

He fled to Laurentius archbishop of Canterbury, as did also Justus bishop of Rochester, the inhabitants of that place having in all appearance abandoned the faith. These three prelates, as already stated, resolved upon going into France, and leaving the reprobate Saxons to themselves. Mellitus and Justus went off, according to their resolution: but Laurentius, at length, staid behind. Edbald having returned to the faith, recalled Justus and Mellitus, and restored them to their respective dioceses of Rochester and London. But the East-Saxons at London refusing to admit Mellitus, he returned to Kent, where the bishopric of Canterbury soon after succeeded Laurentius in the archbishopric of Canterbury.

AD 624] Mellitus was succeeded by Justus bishop of Rochester to whom the pope sent the pall. After, him came Honorius, whose successor was Deusdedit. After his death, there was a vacancy for four years.[72] Egbert and Oswy, kings of Kent and Northumberland, having held a conference together about the affairs of the church, resolved to send Wighard, a Kentish priest, to be consecrated archbishop of Canterbury at Rome.

Wighard dying there, Vitalian the pope cast his eyes upon Adrian and Andrew, two monks, who both refused the archbishopric as too great a burden for them. Theodorus a Greek, native of Tarsus in Cilicia,[73] to whom it was also offered, not having the same scruples, was consecrated at Rome, and departed for England. The pope ordered Adrian to go with him, lest Theodorus, being a Greek, might introduce customs in Britain contrary to those of the church of Rome.

As the English were yet very ignorant, Theodorus endeavoured to the utmost of his power to instruct them, by erecting a school or seminary at Crecklade[74], where he and Adrian, besides Divinity, taught Arithmetic, Music, Astronomy, Greek, and Latin. Theodorus was not satisfied with promoting the love of learning among the English, by exhortations and instructions only, but also by the books he brought, and sent for into England; some of which are still extant in manuscript, as David's Psalms, St. Chrysostom's Homilies, and Homer, all written in a beautiful hand. He composed a large work himself called *Pœnitentiale*, which remained many years entire at Cambridge.

AD 692] Theodorus died in 690[75] but the see was not filled till two years after, by Berthwald abbot of Reculver, who having been archbishop thirty-eight years, [76] gave place by his death to Tatwine, a person of great learning and probity. Tatwine dying in 736, Nothelm, a priest of the diocese of London, succeeded him, and went and received the pall at Rome, where he was consecrated by Gregory III.[77] He died in 741, and the year following, Cuthbert, bishop of Hereford, was chosen in his room.[78] To him succeeded Bregwin, of a noble family in Germany. Jambert, (or Lambert,) abbot of St. Austin's, was Bregwin's successor. He had the mortification to see the churches of Mercia and East-Anglia wrested from his jurisdiction,[79] by the erecting Lichfield into an archbishop's see, in the reign of Offa. Ethelard his successor was more fortunate, for he obtained what his predecessor had sued for in vain. Wulfrid, who succeeded Ethelard in 804, was living at the time the Heptarchy was reduced to a monarchy.



THE CHURCH OF NORTHUMBERLAND

EDWIN, KING OF NORTHUMBERLAND, as has already been related, married Ethelburga, daughter of Ethelbent, king of Kent. This princess, emulating the glory of her mother Bertha, who had been the instrument for converting her husband and his people to Christianity, carried Paulinus, a learned bishop, along with her; and, besides stipulating a toleration for the exercise of her own religion, which was readily granted, she employed every argument to persuade the king to embrace it. Edwin hesitated, but promised to examine the foundations of that doctrine; declaring that, if he found them satisfactory, he was willing to be converted. Accordingly, he held several conferences with Paulinus; canvassed the arguments propounded with the wisest of his counsellors; retired frequently from company, in order to resolve alone that important question; and, after a serious and long enquiry, declared in favour of the Christian religion. The people soon imitated his example. Besides the authority and influence of the king, Coifi, the high-priest, being converted, after a public conference with Paulinus, led the way in destroying the images, which he had so long worshipped, and was forward in making atonement for his past idolatry.

However, when things bore this favourable aspect, the church of Northumberland was almost entirely ruined, in a moment, by the deplorable fall of the great king Edwin and his army in battle, in the year 633.

The apostasy of the Northumbrians was so general, and the distractions of their country so great after that fatal event, that Paulinus found himself obliged to abandon his scattered flock, and retire into Kent, where he was appointed bishop of Rochester. The church of Northumberland, however, did not continue long in a state of desolation; for king Oswald, who had lived many years amongst the Scots, by whom he was kindly entertained, and instructed in the knowledge of Christianity, having recovered the kingdom of Northumberland, sent into Scotland for Christian clergy to instruct and convert his subjects.

Aidan, one of the most pious and learned of these Scotch missionaries, was appointed the first bishop of Lindisfarne, or holy island; to which place, the bishop's seat was removed from York. By the labours of Aidan and many other Scotch monks who followed him into England, the Northumbrians were soon restored to the knowledge and profession of Christianity.

Towards the end of the second century, a controversy arose in the church, concerning the day on which the Easter festival was to be celebrated. The churches of Asia, were of opinion it was to be kept on the fourteenth day of the moon, according to the custom of the Jews, on what day of the week soever it should chance to fall. The western churches, on the contrary, put it off till the Sunday after the fourteenth day, because our Saviour's resurrection was on that day. Several councils were held about this matter, as well in the east as in the west; but neither party would recede from their opinion, each pleading apostolic tradition in their behalf, the eastern bishops from St. John, and the western from St. Peter and St. Paul.

However, this diversity of custom prevented not the two parties from holding communion with each other, till Victor I. bishop of Rome made a rupture, by excommunicating the Quartodecimans, or those that kept Easter on the fourteenth day of the moon. This proceeding of Victor gave so great offence, that Irenæus, bishop of Lyons, though of the same opinion with Victor, severely reprimanded him for breach of charity on account of a thing of so little moment. To avoid a diversity even in the smallest matters, the council of Arles in 314, ordered that Easter should every where be kept on the Sunday after the fourteenth day of the moon which happened next after the Vernal Equinox or 21st of March.

This canon was confirmed by the council of Nice in 325, and the emperor sent orders throughout all the Roman empire to have it put in practice. His letter upon this occasion to the governors and other magistrates, shewed that the reasons the council went upon were, that the

Quartodecimans were fewest in number, and stood too near the Jewish custom. Upon the same account it was that the council ordered that Easter should be the Sunday after the full moon in March. Pursuant to this determination, all the churches kept Easter day on a Sunday. One thing however, namely, what was to be done when the full moon fell out on a Sunday, not being settled, caused some diversity. In this case, some churches, among which was that of Scotland, began their Easter that very day, and consequently at the same time with the Jews.

By the various manners of finding Easter-day, it sometimes happened in Oswy's court, that whilst the king was celebrating the paschal feast, the queen, who followed the custom of the church of Rome, was still keeping Lent. This confusion made Oswy desirous of fixing Easter-day so, as all should keep it at the same time. At length a council was summoned at Whitby, in Yorkshire, (A. D. 664) The principal champions on the Romish side were, Egelbert, bishop of the West-Saxons, with Agatho, James, Romanus, and Welfred, priests; while Colman, bishop of Lindisfarne, with some of his clergy, managed the argument on the other side. The Scotch orators maintained, that their manner of celebrating Easter was presented by St. John the beloved disciple; and the Romanist affirmed, with equal confidence, that theirs was instituted by St. Peter, the prince of the apostles, and the door-keeper of Heaven.

Oswy was struck with the last circumstance; and, both parties acknowledging that Peter kept the keys of Heaven, the king declared that he was determined not to disoblige this celestial porter upon any account, lest he should turn his back upon him when he came to the gate of Heaven. This declaration was applauded by the whole assembly; and the Roman orators obtained a complete victory: at which Bishop Colman, and many of his clergy, were so much offended, that they left England, and returned into their native country. Tuda succeeded to Colman's see, and Eatta was made abbot of Lindisfarne.

In the same Synod was debated also the controversy about the Ecclesiastical Tonsure. The Romanists maintained that the head ought to be shaved round just in the place where our Saviour wore the crown of thorns, of which it was the emblem. But the Scotch priests shaved the fore part of the head from ear to ear. Bede does not tell us how this matter was decided; but very probably it was determined in favour of the Romanists.

Tuda dying soon after, Alfred king of Deira was desirous of having Wilfrid his preceptor made bishop of York, the see whereof was then at Lindisfarne. To that end he ordered him to go into France to be consecrated by Egilbert bishop of Paris. But Wilfrid making a long stay in France, Chad, then abbot of Lestingham, was made bishop of the Northumbrians. Chad having gone into Kent to be consecrated by Deusdedit archbishop of Canterbury, and finding he was lately dead, applied to Wina bishop of Winchester for consecration, and then returned into Northumberland.

In the meanwhile Wilfrid, having returned into England, remained some time at Canterbury, to take care of that diocese till the arrival of Theodorus, whom the Pope had made archbishop. After a few months stay at Canterbury, he went on to Northumberland; where finding Chad was made bishop of Lindisfarne, and not daring to complain of the inconstancy of the king of Deira, he retired to his monastery at Ripon.

Some time after Theodorus, in his visitation of all the churches in England, coming to York, severely reprimanded Chad for being consecrated by the bishop of Winchester. Chad humbly submitted to his censure; and, without endeavouring to justify himself, did all the archbishop required of him. Theodorus, charmed with his modest behaviour, consecrated him anew, but ordered him to return to his monastery, and make room for Wilfrid, whom the two kings of Northumberland had designed for the bishopric of York or Lindisfarne.

Wilfrid was a man of a very proud and haughty temper. His pride for some time was supported by his interest with the two kings of Northumberland. But at length Oswy being dead, Alfred

his son deposed, and Egfrid, who had no opinion of this prelate, in possession of the throne, Wilfrid found he had not that respect shewn him, as in the reign of Oswy. This gave him great uneasiness, and not being able to forbear shewing it, he incurred the king's displeasure.

Some time after, Theodorus coming again into Northumberland, Egfrid complained to him of Wilfrid, and let him know, that instead of edifying the people he brought a great scandal on religion by his pride and arrogance. Theodorus, finding this a fit opportunity to improve the rights of his see, and lessen those of York, which had been dignified with the title of an archbishopric in the time of Paulinus, was resolved not to let it slip. Accordingly, without hearing what Wilfrid had to say for himself, he deposed him, and obtained the king's leave to divide Northumberland into two dioceses. Bosa, who resided at York, was bishop of the first, containing the churches of Deira. Over the other see, which continued fixed at Lindisfarn, and consisted of the kingdom of Bernicia, was placed Eatta. As Egfrid had for some time conquered Lincolnshire from the king of Mercia, he made a third bishopric of it, of which Ethedus was the first bishop.

Wilfrid, enraged at his disgrace, set out immediately for Rome to lay his case before the Pope. Agatho, who was then Pope, having heard Wilfrid's complaints, held a Synod upon them, who unanimously declared that Wilfrid should be restored to his bishopric. Wilfrid having thus succeeded in his suit; returned home, and presented to the king the decree of the Synod at Rome, with a letter from the Pope. But Egfrid had so little regard to this decree, that after he had upbraided the bishop, for procuring it by bribery, he put him in prison, where he kept him a whole year, and would not then have released him, had it not been for the pressing instances of his aunt Æbba, and upon condition he would never more set foot in Northumberland.

Wilfrid, meeting with all these discouraging circumstances, withdrew to the monastery of Glastonbury, where Bertwald the abbot gave him a safe retreat; but it lasted not long, for Ethelred king of Mercia, and uncle to Bertwald, desired him to dismiss him, on account of the king of Northumberland. In this perplexity Wilfrid fled for refuge to Adelwalch king of Sussex, who was converted during his imprisonment in Mercia, but his subjects were still idolaters. This prince having granted him his protection, desired him to endeavour the conversion of the people; in which he succeeded. Wilfrid remained some years in Sussex, where he was made bishop of Selsey.

During his absence, Theodorus having taken a third journey to Northumberland, erected a new bishopric at Hagulstad (or Hexham,) of which Thumbert was the first bishop. This did not make amends for Lincoln, now in the hands of the Mercians. Some time after Theodorus went thither once more, and called a council, wherein he got Thumbert to be deposed for daring to take it ill that the archbishop of Canterbury should exercise his jurisdiction over the churches of the north.

AD 685] The same council that deposed Thumbert, chose in his room Cuthbert a monk of Lindisfarn, who was the only person that opposed his own election, out of an excess of modesty and humility. The bishops, who all judged him worthy of the episcopal character, found it a very difficult matter to bring him to a compliance; and at last were forced to consent he should remain at Lindisfarn, where he had lived a long time; for which reason Eatta was translated to Hagulstad. Theodorus being grown very old, and finding he had not long to live, was touched with remorse for what he had done to Wilfrid, and wanted to be reconciled to him. To this purpose he interceded so earnestly with Alfred, successor to Egfrid, that he was recalled. The bishopric of Lindisfarn being then vacant by the voluntary resignation of Cuthbert, Bosa was translated thither, and Wilfrid restored to York.[80]

AD 687] Cuthbert being returned to his monastery at Lindisfarn, died soon after. In process of time, his body being removed to Durham, became so famous for miracles, that among all the English saints he had the greatest veneration paid him. Wilfrid was no sooner settled in his see, but he undertook the annulling all that had been done during his disgrace. He attempted the uniting again to York the bishopric of Hagulstad, and claimed the revenues that had been taken

from his church, appropriated to that bishopric. In fine, he pretended that all the regulations of Theodorus were null and void; and perhaps he was in the right; but his haughty way of proceeding made him meet with opposition from all quarters. Even Alfred his pupil and sovereign, not being able to bear any longer his imperious temper, drove him once more from his church.

Thus this restless prelate was reduced to seek for shelter from Ethelred king of Mercia, formerly his enemy, but now his friend.[81] Mercia being then divided into four bishoprics, and Leicester, one of them, happening to be vacant, Ethelred promoted Wilfrid to that see, which however he enjoyed but a very little while. His haughty temper was so displeasing to the king of Mercia, that he dispossessed him of it in a few months. Not content with incurring the displeasure of the kings of Mercia and Northumberland, he took occasion to fall out with Berthwald, archbishop of Canterbury, and by that means forfeited his protection.

The two kings his enemies laid hold of this opportunity to humble him. They requested Berthwald to call a council, in order to examine into the life and actions of Wilfrid. The archbishop readily complied with their desire. Accordingly a council was held at Onestresfield in Northumberland; where Wilfrid was obliged to appear, and was charged with crimes that deserved degradation. He defended himself; but the council, not regarding his appeal, unanimously deposed him. However, this did not in the least humble him. Though he was seventy years of age, he resolved to go to Rome for redress. The Pope, in consequence, convened a Synod of the neighbouring bishops, wherein Wilfrid was fully acquitted. After which, the Pope gave him recommendatory letters to Berthwald, and the kings of Mercia and Northumberland, requiring them to restore Wilfrid, in pursuance of the decree of the Synod.

As soon as Wilfrid returned to England, he waited on the archbishop, who, finding he came with the Pope's recommendation, began to relent, and promise his friendship. On the other hand, Ethelred king of Mercia, now turned monk, promised Wilfrid his intercession but Alfred and his immediate successor, Eadwuph the usurper, treated the papal sentence with the utmost contempt, and would not permit Wilfrid to enter their dominions.

However, after Eadwulph's death; Brithric was prevailed upon, to consent that Wilfrid should be restored. To this end a council was held near the river Nydd, where it was agreed that Wilfrid should be bishop of Hagulstad, with which he was obliged to be satisfied. John, then bishop of that see, was removed to York, vacant by the death of Bosa. John, in 721, resigned his bishopric, and retired to the monastery of Beverly, of which he was abbot. He was canonized after his death, and became very famous, by the name of St. John of Beverly. He was succeeded in the see of York by Wilfrid the younger, his chaplain. To Wilfrid the elder succeeded, in his see of Hagulstad, Ecca, one of the priests that had attended him in his journey to Rome, where he became a greatly proficient in church music, which, says Bede, it was impracticable for him to learn in his own country.

Wilfrid the younger was succeeded in the see of York by Egbert, brother to Edbert king of Northumberland. Alcuinus gives Egbert, whom he calls his master, the character of an able and learned prelate, and takes notice of his building a library at York, and furnishing it with a noble collection of books. Eadbald, who succeeded Egbert, was living at the time of the dissolution of the Heptarchy.



THE CHURCH OF WESSEX

It does not appear that Austin sent any of his companions to preach the Gospel in the kingdom of Wessex: It was not till forty years after his arrival in Britain that the West-Saxons were converted by the ministry of Birinus.[82] This priest, zealous for the advancement of the kingdom of Christ, being informed there were still in England nations to whom the Gospel was

un-preached, desired Pope Honorius to send him thither. His request being granted, he received the episcopal character, and set out for England. He accidentally arrived in the kingdom of Wessex; and finding the inhabitants idolaters, resolved to stay among them and endeavour their conversion.

After some time he had the satisfaction to baptize Cinigisil the king and Quicelrn his brother:[83] Soon after Birinus[84] found his audience very numerous, multitudes following the example of their kings, He continued for fourteen years to edify his converts by his discourses and example; and at length, after a considerable progress, died at Dorchester, where he had built a church and fixed his episcopal see.

After Birinus's death, Wessex was involved in fresh troubles. Cenowalch, who succeeded his father Gisil, being as yet a Pagan, was no favourer of the Christians. But what was still worse, Penda king of Mercia became master of the kingdom, and kept it three years, Cenowalch being forced to fly into East-Anglia. Cenowalch,[85] however, had the good fortune to be converted during his retreat in East-Anglia, and afterwards to be restored to his dominions. The peaceable times that ensued, affording him means to promote religion again in Wessex.

Whilst[86] he was looking out for some fit person to preach to his subjects, Egilbert a Frenchman, just come from his studies in Ireland, passed through Winchester. Cenowalch invited him to stay with him and instruct the people. Egilbert complied with his request; and, being consecrated bishop, went and resided at Dorchester. But as he had not the gift of languages, he made but little progress. Cenowalch perceiving he could not learn the English tongue, and that it was impossible his subjects should edify by the instructions of one who spoke in a foreign dialect, began to grow weary of him. At length he divided his kingdom into two dioceses[87] and leaving Egilbert at Dorchester, made one Wina, a Saxon, that had been bred and consecrated in France, bishop of Winchester.

Egilbert could not bear the king should make this partition without consulting him, much less that he should give the preference to the new bishop by placing him in his capital. His complaints upon this occasion not being much regarded, he took his leave and retired into France, where he was made bishop of Paris. He returned afterwards into England to assist at the council of Whitby. In the mean time Cenowalch, not agreeing with Wino, dismissed him also.[88]

Wessex remaining thus without a bishop, Egilbert made an offer to the king of his nephew Eleutherius, a priest, whom he recommended as well qualified for the episcopal functions. Eleutherius being accepted, and consecrated by Theodorus, became sole bishop of the West-Saxons.[89] He was succeeded by Heda; after whose death, the number of Christians being very much increased in Wessex, it was found necessary to divide the kingdom again into two dioceses, the sees whereof were fixed at Winchester and Sherborn.

Daniel was made bishop of the first, and Eldhelm of the last, who was nephew to king Ina. When he was promoted to his bishopric, he was made abbot of the monastery of Malmsbury, so named from Maidulph a Scotch-man, the first abbot, and Eldhelm his successor. For there, who, according to Bede, was well versed in the Holy Scriptures, was bishop of Sherborn after Eldhelm, and to Daniel succeeded Almond in the bishopric of Winchester.



THE CHURCH OF MERCIA

It was above fifty years after the conversion of Kent, that the Mercians embraced the Christian faith. Penda, who sat on the throne of Mercia above thirty years, was of a too haughty and turbulent spirit to embrace a religion so contrary to his temper and character. However, Penda,

his eldest son, whom he had made king of Leicester, having gone to Northumberland to demand Alfieda king Oswy's daughter in marriage, could obtain her upon no other terms but his turning Christian[90]. He consequently, with all his attendants, received baptism before he left Northumberland.[91] At his return, he brought with him four priests, Cedda, Adda, Beti, and Diuma, to preach the Gospel to the Mercians. Diuma, who was a Scotch-man, and the only bishop of the four, governed the Mercian church prosperously for some years. Cellach succeeded Diuma.

AD 659] When Wulpher ascended the throne, being yet an idolater, he was carried by a false zeal, to persecute his Christian subjects, even, as some say, to the putting to death two of his own sons, who refused to renounce their faith. But this storm was soon blown over, Wulpher being converted.

Excepting the councils, which we shall notice hereafter, the only event of importance that occurred, relating to the Mercian churches, from this time till the reign of Egbert, was the erecting of Lichfield into an archbishopric, in the reign of Offa.



THE CHURCH OF ESSEX

Mellitus, one of the missionaries sent over to Austin, was the first that preached the Gospel to the East-Saxons,[92] particularly at London. What success he met with appears to have been entirely owing to the authority of Sebert king of Essex, and Ethelbert king of Kent;[93] since, upon their deaths, all the East-Saxon Christians fell back to Paganism, and expelled Mellitus. The conversion therefore of the East-Saxons is not properly to be dated from this time, but rather from the reign of Sigebert the Good. This prince living in strict friendship with Oswy king of Northumberland, and paying him frequent visits, was instructed in the knowledge of Christianity at his court, where he was baptized.

He brought home with him Cedd, a Northumbrian priest, who, being consecrated bishop, set about instructing the East-Saxons, among whom he made great progress. As Cedd went often to Northumberland, where he had spent great part of his life, Adelwalt, king of Deïra, made him a present of certain lands lying near Lestingham, where he founded a monastery. Thither he used to retire and practise the greatest austerities; and there it was that he died of the plague after he had governed the church of Essex several years.

In the reign of Sebba and Siger the plague raged terribly in the kingdom of Essex, particularly at London. Siger being persuaded that the plague was sent upon the East-Saxons as a punishment from the gods for abandoning the religion of their ancestors, returned to idolatry, and drew after him those of his subjects who had not been thoroughly converted.[94] But Sebba stedfastly adhered to the Christian religion. Wulpher king of Mercia, on whom these two princes were then in dependence, having been informed of what passed in Essex, sent thither Jaruman his bishop, to endeavour to restore the East-Saxons to Christianity.

Jaruman's pains were crowned with such success, that the people at length returned to the faith. Shortly after, Wulpher[95] gave the first instance of simony in England, by selling the bishopric of London to Wina, who had been driven from Winchester. He governed the church of Essex till his death, in 675. His successor was Erkenwald, famous for his great affection to the city of London, as well as for the holiness of his life. After his death a great contest arose between the canons of St. Paul's at London, and the monks of Barking, who should bury him. The first carried their point, and interred him in their Cathedral.

THE CHURCH OF EAST-ANGLIA

The first conversion of the East-Angles is said to have been in the reign of Redowald. All, however, that can probably be conjectured is, that Redowald, out of respect of Ethelbert king of Kent, gave leave to some of Austin's companions to preach in his dominions, and persecuted not those who had a mind to embrace the Gospel. But Christianity flourished not, in his or his son Erpwald's reign.

Sigebert, who had spent great part of his time in France, where he had been baptized, was thoroughly instructed in the Christian religion. When he returned to England to take possession of the crown, he brought with him a Burgundian priest, named Felix, whom he got to be consecrated bishop at Canterbury. Felix used his utmost endeavours to bring back to Christianity such as were gone astray, and instruct those that had not yet any knowledge thereof. His endeavours met with such success, that in a short time he had the pleasure to see the East-Angles come in crowds to be baptized.

Sigebert, knowing that nothing would more benefit his subjects than permanent and continual instructions; erected schools, after the manner of those he had seen in France. Some will have it, that the university of Cambridge owes its original to these schools: but this opinion seems not to be well grounded. Sigebert received farther assistance from one Furseus an Irish monk, who preached to the East-Angles. Furseus built a Monastery at Cnobersburg[96], which was largely endowed at several times by the kings of East-Anglia. The troubles that arose after Sigebert's resigning the crown obliged Furseus to retire into France, where he founded the monastery of Lanny in the jurisdiction of Meaux.

Felix was bishop of the East-Angles seventeen years; his see was fixed at Duinmoc, a little town by the seaside, now called Dunwich. Here it was he had the satisfaction to convert and baptize Cenowalch king of Wessex, who had fled for refuge into East-Anglia. Felix was succeeded by Thomas, a deacon of his church; after him came Berchtgislus, surnamed Boniface, whom Bisus succeeded. Bisus being grown old and infirm, Becca and Badwin were made his assistants, and East-Anglia divided into two dioceses. Becca resided at Dummoc, and Badwin at Elmham, in Norfolk. These two bishoprics continued in being till the Danes became masters of East-Anglia, when they lay vacant for above one hundred years. The diocese of Dummoc was then united to that of Elmham; whence the episcopal see was removed to Thetford, and afterwards to Norwich, where it remains.



THE CHURCH OF SUSSEX

The kingdom of Sussex continued long after the rest in an idolatrous state, as it was in subjection to Wessex, where Christianity was not preached till forty years after the arrival of Austin. According to the author of the Life of Wilfrid Bishop of York, the conversion of the South-Saxons, about the year 686, was owing to the disgrace of that prelate, who fled for refuge into their country. Adelwalch king of Sussex, who received him into his protection, had attempted the conversion of his subjects, by founding a monastery in his little kingdom; but without success. Not long after Wilfrid's arrival, the country being miserably distressed for want of provisions, he taught the inhabitants the art of fishing in the sea, their skill before going no farther than the catching of eels.

This improvement[97] greatly relieving them, wrought so upon their minds, that they listened with the same attention to his instructions about their spiritual, as they had before to those about

their bodily, wants. Seasonable showers, after a three years' drought, restoring to the earth its former fruitfulness, they were also thoroughly convinced that Wilfrid was an extraordinary person, and highly favoured by heaven. Wilfrid perceiving the Christians daily to increase, established his episcopal see at Selsey, a small peninsula given him by Adelwalch. He founded there a monastery also, which he furnished with the monks he had brought with him from Northumberland.

At length being recalled into his own country, Selsey remained a long while without a bishop, because the South-Saxons, after their becoming subject to the king of Wessex, were put under the jurisdiction of the bishop of the West-Saxons. Some time after, Wessex being divided into two dioceses, Sussex was annexed to the see of Winchester; where it continued till a Synod held in Wessex, in the time of Daniel, decreed that Sussex should be a distinct diocese again, and the see was fixed at Selsey as formerly. Edbert was the first bishop. His successors resided at the same place, down to the year 1070, when the see was removed to Chichester[98]. The Isle of Wight, after it was converted by the furious zeal of Cedwalla, remained under the jurisdiction of the bishop of Winchester.

After this account of the most remarkable particulars relating to the conversion of the seven kingdoms, it will be necessary to take a general view of the councils, held in England, during those early times of the church.



COUNCILS

We have already spoken of the two Synods convened upon Austin's request, to endeavour to bring the Britons to the obedience of the Pope. Bede, in his Ecclesiastical History, tells us, that Austin required of the British bishops these four things: that they would celebrate the paschal feast the same day with the Romanists: that they would conform to the ceremonies practised by the church of Rome in administering baptism: that they would assist the Roman missionaries in converting the Saxons: that they would submit to the Papal authority. Had Austin equally insisted on these four articles, Bede would naturally have related the sentiments of the British, concerning the three first; and yet he speaks only of the last. Hence we may conclude, that this was this main point, and what Austin chiefly dwelt upon. For the same reason also the abbot of Bangor answered only to the point, being very sensible, that was the principal thing in dispute.

In 673, Theodorus, archbishop of Canterbury, convened a national Synod at Hertford, at which were present all the English bishops, with a great number of other ecclesiastics. The archbishop; who was president, put the question to the bishops, whether they were willing the church of England should be governed by the canons of the ancient councils. To which they all having agreed he produced a list of the canons; and, pitching upon ten of them, ordered them to be read before the council, and asked their consent to each of them.

I. That the festival of Easter might be uniformly kept in all the English churches on the first Sunday after the full moon in March.

II. That no bishop should encroach upon the jurisdiction of another.

III. That bishops should not meddle with the temporal concerns of the monasteries.

IV. That no monk should have the liberty to quit his monastery without leave of the abbot.

V. That it should not be lawful for any of the clergy to abandon their diocese, without the bishop's leave; and that they should not be received into another diocese, without a recommendation under the bishop's own hand.

VI. That bishops and clergy, who are out of their diocese, ought not to execute any part of their function, but should be contented with an hospitable reception.

VII. That a Synod should be convened twice a year: This canon was altered to once a year.

VIII. That the bishops should take their places at councils according to their seniority.

IX. That new sees should be erected, as the number of Christians increased. This was thrown out.

X. That no marriage should be annulled but on account of adultery. That if a man put off his wife he ought not to marry another: but either be reconciled or live single.

Nine of these canons being agreed to, the council denounced excommunication and degradation upon all that should infringe them, and then broke up.

Theodorus summoned another council or Synod at Hatfield in 680, at the request of the Pope, who wanted to know the sentiments of the church of England with reference to the Heresy of the Monothelites[99], which then made a great noise in the world. The Pope had all the satisfaction he desired, the English being entirely free from that error. This Synod received the five first general councils[100], together with the Synod held just before at Rome, against the Monothelites.

The next council was convened at Becanceld in 694[101] by Withred king of Kent, who presided himself, the council being composed of the clergy and nobility: The constitutions were all drawn up in the form of a charter, wherein the king granted several privileges to the church, particularly an exemption from the payment of taxes and other services and encumbrance incident to a Lay-fee. He declares moreover that the church has power to govern her own body, the prerogative royal not reaching to religious matters.

The next year the Synod of Berghamsted in Kent, was held in the reign of the same king. It was composed, like the foregoing one, of clergy and laity. Its canons[102] related chiefly to the sin of adultery, and the privileges of the clergy. As for adultery, it was enacted, that the offender should be put under penance; and if he refused to submit to the discipline, he should be excommunicated. If he was a stranger, he was to forfeit one hundred shillings.

As for the clergy, it was decreed, that the church should be free and enjoy all her privileges. That the breach of the churches' peace should be punished with a fine of fifty shillings. That the bare affirmation of the king or a bishop should be equivalent to their oath. That if a bishop, abbot, or deacon, is charged with any crime, and being brought to the altar he declares solemnly, he speaks the truth; this declaration shall be the same as his oath. That if any clergymen should be prosecuted, the cognizance of the cause belongs to the church. Thus by degrees the clergy obtained their privileges[103].

In 747 was held at Cloveshoo or Cliff[104], in the kingdom of Kent, a national Synod, at which. Ethelbald king of Mercia was present, with twelve bishops, and a great number of lords. Cuthbert archbishop of Canterbury, who was president, read Pope Zachary's letter, wherein the Pope admonished the English to reform their lives, and threatened those with excommunication that continued in their wicked courses. . They drew up a body of twenty-eight canons, most of them relating to ecclesiastical discipline, the government of monasteries, the duties of bishops, and

other clergymen, the public service, singing psalms, keeping the Sabbath, and. other holidays. We mention the three following ones, as containing something particular.

The Xth orders the priests to be thoroughly acquainted with the doctrines of Christianity, and to teach the people the apostles' creed, and the Lord's prayer in English. Agreeably to this was Bede's advice to Egbert archbishop of York; that it was absolutely necessary Christians should know what they said, when they prayed to God; and that they should be instructed in their own native tongue, and therefore that he himself had translated the creed, and the Lord's prayer into English for the benefit of those that did not understand Latin.

The XXVIth warns Christians from vainly imagining that by giving alms they can compound for their sins, or dispense with the discipline of the church.

The XXVIIth was made upon the account of a rich layman, who, having been excommunicated, requested to be admitted again into the church, upon his having procured several persons to fast in his stead; alleging that the penance they had undergone in his name, was. more than he could have done himself in three hundred years. The canon declared with great indignation against this intolerable presumption, since at that rate, the rich might much more easily get to heaven than the poor, contrary to the express declaration of our Saviour.

In this canon we have the form of a prayer for the dead, which runs thus:

"O Lord, we beseech thee, grant that the soul of such a person may be secured in a state of repose, and admitted, with the rest of thy saints, into the regions of light and bliss."

The council of Calcuith or Caleb was held in 785, or according to others in 787, on account of erecting Lichfield into an archbishopric, ratified the canons of a Synod that had been convened just before in Northumberland. Gregory and Theophylact, who presided as the Pope's legates, acknowledged in their letter to the Pope, that they were the first that had been sent into England with that character. These are some of the canons of the Synod of Northumberland, ratified by the council of Calcuith:

I. That all in holy orders strictly adhere to the council of Nice.

II. That baptism is only to be administered at Easter and Whitsuntide, unless in case of necessity. That it is the duty of godfathers to teach their god-children the creed and the Lord's prayer, both which all Christians are obliged to have by heart.

VII. The ancient privileges of the church are carefully to be preserved. (This was a never failing canon in all the councils)

IX. The priests are not to eat in private, unless indisposed.

The Xth forbids the clergy to perform the Divine service without stockings, and to use a chalice or patten of horn.

The XIth exhorts princes to govern their kingdoms by the directions of the bishops, to whom the power of binding and loosing is delivered.

The XIIth excludes bastards from succeeding to the crown,

The XVth condemns marriages within the prohibited degrees.

The XVIth makes bastards, particularly the children of nuns, incapable of inheriting.

The XVIIth urges the payment of tithes from the authority of the law of Moses.

The XVIIIth presses a strict performance of vows. In 798 a Synod was held at Finchale in Northumberland, by Eadbald archbishop of York. The design of this meeting was to make some regulations with regard to discipline: but here occasionally the archbishop ordered the canons of the first five general councils to be read, which were unanimously received.

The council held at Cloveshoo or Cliff in 800, under Adelard archbishop of Canterbury, was convened for the recovery of certain church lands usurped by the kings of Mercia.

Three years after,[105] another council was held at the same: place, wherein, according to Pope Leo's constitution, and with the consent of Cenulph king of Mercia, the archbishopric of Lichfield was reduced to a bishopric, as formerly.

In 816, Wilfrid, archbishop of Canterbury, summoned a council at Calcuith, at which Cenulph king of Mercia, and monarch, was present, with all the English bishops except those of Northumberland. There are eleven canons drawn up by this synod, whereof the 2nd and Vth seem to be the most remarkable.

The 2nd orders all churches to be consecrated by the bishop of the diocese, with the following formalities. The bishop shall bless the holy-water, and sprinkle the church with it, according to the directions of the ritual. Then having consecrated the Eucharist, he shall put it in a box with some relics to be laid up in the church. In case there are no relics, the consecrated element, being the body and blood of our Lord, shall be sufficient. Every, bishop shall be obliged to have drawn upon the altar or upon the wall, the figure of the Saint to whom the church is dedicated.

The Vth declares against allowing all Scotchmen to baptize, or read the Divine service in England.

Notes to Book III

1. The Saxon words, Adel, Athel, Ethel, signify famous or noble : Fred, Frid, Froth, Frith, signify peace: Adelfrid or Ethelfrid (i. e) famous for peace: Athelric, nobly strong; ric signifying strong or powerful.

2. A. D. 613.

3. A. D. 617

4. A. D. 625.

5. Cadwallo, (says Geoffry of Monmouth,) being forced by King Edwin to fly into Ireland, soon after returned with a great army of Irish; and, overcoming Penda King of the Mercians, obliged him to join his forces against Edwin.

6. Now called Hatfield, in the West-Riding of Yorkshire.

7. Bede says, the battle was fought at Denisesburna, (supposed to be Dilston) and relates many very incredulous and superstitious miracles concerning this place and the cross erected by Oswald, whose chief merit with the Monks, was his introducing Monkery with the Christian religion, which makes the story of the cross to be considered as a monkish fiction; as well as the name of Heavensfield.

8. In Shropshire, then called Maser-field.
9. A. D. 642, 644
10. A. D. 650.
11. He is called by Bede Earl Hunwald. Brompton says, he was betrayed by one Condehere a soldier.
12. A. D. 651
13. A. D. 655
14. That is, the field of victory, now Leeds.
15. And was buried in Whitby monastery in Yorkshire, called in Saxon Streanesheal, founded by his daughter Elflada.
16. A. D. 716.
17. A. D. 740
18. A. D. 161
19. He also defeated Cenowalch, king of Wessex, at Aston near Wallingford.
20. A. D. 663.
21. A. D. 666.
22. He married Ermenilda, the daughter of Ercombert king of Kent.
23. He married the daughter of Ermenred king of Kent.
24. In this battle was slain Elfwin king Elfrid's brother, near the river Trent.
25. By the South-Humbers, i. e. the Mercians, south of the Trent. Sax. Ann. Tyrrel, p. 210.
26. A. D. 704.
27. Anno 733, he took Somerton: in 742 defeated the Welsh, and made all the kings and provinces of England, south of the Humber, acknowledge him for their sovereign.
28. A. D. 752.
29. At Secandune, now called Seckington Warwickshire. He was buried at Reopandune, or Repton, in Derbyshire.
30. He conquered the kings of Kent, Wessex and Northumbria, anno 778. He defeated the West-Saxons at Bensington, in Oxfordshire.
31. This Dike may be seen on Brachy hill, and near Rhyd ar Meng and Lanterden in Herefordshire: and is continued northwards from Knighton over a part of Shropshire into Montgomeryshire, and goes over the long mountain of Kevn Digoth, to Harden-castle, across the Severn, and Lhan-Drinio common; whence it passes the Vyrnwy again into: Shropshire, not

far from Oswalstry. In Denbighshire it is visible along the road between Rhywabon and Wrexham; and, being continued through Flintshire, ends a little below Holyweil, at a place formerly the site of the castle of Basingwork.

32. Matt. Paris says, that he shut her up, and would never let her come nigh him again.

33. He was murdered at Marden, about three miles from Hereford.

34. A. D. 794.

35. Among the liberalities of Offa to the church of Rome, we must not omit one of great consequence for England. Ina, king of the West-Saxons, had now founded at Rome a college for the education of English youth; for the maintenance whereof the founder ordered a penny to be collected yearly of every family in his dominions. This kind of charity was termed Romescot, that is, tribute of Rome, or sent to Rome. Offa extended this tax throughout Mercia and East-Anglia, the lands belonging to the monastery of St. Alban's only excepted: and because this money was paid at Rome on a holy-day, called St. Peter's ad vincula, this tax. was named Peter-Pence, instead of Romescot. By this means the directors of the college were abundantly supplied wherewithal to defray the expense they were at from the great concourse of the English, who came to study at Rome. In process of time, the popes pretending it was a tribute paid by the English to St. Peter and his successors, converted it to their own use, until it was entirely abolished by Henry VIII.

36. Offa himself is said to have been the discoverer of the relics; having been directed to them by a vision from Heaven!

37. A. D. 793.

38. Upon his conquering Kent he removed the archiepiscopal see from Canterbury to Lichfield.

39. The Sax. Ann. Huntingd. and Malmsb. say, that he was slain in a battle with Penda.

40. Tyrrel says that he saw in a Chronicle of Mailross a king named Switheard, who reigned in 749. He might have succeeded Alfwald.

41. He was sainted after his death.

42. Rricula, sister to Ethelbert, was Sabert's mother.

43. He was buried in St. Paul's Cathedral, which, according to some, he built.

44. Some historians mention only Saxred, or Saxted, and Seward, as the conjoint successors of Sabert. To shew the rude manner of living in that age, Bede tells us that these kings expressed great desire to eat the white bread, distributed by Mellitus, the bishop, at the communion. But on his refusing him, unless they would submit to be baptized, they expelled him their dominions.

45. It is said that Laurentius was preparing to return to France, in order to avoid the mortification of preaching the Gospel, without fruit, to the infidels; when, before he should entirely abandon his dignity, he made an effort to reclaim the king. He appeared before him; and, throwing off his vestments, shewed his body all torn with bruises and stripes Edbald, wondering that any man should have dared so to mew a person of his rank, Was told by Laurentius, that he had received this chastisement from St. Peter, who had appeared to him in a vision; and, severely reproving him for his intention to desert his charge, had inflicted on him these visible marks of his displeasure. Edbald, struck with the miracle, or influenced by some other motive, divorced

himself from his mother-in-law, and returned to the profession of Christianity. His whole people returned with him.

46. By Emma daughter of the king of the Franks.

47. A. D. 685.

48. A. D. 678.

49. In his reign Canterbury was burnt.

50. A. D. 661.

51. A. D. 592.

52. The battle was fought at Wodensdike, now called Wansdike, in Wiltshire.

53. A. D. 612.

54. Beamdune, which Camden takes to be Bampton in Devonshire, or Bindon in Dorsetshire. They had also a battle with Penda king of Mercia, who attempted to take Cirencester from them.

55. A. D. 643.

56. A. D. 645.

57. A. D. 646, 648.

58. A. D. 661

59. A. D. 750

60. Cenulph was buried at Winchester, and Cuneheard at Axminster, and according to others, at Repton.

61. He was buried at Warham in Dorsetshire.

62. At her arrival she made the emperor many great presents, and he bidding her chuse whom she would have for a husband, himself, or his son, she foolishly chose his son: whereupon the emperor laughing said, "If thou hadst chosen me; thou shouldst have had my son, but now thou shalt have neither".

63. He also took Chester from them.

64. Supposed to be Ellisfield near Winchester.

65. After they were got some way on their journey, reflecting upon the difficulties and dangers of their undertaking, they unanimously resolved to return home; and, accordingly, sent Austin to the pope to desire him to excuse them from so fatiguing and dangerous a journey. But Gregory sent them a letter, wherein he exhorted them to go on, which they accordingly did.

66. A. D. 598

67. Some of these questions are so trifling, and others so indelicate, that it would be very improper to insert a translation of them, in this place. They may be found, at length, in Bede, Spelman, &c.

68. The pall is a white piece of woollen cloth, about the breadth of a border, made round, and thrown over the shoulders. Upon this are two others of the same matter and form, one of which falls down on the breast, and the other on the back, with each of them a red cross, several crosses of the same colour being likewise upon the upper part of it about the shoulders. This pall is laid upon St. Peter's tomb by the Pope, and then sent away to the respective Metropolitans, which till they have received from the see of Rome, they cannot call council, bless the chrism, consecrate churches, or a bishop, ordain a priest; &c. At the delivery of it they are to swear fealty to the Pope. The ancient pall, from the Latin *pallium*, was an entire and magnificent habit, designed to put the bishop in mind that his life should answer to the dignity of his appearance.

69. Viz. about the celebration of Easter. The Britons used, for finding Easter, the cycle of eighty four-years, which was called the Roman account, but about eighty years after the rending of the Roman empire, the Romans left off the use of that cycle, and took up another of nineteen years; and when they had used this about eighty years, coming then to have to do with these northern nations, they would needs have imposed the use of it upon them, as a condition of their communion; and this was what Austin attempted to do.

70. A.D. 602

71. A. D. 616

72. Ercombert king of Kent, who reigned from 640 to 664, ordered lent to be kept throughout his kingdom; which, as far as appears, as the first institution of it in England.

73. A. D. 668.

74. About twenty miles from Oxford.

75. Theodore is said to have been the first that divided the province of Canterbury into parishes.

76. A. D. 731.

77. A. D. 742.

78. A. D. 759.

79. A. D. 795.

80. A. D. 686.

81. A. D. 703.

82. A. D. 631

83. A. D. 633.

84. A. D. 636.

85. A. D. 646

86. A. D. 630.

87. A. D. 660.

88. A. D. 666.

89. A. D. 670

90. Bede says, that upon his having preached to Penda, the son of Penda, king of Mercia, the doctrine of a heavenly kingdom, of a resurrection, and future immortality, he declared he would embrace the Christian religion, even though he were not to have the young princess in marriage.

91. A. D. 644

92. A. D. 604

93. A. D. 614.

95. A. D. 664.

96. Now Burgh-castle in Suffolk.

97. A. D. 686

98. Cissen-cestre, i. e. the city of Cissa, the son of Ella, first king of Sussex.

99. They held that Christ had but one will.

100. The council of Nice in 323, of Constantinople in 381, of Ephesus in 431, of Chalcedon in 451, and of Constantinople in 553.

101. Supposed to be Beckenham in Kent.

102. A. D. 697.

103. The Xth, XXVth, and XXVIIIth articles having something particular in them, it will not be amiss to lay them before the reader. The Xth runs thus: If, on Saturday evening, after sun-set, or Sunday evening after the same time, a servant or slave (servos) shall do any servile work, let his master be fined eight shillings. XXVth. If a lay-man kill a thief, let him lie without any Wiregild, that is, without any satisfaction being made to the thief's relations. XXVIIIth. If a stranger wanders about, and does neither halloo nor sound a horn, he is to be accounted as a thief, and to be either slain or banished

104. Cliff, at Hoo, is a town on a rock near Rochester. But the presence of the king of Mercia at this and some other councils, held at Cloveshoo, makes it supposed that it is the same with Abington in Berkshire, anciently written Shovesham by mistake for Clovesham or Cloveshooeing that it is the same with Abington in Berkshire, anciently written Shovesham by mistake for Clovesham or Cloveshoo.

105. A. D. 803.



BOOK 3

**THE NEW CHRISTIAN CRUSADE
CHURCH**

CALLING THE PEOPLE OF BRITAIN

At last the bible makes sense!

At last we know its meaning.

Its the book of the RACE

**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

